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HIGHER PERSIAN GRAMMAR

FOR THE USE OF THE

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SHOWING

DIFFERENCES BETWEEN AFGHAN AND MODERN PERSIAN

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WITH

NOTES ON RHETORIC

BY

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PREFACE.

- THIS work is intended mainly as a book of reference, and for this purpose is printed with a copious index. It has been written chiefly for those students who have learnt, or are now studying, Persian in India. It should be borne in mind that considerable differences exist between the Persian of Afghanistan and of Persia, not only in pronunciation and diction¹ but also in construction. Many of these differences are illustrated in this work. It is hoped that the notes on composition and rhetoric will prove especially interesting to Indian students, many of whom have to study Persian through the medium of English, and it is for their benefit that these subjects have been treated from an English point of view. These notes, however, are not intended to supplant the study of Arabic or Persian rhetoric, but merely to supplement it.

The author, not being a poet, has made no attempt to deal with Prosody.

In writing this grammar, the works of Platts, Ranking, Rosen, Chodzko, Haggard and Le Strange, Tisdale, Socin, Thacher, Wright, and others, including several works in Urdu and Persian, have been freely made use of. My acknowledgments are specially due to Āgha Muḥammad Kāzīm Shīrāzī, Persian Instructor to the Board of Examiners, who has assisted throughout in seeing the work through the Press, and also to his brother-in-law, the late *Shams^u-l-^uUlamā^h* Shaykh Maḥmūd Jilānī, and other Persian friends, for constant advice.

The addition of a large amount of Arabic (*viz.* portions of the *Qurʾān*, the *Alif Laylah* and other Arabic works) to the Persian Course has necessitated a far larger amount of Arabic grammar than was anticipated, a task for which I felt myself by no means competent. This portion of the work has grown much beyond the limits originally set for it. In compiling it, my thanks are chiefly due to *Shams^u-l-^uUlamā^h* Muḥammad Yūsuf Jaʿfarī, Khān Bahādur, Head Maulavī of the Board of Examiners, to *Shams^u-l-^uUlamā^h* Shaykh Maḥmūd Jilānī, and to Maulavī Hidāyat Ḥusayn of Presidency College, and others, who

¹ In modern Persian, for instance, *tamīz* تمیز means "clean," *dimūgh* دماغ "nose," *dūl* دل "stomach," *imtiyāz* امتیاز "order, medal."

helped me throughout its compilation ; and also to Professor L. White-King, C.S.I., of Dublin, who assisted in revising the proofs and at whose suggestion numerous additions were made. .

Owing to the War and the consequent loss of manuscript and proofs at sea and to other unfortunate causes, this work has been unduly long in issuing from the Press.

D. C. PHILLOTT, *Lieut.-Colonel.*

CAIRO : }
March 1918. }

TO

THE HON'BLE MR. JUSTICE ASUTOSH MOOKERJEE,
C.S.I., D.L., D.Sc., F.A.S.B., F.R.S.E.,

VICE-CHANCELLOR OF THE CALCUTTA UNIVERSITY, CHAIRMAN OF THE
TRUSTEES OF THE INDIAN MUSEUM, VICE-PRESIDENT
OF THE ASIATIC SOCIETY OF BENGAL,

I DEDICATE THIS BOOK,
IN RECOGNITION BOTH OF PERSONAL FRIENDSHIP
AND OF THE SERVICES HE HAS
RENDERED TO ORIENTAL
SCHOLARSHIP.

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Higher Persian Grammar.

PART I.

ORTHOGRAPHY (علم خط) AND ORTHOEPY (قراءۃ).

§ 1. The Alphabet. (حروف تہجی).

(a) The Arabs and other Muslims write from right to left, and their printed books and manuscripts begin at what Europeans would call the end of the book. Their writing may be regarded as a species of shorthand, the short vowels being omitted.

In printing, each letter is not kept separate as in the Roman character; there are no capital letters, no stops, and no paragraphs; in short, not one of the devices valuable alike to the printers and readers of Europe; from cover to cover their books appear to contain but one long unbroken sentence, and many of the words are jumbled together, or, at the end of a line, written one on the top of the other. In some carefully written MSS., a line in coloured ink on the top of a word indicates a proper name or the commencement of a new paragraph, but even this aid is rarely given.

Of existing alphabets, the Arabic ranks next in importance to the Latin alphabet. It has supplanted the Greek alphabet in Asia Minor, Syria, Egypt. and Thrace, and has supplanted the Latin alphabet in North Africa. It is the sole alphabet of Arabia, Western Asia, Persia, Afghanistan, Tartary, Turkey; and of all the alphabets employed in India, it is the best known.¹

“That the local alphabet of Mecca should have exterminated all other Semitic scripts, and have established itself as the dominant alphabet of Africa and Asia, is an illustration more striking than any other that can be adduced, of the power of religious influences in effecting a wide and rapid diffusion of alphabets. * * * * *

“It took no more than eighty years (632—712) for the Arab conquerors to found a dominion wider in extent than the widest empire of Rome, and to extend the alphabet of Mecca from the Indus to the Tagus.”¹

The Arabic and English Alphabets can, it is said, be traced back to the same primitive Phœnician source.

¹ “The Alphabet,” by Isaac Taylor.

The Arabs originally used the Syrian alphabet, in which the characters are in the same order as in the Hebrew. Remains of this former order are still preserved in the numerical value of the letters, which in their numerical order are arranged in a series of meaningless words that serve as a *memoria technica* and correspond with the order of the Hebrew or Phoenician alphabet.¹

The Arabic alphabet consists of twenty-eight letters, all consonants. The arrangement of the Arabic alphabet is morphological,² i.e. letters of similar form are brought into juxtaposition for the sake of comparison and as an aid to memory.

With the Qurʾān, the Persians³ adopted and adapted the Arabic alphabet, though ill-suited to their requirements, adding to it the four ‘*Ajamī*’ or *Fārsī* letters پ *p*, چ *ch*, ژ *jh* and گ *g*. The Persian alphabet therefore consists of thirty-two letters, all consonants; four of these letters are pure Persian⁵ and eight⁶ are peculiar to Arabic, while the remaining twenty are

¹ So far as their alphabets extend, i.e. up to ٤٠٠.

² From Gr. *morphē* “form” and “*logia*.” Other methods of arrangement are (1) the Chronological, in which the letters are added according to the date of their adoption; (2) the Ideological, in which the characters are classed according to the meaning of their names (from Gr. *idea* “idea” + *logia*); as in the arrangement of the hieroglyphic signs by Egyptologists; (3) the Phonological, the scientific arrangement of which the Devanāgarī is the most perfect example; in this, the letters are arranged according to the organs of speech by which they are articulated, viz. gutturals, palatals, etc., each division being also scientifically arranged. Vide “*The Alphabet*” by Isaac Taylor.

³ For an account of the Ancient Persian Scripts, vide “*The Alphabet*” by Isaac Taylor. At the time of the Arab conquest the Persians used the Pahlavi character.

⁴ Also printed گ. In MSS and in books lithographed in the East, the diacritical bar that distinguishes *g* from *k* is generally omitted. This puzzles a beginner.

It will be noticed that the body of these four letters is identical with that of Arabic letters, and that the only distinction is by the diacritical marks.

They are adaptations of ک - ج - ز - پ. Persians do not always regard the peculiarly Persian sounds as new letters but occasionally represent them by the Arabic letters they resemble; thus اسب “horse” is frequently written اسپ.

⁵ The four letters purely Persian are enumerated in the school rhyme:—

پا و چا ژ و گاف ای مخنار	حرف مخصوص فارسی هر چهار
نش و د ه ی و ح گلا مسنعمل	در کلام عرب بغیر بدل

⁶ These eight letters are enumerated in a school rhyme:—

هشت حرف است آنکه اندر فارسی نادر همین
تا نیاموزی نباتی اندرون معنی معانی
شنو از من تا کدام هست آن حرف و یاد گیر
تا و ح و ضاد و ط و ظ و عین و قاف

The Urdu or Hindustani alphabet contains three more letters to correspond with three sounds, found in words of Hindi or Sanskrit origin; it thus consists of thirty-five letters.

common to both languages. The form of many of these letters varies somewhat according to their position in a group of letters.

In addition to the Alphabet, there are three vowel signs, which, if written, are placed directly above or below the consonants to which they belong, i.e. which they follow in enunciation: in practice they are omitted in writing, but are sometimes inserted in books printed specially for beginners.¹

There are also certain orthographical signs, a knowledge of which is necessary.

The following table should be studied, in conjunction with the remarks that follow and elucidate it. The greater number of the letters are by Persians² pronounced as in English:—

¹ Qur'āns are printed or lithographed with all the vowel-points and orthographical signs, as it is considered a sin by Muslims to mispronounce a syllable of the sacred text. Notwithstanding this, most, if not all, of the editions printed or lithographed in India have numerous orthographical errors. Inserting the vowels and signs adds considerably to the cost of production. The State edition of a Qur'ān printed and published in Turkey, and said to be letter perfect, is sold in Baghdad at the rate of thirty rupees, i.e. £2 a copy: a similar edition, but printed in the Roman character, would probably be sold for five shillings. The Arabic character, beautiful to look at, is an enemy to printing and an enemy to the diffusion of knowledge.

The written character of a language is merely a collection of conventional signs, a mere mechanical device used to give it expression. The Arabs have already changed their alphabet once.

Many Muslims object to printed or lithographed Qur'āns, which they do not consider *mutabarrak*. The Persian Shī'ahs however do not seem to share this objection.

² Vide (k) page 10.

(b). THE PERSIAN-ARABIC ALPHABET.

Order.	NAME.	IN COMBINATION.				EXAMPLES.				Numerical value by <i>Abjad</i> .	REMARKS.
		Isolated.	Transliteration.	Final.	Medial.	Initial or unconnected with prec. letter.	Final.	Medial.	Initial.		
1	الف Alif	ا	a, ā, etc.	ا	ا	ا	با	بار	الف	1	At the beginning of words is a mere prop and depends for its sound on the vowel that accompanies it.
*2	ب Bā or Be	ب	b	ب	ب	ب	باب	عبر	بر	2	As in English.
Per. 3	پ Pe	پ	p	پ	پ	پ	چاپ	سپر	پر	2	“
4	ت Tā or Te	ت	t	ت	ت	ت	توت	شتر	تب	400	“
Ar. 5	ث Sā or Se	ث	s	ث	ث	ث	نوث	مثل	ثوم	500	“
6	جīm	ج	j	ج	ج	ج	واج	شجر	جر	3	“

* Bā - tā Ū, etc., become in Persian, especially in teaching little boys, *ba*, *te*, etc., by *imāla*, but the pure Persian letters *pe*, *che*, *jhe* should never be pronounced *pā*, etc.,; *vide* "Peculiarities of Arabic Words."

[illegible]

Order.	NAME.	IN COMBINATION.			EXAMPLES.			REMARKS.
		Isolated.	Transliteration.		Final.	Medial.	Initial (i.e. beginning a syllable).	
Ar. 21	عَيْن 'Ayn	ع	'	ع	مع	مَع	عَرَب	70 Transliterated by an inverted comma only, above the line.
22	غَيْن Ghayn	غ	gh	غ	تَغ	تَغَل	غَرِيب	1000
23	فَا Fā or Fe	ف	f	ف	كَف	كُفَان	فَتَح	80 English <i>f</i> .
Ar. 24	قَاف Qāf	ق	q	ق	حَق	تُرُق	قَدَّ	100 A guttural like <i>ck</i> in the English word <i>stuck</i> pronounced very gutturally.
25	كَاف Kaf	ك	k	ك	بَك	خَاك	كُوحَك	20 An English <i>k</i> .
Per. 26	گَاف Gāf	گ	g	گ	رَنگ	رَاگ	گَنز	20 As in <i>garden</i> .
27	لَام Lām	ل		ل	مَل	مَال	لَب	30 An English <i>l</i> .
28	مِيم Mīm	م	m	م	سَم	نَام	مَن	40 As in English.
29	نُون Nūn	ن	n	ن	نَن	نَان	نَمَاز	50 As in English (<i>not</i> nasal ¹).

¹ But when *nūn* is dropped for scansion, Indians pronounce the *n* as nasal and call it *nūn-i ghunna*.

(c). THE SHORT VOWELS.

	Arabic name.	Persian name.	Examples.	Trans-litera-tion.	Pronunciation.	REMARKS.
1	فَتْحَة Fathah	زَبر Zabar	دَ bad	a	{ As <i>u</i> in the English word <i>sun</i> or as <i>a</i> in <i>axe</i> or in <i>fat</i> .	The short vowel <i>a</i> (fathah) is more common than the other two. (At the beginning of words the short vowels require an <i>alif</i> as a prop to introduce them).
2	كَسْرَة Kasrah	زَير Zīr	يَل gil	i	As in the English words <i>fin</i> and <i>fen</i> .	ی, ۛ, ۛ, between consonants represent the above vowels prolonged in sound, and by certain combinations of the two, 'diphthongs' are formed.
3	ضَمَّة Zammah	پِش Pish	پُل pul	u	As in the English words <i>put</i> .	

Fathah and *zammah*, i.e. *zabar* and *zīr*, are placed above the letter while the *kasrah* is placed below, as the above table shows.

(d) It will be noticed that the letters ا - د - ذ - ر - ز - ج and و never alter their shape, and though they are joined to the letter that precedes them (on their right), they are not joined to the letter that follows them (on their left); hence if they occur in the middle of a word, a gap or interval is formed nearly similar to the interval between two adjacent words. Inaccurate spacing is one of the difficulties in reading the cheap lithographed books of the East.

(e) The letters ط and ظ though they do not change in shape, yet unite with the letters on both sides of them.

(f) The eight letters peculiar to the Arabic are ث - ح - ص - غ - ط - ظ - ع - ق. The four letters peculiar to the Persian have been enumerated previously. In the Table of Consonants these two sets are distinguished by the abbreviations Ar. and Per. respectively.

Remark.—The letter *ghayn* غ occurs generally in Arabic words, but is also found in Persian words, as بُغَاله “kid”; غَال “comb of bees”; غَرَبو “shout”; غَاذَه “rouge.”

(g) Those letters that resemble each other in shape and are merely distinguished by the position or number of the dots, ح - خ - ج etc., are called *hurūf-i mutashābih* (حروف متشابه), and sometimes *hurūf-i mutamāṣil* (حروف متماثل).

Sometimes also letters that have only an imperfect resemblance, such as ج and د, are included in this term.

(h) Those letters as *mīm*, *nūn* and *vāv*¹ whose names are palindromes² (and these are all formed by three consonants) are called *Maktūbī* (مكتوبي).

If, however, the first and third letters of the anagram differ, as in *jīm*, *qāf*, etc., the letters are styled *Mal'ūzī* (ملفوظي).

Masrūrī (مسروري) is a term applied to letters whose names are formed by two consonants only, as ب etc.

(i) Letters distinguished by dots are called *hurūf-i manqūṭa* (حروف منقطه) or *hurūf-i mu'jama* (حروف معجمه).³

¹ Combined, these form the Arabic word *nawm* (نوم) “sleep.”

² A palindrome is a word or sentence that, read either from right to left, or left to right, is exactly the same. Adam made the first palindrome when he introduced himself to Eve by, “Madam, I’m Adam.” Letters transposed anyhow to make a new word or sentence are anagrams, thus ‘rat’ is an anagram of ‘tar’ and ‘tear’ of ‘rate.’ A palindrome is also called an anagram.

³ *Nuqṭa* Ar. “a dot”; اَعْجَمَ to mark with diacritical points. The term (حروف المَعْجَم) (حروف الخط المَعْجَم) is also applied to the alphabet irrespective of the order in which it is arranged. It is so called as containing dotted letters, in contradistinction to the ancient Arabic character called الخط المَسْدَد, in which there were no dots.

Dotted letters are further subdivided into *ḥawqānī* (هَوَاقِنِي) those dotted above, and *taḥtānī* (تَحْتَانِي) those dotted below.

Dotted letters, whether *ḥawqānī* or *taḥtānī*, are further distinguished by the epithets *muwaḥḥada* (مُوَحَّدَة), *muṣannāt* (مُتَّذَّات), and *muṣallaṣa* (مُتَّصِلَة) according as they are marked by one, by two, or by three dots.

(j) The system of transliteration in the present work is practically the Hunterian system. Modifications are *q* (instead of *k*) for ق, and *m* for و before a quiescent *b* or *p*¹: for the final Arabic vowels, a small *a*, *i*, and *u*, written above the line, and a small *n* for the *nūn* of the *tanwīn*. In the rare cases where *s-h* and *z-h* are separate letters, a mark or comma is placed between them. Ex.—*as-hal* أَهْلٌ “more or most easy”, *az-hār* أَزْهَار “blossoms.” A final ی (or ی) pronounced like *alif* is *q*. A silent و as in خوستن is transliterated by *w*. In the few words where و is pronounced short, as in خود “self” and تو “thou”, it is transliterated *u*.

The *yā* or the *hamza* of the “*yā* of unity” etc., or of the *iẓāfat*, are transliterated as pronounced.

Hamza in Arabic words is shown by a *hamza*, as in *fāʿida*.

Remark I.—In some Arabic words the *alif* of prolongation is omitted, but expressed by *fatḥa* written perpendicularly over it; thus *hāzā* “this” is always written هَذَا or هَـ, and رحمان is usually in Arabic رَحْمٰن; *vide* also at end of و and ی.

Remark II.—In Persian, an *alif* that is not *mamdūda* or ‘prolonged’, as in اندوختن, is also by Indians incorrectly called *maqṣūra* “abbreviated”, though this latter term is properly applicable only to a final ا and ی or ی: *vide* under letter ی.

(k) It will be seen in the table that there are two letters (ح and ه) transliterated by *h*, four letters (ذ - ز - غ - ظ) by *z*, two (ط - ت) by *t*, and three (ص - س - ش) by *s*. In Arabic all these represent different sounds, but the modern Persians make no distinction between the pronunciation of the various letters in each group. A few pedants and poets affect the Arabic pronunciation, generally that of Baghdād.

(l) Certain letters, especially at the beginning of words, are frequently placed, not alongside each other, but above one another: this is the case in combinations with خ - ح - ج.

(m) In the case of a change in letters² as *fīl* فیل Ar., from *pīl* پیل P., it will be found that a labial is changed into another labial, a dental into a dental, etc.. etc.

¹ There are five labials ب - ف - م - و and ه

² تبديل حروف *tabadl-i-hurūf*.

Something similar occurs in the permutations of weak consonants, a vowel (English) being usually changed into a vowel.

Sometimes, however, a palatal becomes a lingual, as in چین and صین “China”; کج and کاج (m.c.) “squint-eyed.”

§ 2. Pronunciation (تلفظ *talaffuz*) of Consonants.

Alif. (a) The Persians, unlike the Arabs, look on *alif* as an original letter and not as born from *ay* or *waw*. If it commences a word, it is to be regarded as having no sound of itself; it is merely a prop for the vowel (written or understood) that accompanies it: *vide* under § 4 (b).¹

If it occurs in the middle of a word, it is a prolongation of the short vowel *faṭḥa* and is transliterated by *ā*, irrespective of its modern pronunciation. In this position most Arabs, Indians, and Afghans pronounce it like *a* in ‘father’; Ex. کتاب *kitāb* “a book”: some Persians and some Afghans would pronounce this *t* more broadly, like *a* in “ball.” This broad pronunciation is characteristic of the tent-people and of certain dialects in Persia.

In the Fārs dialect, *ā* before *n* or *m* is nearly always pronounced like *ū*; Ex. دکان “a shop” is *dukūn* دُکُون, and *bām* “roof” is *būm* بوم. This incorrect pronunciation is in certain common words, the *colloquial* pronunciation of many parts of Persia; for example نان “bread” and آن “that” and its compounds are generally pronounced as though spelt *nūn* نون, etc.

In many cases the *alif* is pronounced broad; thus باد *bād* “wind” is pronounced nearly like *būwd*, the *alif* being given the sound of *a* in the English word *fall*. Some Afghans too have this broad pronunciation, but the Indians always pronounce the *alif* like *a* in the English word *father*. In Persia, however, if this last pronunciation be used, the word will be taken to mean باد *ba’d* “after”, and even an educated Persian will be puzzled by it.

In *Khurāsān*, on the other hand, the *ay* is turned into *alif*; Ex. *andarān* اندرون for *andar* “the women’s apartments”; and *khān* خان for *khaw* “blood.”

For the pronunciation of *alif* with a hamza (ʾ) in the middle of a word, *vide* under ع in this section.

Remark I.—

Alif in arithmetic represents the number *one*; and in astronomical tables and almanacs,² Taurus and Sunday. It also signifies an unmarried man.

¹ In this case it is usually called *hamza*, to distinguish it from *alif* as a letter of prolongation.

² There are two kinds of almanacs, *taqvim-i Fārsi* فارسی in which the days, etc., are written in full, and *taqvim-i ruqūmī* رقمی in which signs and the letters of the *ʿiyād* عید are used to represent the days of the week. etc., etc.

In Arabic it is a particle of interrogation; Ex. *A-lastu bi-rabbi-kum*, “Am I not Your Lord?” Quran VII. 168, whence the Persian **آلست** or **روز آلست** ‘the day of the original covenant between God and Man at the creation.’

Poets frequently compare an erect stature,¹ or the straight nose of a beauty, or sighs, to *alif*. Also **از آلف آدم تا میم مسیح** = “from the creation of Adam to the birth of the Messiah”; **آلف استواء** “the equinoctial line”: *alif, bā* “the alphabet,” etc., etc. *Alif* is also a sign of the Unity of God.

Remark II.—Indian Grammarians assign various names to the letter *alif* according to its use:—

Kinds of *alif*.

(1) *Alif-i rābiṭa* (**لف ربطه**) “binding or copulative *alif*” joins two words that are identical; as, **دستا دستا** *dast-ā dast* “from hand to hand; (a ready-money bargain).” This *alif* is also called *alif-i ittiṣāl* (**الف اتصال**) “the *alif* of junction”, or *alif-i inḥiṣār* (**الف انحصار**). Some Grammarians style this *alif-i vaṣl* (**الف وصل**) but *vide* (10).

Similar to the above is the *alif-i aṭf* (**الف عطف**) “the conjunctive *alif*,” which conjoins two dissimilar words; as, **شب و روز** (*shab-ā-rūz*) “night and day; always”: **تکاپو** (*tak-ā-pū*) (or *takāpūy* **تکاپوی**) “diligent search; bustling.”

(2) *Alif-i fā’iliyyat* (**الف فاعلیت**) “the *alif* of agency”; as the *alif* in the adj. *bīnā* (**بینا**) “seeing”, which word has the force of a present participle.

(3) *Alif-i ma’fūliyyat* (**الف مفعولیت**) that gives the force of the past participle; as, **زیبا** (*zibā*) “adorned” (= **ربنده**).

(4) *Alif-i maṣḍar* (**الف مصدر**) which forms abstract nouns from adjectives; as, **گرمی** (m.c.) “warmth”, **پهنی** (m.c.) “breadth”, from *garm* and *pahn* adjectives.

(5) *Alif-i tanwīn* (**لف تنوین**) the *alif* of the Arabic accusative case; as, in the adverb **دائماً** *dā’imān* “continually, for ever.”

(6) *Alif-i qasamiyya* (**الف قسمیة**) the *alif* of the Persian vocative when expressing an oath; as, **حقاً** *Haqqā* “O, or by, God!”

When this vocative *alif* is not used in an oath, but as a simple vocative, it is called *Alif-i nidā* (**الف نداء**); as, **دل** *dilā* “O heart!” **بلبلا** *bulbulā* “oh *bulbul*!”

If however it is used in words expressing grief, etc., as in **دریغا** “alas,” **وا فریاد** “oh help! or oh distress!” it is called *Alif-i nudba* (**الف ندبه**) “the *alif* of plaint” or *alif-i madd-i ṣawt* (**الف مد صوت**).

¹ An erect stature is also compared to a cypress tree.

(7) *Alif-i du'ā u tamannā* (الف دعا و تمنى) “the precativē *alif* in verbs”; as, *mabādā* مبادا “may it not be”: *kunād* کناد “may he do.”

(8) *Alif-i tahsīn-i kalām* (الف تحسین کلام) “the *alif* of embellishment”; as, in گفتا “he said.” This is also, and more properly, called زائد *alif-i zā'id* or “superfluous *alif*”: vide (12).

(9) *Alif-i mubālagha* (الف مبالغه) “the *alif* of exaggeration” or *alif-i kasrat* (الف کثرت) “the *alif* of excess” is found at the end of some adjectives; as, in خوشا “Blessed! How happy!”

This is also called the *alif-i firāwānī* (الف فراوانی).

(10) *Alif-i waslī* (الف وصلی) is said to be the superfluous *alif* at the beginning of certain Persian words; as, in *ushtar* اُشتر (or *shutur*) “camel” and also the *alif* in Arabic marked with a *wasl* وصل; (ـِ), but vide (1).

This is really *alif-i zā'id*.

(11) In certain cases the *alif-i nidā*, vide (6), is also called *alif-i mutakallim* (الف متکلم); as, *Dūst-ā muhtaram mīhrbānā* دوستا محترم مهربانا “oh my respected kind friend.”

(12) *Alif-i zā'id* (الف زائد) “superfluous *alif*” is sometimes, in poetry, added for the sake of metre:—

ای صبا بر برگهای غنچه پا آهسته نه پاسدانا ند گلها صائبا خروایده است

Verses written on the tomb of *Mīrzā Sā'ib*.

In *rāstā* راستا, *chapā* چپا, *sabzā rang*, سبز رنگ, the *alif* is *zā'id*.

Vide also ‘Derivation of Words’ for ‘Formative *Alif*.’

(13) *Alif-i liyāqat* (الف لیاقت) expresses fitness or capability; as, *khayānā* (خوانا) legible.

ب *B* in Persian words is sometimes interchangeable with *f*; as, *zafān* زبان¹ (for P. *zabān* زبان) “tongue”; with *m*; as, *ghuzhm* غُرم [for *ghuzhb* (old)] “a single grape”; with *v*; as, *vas* وی¹ (for *bas* بس) “enough”; *khvāv* and *khāw*¹ (for *khwāb*) “sleep”; with *w* or *v*; as, *āv*¹ (for *āb*) “water”; *nahv* نهو (for the Persian *nahīb* نهیب) “fear.”² Pronounced as in English.

Remark.—*Bā-yi zā'id* (باى زائد) “superfluous *ب* as in بروم: vide under ‘Verb Transitive and Intransitive’ and ‘Prepositions.’

This letter is often called *bā-yi muvaḥḥada* ‘the single-dotted *b*’ to distinguish it from پ.

پ *P* is called *bā-yi fārsī* باى فارسي, or *bā-yi ‘ajamī* باى عجمي. There being no *p* in the Arabic alphabet, it is frequently interchangeable

¹ Still used in speaking by Zardushtis.

² The letter that has been changed, i.e. substituted, is called *mubdal* مبدل, and the original letter from which the change was made is called *mubdal minh* (مبدل منه).

with *f* ف, as *fīl* فیل (for *pīl* پیل “elephant”; *saḥīd* سفید (for *sapīd* سپید “white”; *fīrūzī* فیروزی (for *pīrūzī* پیروزی “victory.”

ت - *ṣ* *T*; the Arabic *ṣ* is generally written in Persian ت and so pronounced: *vide* under *ṣ*.

ث *S* by the Arabs is pronounced like *th* in Cuthbert, and sometimes as *s*; in Egypt it is pronounced *t*.

Among the Persians and Indians, it is an English *s*.

Some Afghans and some educated Indians give it the sound of *th*.

ج *J* called *jīm-i tāzī* جیم تازی, or *jīm-i ‘arabī* جیم عربی, to distinguish it from چ. It is the contraction for the two Muslim months *Jamāda’l-Ūlā* and *Jumāda’l-Ākhir*. It is sometimes interchangeable with *zh* ژ; as, *kazh* کز (old) (for *kaj* کج “crooked”; with *ch* چ and *z* ز; as, *chūza* چوز (old) for *jūja* جوجه (m.c.) “a chicken, and the young of a bird”; with *g*; as, *Jīlān* for *Gīlān* a province S.W. of the Caspian; with *sh* ش; as, *kāj* کاج (old) for *kāsh* کاش “would that.”

چ *Ch* called *jīm-i fārsī* جیم فارسی, or *jīm-i ‘ajamī* جیم عجمی. It is sometimes confounded with چ.¹ It is sometimes interchangeable with *sh* ش; as, *lakḥcha* لکخچه (for *lakḥsha* لکشه “flame”; with *z* ز as, *puchushk* پچشک (old) (for *pizishk* پیزشک “a physician.” In Arabicized words it changes to ص; as, *Sīn* سین Ar. (for *Chīn* چین “China”; صانج *sanj*, Ar. (for *chang* چنگ “cymbals.”

ح Called *hā yi ḥuttī* های حطی, *hā-yi ḥalqī* های حلقی, and *hā-yi muḥmala* های مهمله. The Arabs, some educated Indians, and some Afghans, make this a strong aspirate, something like the *h* in “haul” if this word be pronounced in the throat. To catch this sound, the beginner should copy an Arab or an Afghan many times when he says the word صائب *Sāhib*: (he should also note the sound of ص in this word).

By the Persians this letter is pronounced like *ṣ*, q.v.

Remark.—Children in Indian schools are taught to make a distinction in pronunciation when reading between ح and ṣ, and between ص and س, but in practice, in speaking, no such distinction is made.

خ *Kh* called *khā-yi saḥhiz* خای سحذ, *khā-yi manqūṭa* خای منقوطه, and *khā-yi mu’jama* خای معجمه. Great care must be taken to make this a guttural and not a *k*. (There is a story of a doctor who seriously alarmed a patient by mispronouncing the word خون *khūn* “blood.”) It is sometimes interchangeable with ق; as, *chakḥmākh* چخماخ (for *chaqmāq* چقماق “flint or cock of a gun”; and with *h*; as, *hak* (old) (for *khāk* خای “earth.”

¹ In *Abjad*, it has the same value as چ, viz. 3.

د *D* called *dāl-i abjad* دال; *dāl-i ghayr manqūṭa* دال غیر منقوطه, or *dāl-i muhmala* دال مہملہ. It is sometimes interchangeable with *t* ت; as, *turrāj* ترّاج (for *durrāj* درّاج) “black partridge”; with *z* ذ; as, *ustāz* ٲ (for *ustād* استاد) “master”; *sāzaj* Ar. form of *sāda* سادہ “a kind of plant”; with *z* ز; as, *dizār* ديزر (for *dīdār* دیدار).

ذ *Z* called *zāl-i manqūṭa* ذال منقوطه, or *zāl-i mu'jama* ذال معجمہ. It is sometimes interchanged with *d* د; as, گنبد for گنذ. By the Arabs it is sounded like the *th* in “though,” if, when pronouncing it, the tip of the tongue be thrust well forward between the front teeth of both jaws and slightly compressed: compare with ظ and ض.

By the Persians like ز, or as *z* in “zeal.” It is a contraction for the month *Zu'l-hijjah* ذو الحجة, while ذ is the contraction for *Zu'l-qa'dah* ذو القعدة.

ر *R* is always rolled and never as *r* in “are.” Called *rā-yi ghayr-i manqūṭa* رای غیر منقوطه, or *rā-yi muhmala* رای مہملہ. It is a contraction for either of the months *Rabī'*. It is sometimes interchanged with *l* as *nīlūfal* نیلوفل (for *nīlūfar* نیلوفر) “a convolvulus; also “a waterlily”; *chanāl* چنال (m.c.) (for *chanār* چنار) “plane-tree.”

ز *Z* called *zā-yi havvaz* زای هوز, *zā-yi manqūṭa* زای منقوطه, and *zā-yi mu'jama* زای معجمہ. It sometimes is interchangeable with چ; as, *sūz* ٲ (for *sūz* سوز); with غ; as, *gurīz* گریز (for *gurīz* گرنیز); with *s*; as, *Ayās* (for *Ayāz*); with چ q.v. *Zi* (ز) is a poetical contraction of the preposition *z*.

ژ *Zh* called *zā-yi fārsī* زای فارسی, or *zā-yi 'ajamī* زای عجمی. It interchanges with چ q.v. It is pronounced as *j* in French *jour* or as *s* in “measure.”

س *S* called *sīn-i ghayr-i manqūṭa* سین غیر منقوطه, and *sīn-i muhmala* سین مہملہ. It interchanges sometimes with ش; as, *kustī* کشتی (for *kushtī* کشتی) “wrestling”; also the Zardushti belt † worn under the clothing, and مشک for مشک “musk.” Also sometimes with ص; as, قفسی for قفس.

ش *Sh* called *shīn-i manqūṭa* شین منقوطه, and *shīn-i mu'jama* شین معجمہ. It is an abbreviation for *Shamāl* شمال “the North.” It interchanges with چ; as, *pāchān* پاچان (for *pāshān* پاشان) “scattering”; with چ; as, *kāj* کاج (for *kāsh* کاش) “a pine”; also with س q.v.

ص *Ṣ* called *ṣād-i ghayr-i manqūṭa* صاد غیر منقوطه, and *ṣād-i muhmala* صاد مہملہ. It is the abbreviation for the month of *Ṣaḥar* صفر and

1 Pathāns say *ustāz* in Pushtoo.

2 *z* and *l* are sometimes interchangeable. Ex. سیر or میل.

3 Still used in speaking by Zardushtis.

4 The Bombay Parsees call this belt *kustī*, but the Persian Zardushtis call it *kushtī*.

also for the word *ṣādiq* صادق “genuine” which shows that an account has been audited; hence *ṣād kardan* صاد کردن (old) to so mark an account, etc. By the Persians it is pronounced like *س*. In Arabic a stronger and harder sibilant than in English. Educated Indians and Afghans affect the Arab pronunciation: *vide* remark to *ح* *ه*.

ض *Z*, *zād-i manqūṭa*, or *zād-i mu‘jama*. Pronounced by the Persians like *ز*, i.e. like *z* in *zeal*. In Baghhdād like the *th* in *though* if pronounced with the tip of the tongue behind the root of the front teeth of the upper jaws. (In Egypt a hard palatal *d*).

ط *T* called *tā-yi ḥuṭṭi* طای *ḥuṭṭi*, *tā-yi ghayr-i manqūṭa*, and *tā-yi muḥmala*. By the Persians pronounced like *ت*. By the Arabs a hard palatal *t*. Educated Indians and Afghans imitate the Arab pronunciation. It interchanges with *د*; as, *خطشه* for *خدشه*.

ظ *Z* called *zā-yi manqūṭa* ظای *manqūṭa*, or *zā-yi mushāla* ظای *mushāla*. By the Persians like *ز*. In Baghhdād like the *th* in *though* pronounced naturally.

ع *‘* called *‘ayn-i ghayr-i manqūṭa* عین *ghayr-i manqūṭa*, or *‘ayn-i muḥmala* عین *muḥmala*. It is often in Persian not distinguishable as a separate letter (as prosody proves). In some words it is interchangeable with *ح* *ه*. It is transliterated by an inverted comma.

In Arabic the *ع* is a strong guttural. Few Persians can imitate the Arab pronunciation.

At the beginning of a word, it is by the Persians treated as though it were the prop for a vowel. Ex. *عبادت* *‘ibādat* “adoration” (as though spelt *إبادت*).¹

At the end of a word it is, in Persian, either quite silent as *جمع jam’*,² or else more properly there is a slight vowel sound like a half *a* or half *e* as in *طاع tama’*. The Persians never say *jama’* like the Indians.³ Many words like *جمع jam’* and *منع man’* are often pronounced with a drawl, and a peculiar intonation that sounds affected to English ears; such words are not pronounced in the least like *جم jam* or *من man*: If so pronounced they will often be unintelligible.

In the middle of a word this letter has a half-bleating sound like

¹ By the Persians *ع* عرف is pronounced as though spelt *آرف*, but the Arabs would give a distinct and peculiar sound to the consonant *ع* before pronouncing its vowel *u*.

² This at least is the case in Southern Persia with some words of three letters ending in *ع*. In the more accurate pronunciation of the better classes in Tehran the final *ع* is perhaps always pronounced though slightly.

³ The Arabs fully enunciate this final *ع*, though not quite like the Indians.

a double *a*; Ex. **سعد** *sa'd* is pronounced *sä-äd*.¹ Words like **اعتبار** are pronounced *i-i-tibār* and transliterated, of course, *itibār*. [An Arabic word with a mute *hamza* in the middle, has, in Arabic, and should have in correctly-spoken Persian, this same half-bleating sound; Ex. **مأمور** *ma'mūr* "ordered; a commissary" (pronounced *ma'amūr*)].

When **ع** begins a middle syllable of a word, there is a very perceptible pause in the enunciation; Ex. **قلعة** *qal-'a* "a fort": care must be taken to make this pause in the correct place, as the pronunciation *qa-l'a* or *qal'a* is generally unintelligible. The Arabs do not make this pause.

غ *Gh* called *ghayn-i manqūṭā*, **غین منقوطه** or *ghayn-i mu'jama* **غین معجمه**.

A hard guttural something between *gh* and *r*, the *r* being sounded much like the *r* in *Parisienne*, by a "Parisienne." It represents 1000 in arithmetic and hence is with Persian poets a symbol for the *bulbul-i hazār dāstān* **بلبل هزار داستان**. It interchanges with **ق** as *ayāgh* **ایاغ** (old for *ayāq* **ایاق**) "a cup."

ف *F* called *fā-yi sa'faṣ* **فای سفعص**: sometimes interchanges with **پ** q.v.

ق *Q* called *qāf-i qarshat* **قاف قرشت**. Sometimes interchanges with **غ** q.v.

In Baghdad and by Persian Turks often pronounced like a hard English *g*.

A guttural like *q* pronounced from the depth of the throat as if undergoing suffocation, or like *ck* in *stuck* when pronounced at the back of the throat. It must not be pronounced like *k*, a common English mistake.

By the uneducated it is confused with **غ**, and even educated Turks give it this pronunciation in certain common words: Ex. **غدر** *ghadr* instead of *qadr* **قدر**. In Turkish words used in Persian, the two letters seem interchangeable: a Turk of Persia will often spell the same word with either letter indifferently.

The distinction in spelling is generally observed between **آغا** "a eunuch" and **آقا** "master", but both are colloquially *āghā*.

ک *K* called *kāf-i tāzī* **کاف تازی**, or *kāf-i 'arabī* **کاف عربی**. It is in Persian frequently confounded with *gāf*.

گ *G* called *kāf-i fārsī* **کاف فارسی**, or *kāf-i 'ajamī* **کاف عجمی**. It is sometimes interchangeable with **ج**, as *lijām* **لجام** for *lagām* **لگام** "bridle; halter" (Persia).

ل *L* is an abbreviation of the month *shavāl* **شوال**. Poets compare it to a ringlet.

م *M* is an abbreviation for the month *Muḥarram* **محرم**. It sometimes interchanges with **ن**; as, *bān* **بان** (m.c.) (for *bām*, **بام** (m.c.).

¹ Vide Haggard and Le Stranges' *Vazir-i Lankurān*. In *ba'd* **بعد**, the double sound is less perceptible.

² Pronounced *būn* and *būm*.

ن N. There is no nasal n^1 in Persia. In India, however, n is in some words almost nasal or is imperfectly pronounced, as in *chunān*, *jahān*; it is then called *nūn-i ghhunna*;² but before a vowel (and consequently before an *izā/al*) the nasal sound disappears. It has usually the sound of m م when it immediately precedes b ب (or p پ). Ex. تامل (*tanbal*) "lazy" is pronounced *tambal*: note that this is transliterated *m*. Nasal n always follows a long vowel.

و W or V. At the beginning of a word, or in such words as جواب *javāb* "an answer", صواب *ṣavāb* "rectitude", ثواب *ṭavāb* "a reward" or "a good work," it is amongst Persians a consonant like v ; but amongst Arabs, Afghans and Indians it is a w , like the w in *we* or *went*. In بروم and شوم it is pronounced like a v , or between a v and a w . The v sound is common in Isfahan and Kirman.

Before an *alif* and after و, خ, has, in pure Persian words, no sound; Ex. خواهر, خواش, etc., are pronounced *khāhar*, *khāhish*, etc.; there is, therefore, no difference in pronunciation between خواستن *khwāstan* "to wish" and خاستن *khāstan* "to rise up": this silent و is transliterated *w*. *Khvīsh* خوش and its compounds are pronounced *khīsh* (transl. *khvīsh*). In Arabic words, however, و before *alif* is pronounced; Ex. خوص pl. of خوص. In خوردن "to eat" and its derivatives, the و is pronounced like *pīsh* پ and is transliterated *u*; also دو *du* "two", تو *tu* "thou", خود *khud* "self", خوش *khush* "pleasant", خورشید *khurshīd* "the sun", خورسند *khursand* "happy". چو and همچو are often pronounced *chi* and *hamchi*.

A few Arabic words like حياء *hayāt* "life", صلوة *ṣalāt* "prayer", are generally in Persian phonetically written حیات and صلات.

و is sometimes interchangeable with ف, as يافا *yā/ā* (old) [for *yāvā* يافا (m.c.)] "vain, foolish". The *vāv* that occurs before an *alif* and is not pronounced, as in *khwāstan* خواستن, is called *vāv-i ma'dūla* واو معدوله "distorted *vāv*, or *vāv-i ishmām-i ḡamma* واو اشمام ضمة "the *vāv* that gives a smell of و": this is *maktūb-i ḡhayr-i mal'ūz-i* (مکتوب غیر ملفوظ) "written but not pronounced." A *vāv-i mal'ūz-i ḡhayr-i-maktūb* (واو ملفوظ غیر مکتوب) sometimes occurs as in طاووس *tā'ūs* "a peacock," but the more correct form طاووس is also found.

In Ar. both the *wāws* have the sound of w in this word.

Remark.—A letter that is written, but not pronounced, is also called *ḥarf-i masrūq* (حرف مسروق) "a stolen letter." For further remarks on و, vide under vowels § 3 (b) and (d).

¹ In Arabic the nasal *nūn* occurs before the letters ن, د, ذ, و, ج, ث, ت, ص, ش, س, ز, ر, ل, م, ي, as in the words عَنْكَ "from thee" أَنْتَ "thou"—*Azoo*.

² *Nūn-i ghhunna* only occurs after the weak consonants ن, و, - ا.

ð *H* called *hā-yi harvaz* (های هروز), or *hā-yi mudawwara* (های مدوّره) (round *hā*). A decided aspirate like *h* in *hope*, except when it ends a Persian word¹ or a feminine Arabic word (which is always preceded by a *fatha*²). In this case it is called the “obscure,” “imperceptible” or “silent *h*”, and is transliterated *a*; Ex. خانه *khāna* “a house”, گفته *gufta* “said” (Past Participle). This ‘obscure’ *h* is in India pronounced like *fatha*, but in Persia it is pronounced like a short *e*, or *é* as *khāné* or *gufte*. (If the silent *h* precedes an *alif*, as in گفته ام *“I have said”*, there may, it is said, be a slight breathing sound of the *h*, as *guftah-am*, but the writer is of opinion that this sound is imaginary and that the *h* generally remains silent.

In the first case, i.e. when aspirated, the *h* is called *hā-yi malfūzī* (های ملفوظی), *hā-i muẓhar* or *ẓāhir* (های مظهر or ظاهر), or *hā-yi jalī* (های جالی) “manifest,” i.e. sounded; in the second case it is (های مخفی or مخفی) *hā-yi mukhtafī* or *makhfī* “concealed”, i.e. mute.

The *h* is distinctly but not too markedly sounded in نه *nuh* “nine”, نی *nih* “place” (Imper.), به *bih* “good” (but با *ba* or *bi*, the preposition “to” or “for”), به به *bah bah* (m.c.) “well done, excellent,” and in such like words.³

In سه *si* “three”, چه *chi* “what?”, کی *ki* the interrogative pronoun “who?” and the conjunction “that”, there is no aspirate, and the final *s* is pronounced like short *i*.

In نه *na* and نه *ma* “not”, it is silent according to rule; but مه *mih* “great”, also “a mist, fog”, and ماه *mah* moon.

Final *s* after و - or ی is fully sounded; Ex. پادشاه *pādishāh* “a king”, گوشت *guh* “human excrement”, etc., etc. In شاه *shah* “king”, ماه *mah* “the moon” or “a month”, راه *rah* “a road”, where the *fatha* stands for *alif*, the final *h* is aspirated.

It must be distinctly pronounced in words like مهر *mahr*, میهر *mihr* and مهر *muhr* and in similar words, and in the proper names طهران *Tih-rān*⁴ and مشهد *Mash-had*.

A final silent *h* will sometimes become ق in Arabic, as فستق *fustaḡ* Ar.

¹ Some grammarians consider the Persian silent *h* to be a vowel.

² Except when changed into ت. The *ḥ* is not silent in Arabic. This final *h* can only be silent (in Persian) when not an original letter.

³ Note that when final *s* is sounded, it is transliterated by *h* and not by *a*. Ex. ده *dah* “ten.”

⁴ Three distinct syllables, not two as in India.

⁵ Two syllables, not three. In 1908 Persian newspapers changed the spelling to تهران.

(for *pista* پسته P.) “a pista-nut”; also ج, as *nākāj* ناکاج (said to be Arabic) (for *nāgāh* ناگاه P.) “suddenly.”

In Arabic, final *z* is in certain cases written *z̤* and is then called by the Arabs *tā marbūṭa*¹ and by some Indians *hā-tā*, and is in classical Arabic pronounced like *t* except in pause or before a vowel. In Persian this is often pronounced and written ت; Ex. حالت instead of حالة. In English dictionaries this is generally treated as the fourth letter of the alphabet, i.e. as ت.

Sometimes the same word is written both with *z̤* and ت, but with different significations. Ex. آلة *āla* is generally so written when it has the signification of an instrument or apparatus,² but آلات *ālat* (pl. آلات) when it signifies “penis.” این نوشته صحت دارد “is this paper correct?”, but این نوشته صحه دارد “is this paper signed?”

This distinction is, however, seldom observed and is considered pedantic, thus *jihat* “cause” and *qimat* “price” may be written both جهت or جهه and قیمت or قیمة.

Vide also remarks on حیات and مالت at the end of و.

ی *Y*, *yā-i tahtānryya* یای تاختانریه. At the beginning of a word is the English consonant *y*; also in the middle of a word after an initial long vowel; Ex. آیا *āyā* “whether.” When, for the sake of euphony, the initial *alif* of a verb is changed into ی, this letter is pronounced *y* as it retains its original short vowel; Ex. from آمدن *āmadan* “to come”, میا *mayā* “don’t come”; افتادن *uftādan* “to fall”, نیفتاد *na-yuftād* “he did not fall, etc.”

In the middle of words, ی also represents the long vowel *ī* (pronounced as *i* in *pique*) or a diphthong *ai*: *vide* § 3 (d).

At the end of a word it is a long *ī*, but at the end of the words بلی and خیلی it is sometimes shortened; thus *bale* or *bali* and *khayle* (for *khaylī* or *khaylī*). It is long in the verbal prefix می, thus *mī-guft*: but is sometimes in careless talking pronounced short. (The Afghans and Indians pronounce this prefix *me*).

In Persia, as in India, the dots are never written under the ی where final: in some printed books, however, the dots are inserted. In Arabic the dots should be omitted in the *alif-i maqṣūra*.³

A ی at the end of a word, and preceded by a *fatḥa*, is pronounced like *alif*, and is transliterated *a*: thus دعوی (also in India written دعوی) is pronounced *da‘wa*. This ی is in Arabic called *الف مقصورة* *alif-i maqṣūra* “the abbreviated *alif*”, as opposed to *الف مدودة* (*alf mamdūda*) “the

¹ Colloquially in Indian schools *te-gird*.

² باقله or باقله is, in modern Persian, often incorrectly spelt باقلى; it is pronounced *bāqile*.

³ In Persian this ی is often written as *alif*.

prolonged *alif*'' [vide § 4 (d)], and is not sounded when in contact with *alif-i vaṣl*; thus دعوى المتأخرين "the contention of the moderns" is pronounced *da'vā'l-muta'akhkhirīn*.

Note that in the Persian-Arabic compound أولتر or أولتر the ی is in reality a final letter, and the comparative suffix نر can be written separately, as اولی تر.

Remark I.—In Urdu or in Indian writing *yā-e ma'kūsī* or "reversed *yā*" (ـے) is written at the end of a word to show that the ی has a *majhūl* sound. In modern Persian the 'reversed *yā*' has the same sound as the ordinary ی.

In the Turkish سیدورسات *suyursāt* "supplies levied in kind", the ی is frequently omitted, both in writing and pronunciation; it is however better to omit it in both cases: this word has no singular.

For further remarks on ی, vide § 4.

Remark II.—Even when quoting Arabic or reading the Qur'ān, the Persians do not try to give the Arabic pronunciation to all the Arabic letters. Indians and Afghans, on the contrary, not only attempt but greatly exaggerate the Arab pronunciation of certain letters.

For the Arabic and the Persian pronunciation of the alphabet and the form of certain letters before the *izāfat*, vide 'Peculiarity of Arabic Words.'

In Indian dictionaries a letter preceding another is termed ما قبل, and one following another is styled ما بعد: thus in the word رب, the letter *rā* is ما قبل *mā qabl-i bā*.

§ 3. The Short and Long and Diphthong Vowels (in the middle of words).

(a) There are no regular vowels in the Arabic written language, but the Arabs make use of the three signs َ ِ ُ [vide table, § 1 (c)] which they call الحركات *al-ḥarakāt* "the movers" (lit. "motions"), and one of these signs placed above or below a consonant determines its vowel sound. When a consonant is accompanied by one of these "movers", it is called متحرك *mutaḥarrik* or "moving." The short vowels were originally quite unrepresented. As the "movers" only give the vowel sound essential to a consonant, it is obvious that they cannot stand alone at the beginning of a word: vide § 4 (c).

For pronunciation, vide Table.

(b) The letter having *kasra* or *zīr* below it, is called *maksūr* (مكسور), that having *fatḥa* or *zabar* above it, *maftūḥ* (مفتوح), and that having *zamma* or *pīsh*, *mazmūm* (مضموم).

(c) In Arabic, the vowels, as terminal signs of inflection, are called *raf*,

(رُفْع) or nominative ـَ , *jar* (جَر) or genitive (رُفْع), and *naṣb* (نَصَب) or accusative (رُفْع), and the words, not the letters, so marked, are styled *marfū* (مَرْفُوع) *majrūr* (مَجْرُور), and *manṣūb* (مَنْصُوب) : vide § 8.

Remark.—The short vowel *i* is in Persian oftener pronounced like *e* in ‘*fen*’ than like *i* in ‘*fin*.’ Also *fatḥa* is locally so pronounced, as *kerd* for *kard*.

(d) Long vowels (in the middle of words).

Alif, و and ی are weak or infirm consonants¹ or semi-vowels and correspond respectively with the “movers”, i.e. the short vowels *a*, *u*, *i*.² In Arabic writing the long vowels are formed by a combination of two of these affinities; (Ex. بَا *bā*, بُو *bū* and بِي *bī*) and pronounced like *a* in *father*, *u* in *prude* and *i* in *police* or *pique*.³

Remark I.—In فَا , the *alif* is written to indicate that the *fatḥa* belonging to the ب is prolonged in sound : vide § 2 (a).

Remark II.—The و and ی of prolongation and الف المقصورة (اِ or اُ) are before (vide § 2, p. 21) a *waṣla* shortened in pronunciation, thus فِي الْفَوْر is pronounced *fi’l-fawr* (*fil-fawr*).

(e) Diphthongs (in the middle of words).

By combining *fatḥa* with ی and with و, the diphthongs *ai* or *ay*, and *au* or *aw*, are formed, and pronounced like *ai* in *aisle* (rare in Persian) or *ey* in *they*, and *ou* in *stout*; Ex. مَيْل *mail*⁴ or *mayl* “inclination”, صَوْم *ṣaum* or *ṣawm* “fasting.”

In modern Persian the *ay* is most often pronounced like *ey* in *they*; Ex. خَيْلِي is pronounced both *kḥailī* and *kḥeylī* (also *kḥailé*, etc., etc.) (vide under letter ی); also the *au* sound, characteristic of the Arabic, Afghan, or Indian accent, tends towards the sound of *o* in *hose*.

(f) The original Persian vowel system was that of the Sanskrit, with the semi-vowel *ri* peculiar to the latter excluded.

¹ حروف علت “weak letters” is the term applied to ا - و - ی as opposed to حروف صمد the ‘real consonants.’ These are included in the school rhyme:—

حرف علت نام باشد و او الف و بای را

هرکرا دردی رسد ناچار گوید “وای” را

² Hence *alif* is called *ukḥt-i fatḥa* “sister of *fatḥa*”; *vāu* is called *ukḥt-i ṣamma* “sister of *ṣamma*”; and *yā* is called *ukḥt-i kasra* “sister of *kasra*.”

³ When ا - و - ی form vowels they are called حروف المد *hurū’-l-madd* “letters of prolongation”, or *hurū’-l-ishbā’* حروف الإشباع “letters of filling up or impregnating with a sufficiency of colour.”

⁴ In modern Persian pronounced more like *meyl* and *ṣom*.

When و and ی follow a consonant unmarked by a short vowel or by *jazm*, they were said to have an open sound called مجهول *majhūl*, or “unknown” (i.e. unknown to the Arab invaders); Ex. مور *mor* an ant, شیر *sher* “a lion”¹; but when a و was preceded by a consonant pointed with ُ or a ی with ِ, then the sound was called معروف *ma'rūf* or “known”; Ex. موش *mūsh* “a mouse”: شیر *shīr* “milk.”

The *majhūl* sounds *o* and *e* are still preserved in the Persian spoken by Afghans and Indians, but they are now unknown in Persia: in modern Persian “an ant” is called *mūr*, and there is nothing in pronunciation to distinguish the word for “lion” from *shīr* “milk.”

Remark I.—There are thus, exclusive of the *majhūl* sounds, at least nine vowel sounds in Persian, *a*, *ā*, *i*, *ī*, *u*, *ū*, and diphthongs *ai*, *ay*, and *aw*. The last takes the place of the *au* sound characteristic of Indians.

Remark II.—To sum up the remarks on the weak consonants, ا - و - ی, when و and ی are initial, or are movable in the middle of a word, they are real consonants and are pronounced with their proper vowels; when they follow a *jazm* they are consonants, as in جزو *juzv*; and when they follow a consonant that has neither a vowel nor a *jazm* they were in classical, and are in Indian Persian *majhūl*. When the consonant preceding و has a *pīsh* or *zamma* (ُ) the sound is *ū*; when the consonant preceding ی has a *zīr* or *kasra* (ِ) the sound is *ī*.

When و and ی follow a consonant that has a *zabar* or *fathā* (َ) they may be called diphthongs.

§ 4. Hamza³ (ء) and the short vowels at the beginning of words.

(a) In endeavouring to pronounce a vowel without a consonant, a distinct though slight effort is made with the muscles of the throat; this jerked sound or hiatus is by the Arabs called *hamzah*, which signifies “prick, impulse”, and is represented by ء, the form of which has arisen from the

¹ In Persia lion is شیر “*shīr*” and a tiger ببر *babr*. In India the tiger is called شیر *sher* and the lion *babar*: the word *sher* is also loosely applied to the leopard, panther, etc.

² i.e. in Persia. Dr. Rosen justly remarks in his grammar: “The Persian of India may be looked upon as a petrification of the old classical language. It has also preserved the “*majhūl*” vowels *e* and *o* for *ī* and *ū*, and many other differences of pronunciation. The Persian-speaking Indians, whose studies are mostly confined to the classics and poetic exercises, have followed none of the developments of the modern language.” The Persian of India, therefore, though far purer both in idiom and pronunciation than the language of Persia, sounds pedantic, and is almost unintelligible to ordinary Persians.

³ Denotes “pressure” or “puncture.” Among Arab grammarians the first letter of the alphabet is more generally called *hamzah*.

letter ع of the word قطع. In other words *hamza* represents the cutting off of the stream of breath preceding or following a vowel.

In Arabic, *hamza* is placed over or under *alif*, or over و and ی, but when final is written by itself, and may follow any of the letters. The letter so marked is called مَهْمُوز *mahmūz* or “hamzated”, a term also applied to a word having *hamza* for one of its radicals.

Remark.—*Alif* when it is merely a letter of prolongation is not *hamza*.

(b) *Short vowels at the beginning of words.* In most cases *alif* occurs as the bearer of *hamza* and then performs a function essentially different from that in the Remark to § 13 (d); Ex. أَب *ab*, أُب *ub*. When an *i* sound follows, then the sign ة is placed under the bearer ا, as اِ.

For the pronunciation of a silent *hamza* in the middle of a word, *vide* under letter ع § 2. In the word مَأْذُون *maʿzūn* “permitted”, the *hamza* is silent, and, having no vowel to give it life, it represents the jerked sound mentioned in the beginning of the paragraph; and, as the first letter, viz: م is pointed with َ, the two together in Persian give the half-bleating sound mentioned in the remarks on the letter ع § 2.¹ In the word رَأِيس *raʿīs* “a head”, “a chief”, the *hamza* is not silent, but is marked with َ and is consequently pronounced like اِ at the beginning of a word. In the words أَمْرَاءُ - سُوءُ الشَّيْءِ, the final ء has no vowel and also follows a letter without a vowel. The Arabs would pronounce the final ء in these words something like *shay-ā*, *sū-ā* *umarā-ā*, but the Persians ignore the ء in such Arabic words²; they do however pronounce the ء at the end of سُوءُ, probably to distinguish it from the Persian word سُو *sū* “direction, towards.”

In the pronunciation of an Arab, the *hamza* is an articulation very perceptible, especially when it begins a syllable that is in the middle of a word, as in قرآن - جرأت³ which are not pronounced *qur-ān* and *jur-at*.

¹ Note that though the م is marked with َ the ‘hamzated’ *alif* does not serve to prolong the sound of the َ as would be the case if *hamza* were absent from the ا; thus to all intents and purposes *alif-hamza* (or *hamza*) and *alif* are two separate letters.

² This final ء in Arabic must not be confused with the Persian ء following a silent ه (or ا ي) as a sign of the genitive case. That the Persians do ignore the Arabic ء in such words as أَمْرَاءُ and شُرَفَاءُ (Arabic broken plurals of أَمِير and شَرِيف), is shown by their manner of writing these words in a state of construction, thus: امرای وقت شرفای وقت “the nobles of the time”

³ When *hamza* is found at the end of syllable, it is in Urdu changed into the letter of prolongation corresponding to the short vowel that precedes; thus مُؤْمِن and نَافِیر become in Urdu مُؤْمِن تَافِیر *mūmin* and *tāṣīr*.

(c) The latest Arabic Dictionaries treat *alif-hamza* as the first letter of the alphabet, and *alif* alone as a *ء*, or *ي*; for example, if it be desired to look out the Arabic root *سأل* *saʿal* “he asked”, the *ʾ* must be looked for at the beginning of the alphabet; if however it be desired to look out *سَال* *sāl* “it flowed”, the *alif* must be treated as a *ي*, and the searcher must look for a word spelt *sīn*, *yā*, *lām* (instead of *sīn*, *alif*, *lām*), while for *سَار* *sār* “he scaled a wall”, he should look for *sīn*, *wāw*, *rā*. The reason is, that, in Arabic, *alif* is not considered an original letter, but is supposed to be the offspring of one of the two weak consonants *و* or *ي*,¹ and according to certain laws of euphony a weak consonant undergoes certain changes or permutations when it comes together in a ‘measure’ or ‘form’ with a vowel that is not analogous to it: accordingly, in the last two examples, an original *و* or *ي* has by permutation been changed into an *alif*. Similarly *نَبِي* “a prophet” is from *نَبَأ*, and the letter after *ب* must be treated as the first letter of “the alphabet.” The second letter of *سَال* is *hamza*, because it is *mutaḥarrik* or movable, while the second letter of *سَال* is called *alif*, because it is a letter of prolongation. *Hamza*, however, may be *sākin*, as in *رَأْس*.

(d) *Long vowels at the beginning of words.* As already stated, the long vowels are formed by a combination of a short vowel and the weak consonant that is its affinity; and the manner of writing the long vowels in the middle of words has been demonstrated in § 3 (d). It follows by rule [*vide* short vowels at beginning of words (b)], that the long vowels at the beginning of a word are introduced by a *hamza*, thus *أوب* = *ūb*; and *إب* = *ib*. Similarly *أب* should = *āb*; but to avoid this awkward form the second *alif* is written over the first, thus *آ*: this *alif* on the top is called *madda* “the mark of *madd* or prolongation.”²

(e) By the same rule the “diphthongs” at the beginning of words are written *أيب* *aib* (or *ayb*), and *أوب* *aub* for *awb*); for pronunciation, *vide* § 3 (e).

¹ It will be noticed that the three weak letters or semi-vowels are *alif*, *vāw* and *yā*. The *hamza* is a strong letter, although in certain cases it is liable to modification or change like any of the weak letters. While *vāw* and *yā* are sometimes real consonants, the *alif* is not regarded as such at all; but only as a prop for *hamza*, or as a letter of prolongation, as in the word *سَال*.

² An *alif* so marked is by some Grammarians called *alif-i mamdūda*, as *آمَدَن* Pr. “to come.” *Alif-i mamdūda* can only occur at the beginning of a syllable: *قَرَأَن* *Qur-ān*. In Arabic the term *alif mamdūda* is restricted to a final *alif* followed by *hamza*, as in *إطباء*, *سما*, in contradistinction to *alif maqṣūra*, as in *عما* and *نفى*.

As in Arabic, *hamza* following a long \bar{a} is written on the line,¹ the *alif* that precedes such a *hamza* is generally marked with a *madda*, but this *madda* has no effect on the pronunciation; thus in Arabic جَاءَ, for جَأَ, “he came.” This is also the case when و or ی act as bearers of *hamza*, e.g. قَائِلٌ *qā'il*.²

Final *hamza* in Arabic words (as طِبَاءٌ³) is rarely written in Persian, and always disappears in writing before the ی of the *izā'at*; as, اطباءى فوجى “medical officers of the Military Department”: were the ء retained, the ى might be mistaken for the ی of unity: *vide* Remark to (g); *vide* also § 26 (f) (2).

(f) In Persian the sign ء over ا at the beginning of words is omitted, even in words fully pointed with the vowels, etc.; and in the dictionaries, Persian and Urdu, no distinction is made between *alif* and *hamza*; i.e. both are at the beginning of the alphabet.

Hamza corresponds to an English hyphen in such words as re-open,⁴ and is then written over a ی (ى) without the dots: in other words, *hamza* is thus written, instead of over the prop *alif* in those cases when (according to Englishmen) one syllable ends in a vowel and the next begins with one; Ex. فایده *fā'idā* “benefit” instead of فایدہ or فاید.

When two ی come together, it is more correct to omit the dots in the first and place the sign ء over it, as: پائیدن *pā'idan* “to stand firm.” This word *may* also be written پاییدن *pāyīdan*, but in this case the first ی must be treated as a consonant and transliterated *y*. Similarly گنجایش *gunjā'ish* or *gunjāyish* گنجایش.

Strictly speaking a *hamza* in Persian ought to be used whenever a

¹ As a rule *hamza* has in Arabic no bearer when it is movable by a *fatha* and follows a long vowel, or when it is final and preceded by *sukūn*. In words like خَطِئَةٌ, i.e. in words where the long vowel preceding the *hamza* is ی, the *hamza* is placed on or above the line, or is written over a ی (without dots): thus خَطِئَةٌ or خَطِئَةُ.

² In Modern Persian usually pronounced *qā'yil*.

³ In Persian, it is optional to write or omit the final ء in such words.

⁴ In Urdu a *hamza* does duty for a hyphen, e.g. جَاؤں *jā'ūn* “may I go?”, جَاؤْ *jā-o* “go.”

It will be seen that the Persians and Indians have extended the use of the Arabic orthographical sign *hamza*.

⁵ In Persian pronounced *fā'yida*. A *hamza* is not correct in such Persian words as گاؤ *gāu* cow, though Indians do write گاؤ (gā'ū).

In قاعدہ *qā'idā* and such words no *hamzā* can be written, as ع is a *strong* consonant and cannot take ء.

syllable beginning with a vowel is added to a root, thus: ¹بَدِي (for بَدِي) and دَدِيْم (for دَدِيْم), but this rule is only observed in certain cases when it is necessary for distinction [*vide* Remark I (g)]. For the Persian “hamza” as a sign of the genitive case, etc., after an obscure *h* or after a final ي, *vide* § 26 (f); as substitute for the ي of unity, *vide* § 41 (c) (d).

(g) *Hamza* in the middle or at the end of an Arabic word used in Persian, is often omitted, both in pronunciation and in writing; as, قَايِم qāyīm for قَائِم qā'im, but generally سَائِل sā'il, rarely سَايِل sāyil.

Remark I.—The practical uses of *hamza*, and its omission in modern Persian, are best illustrated by the following examples: گدا *gadā* “beggar”; گَدَايِي *gadā-yi*² “begging”; گَدَايِي گَدَايِي *gadā-i*² “a beggar”; گَدَايِي كِرْمَان *gadā-yi-Kirmān* “the beggar of Kerman.”

It will be noticed that the distinction between the words for “begging” and “a beggar (with ي of unity)” lies in the accent only.

Māhī ماهِي “fish”; مَاهِي مَاهِي *māhī-i*³ (class) “a fish” [يَاك مَاهِي *yak māhī* in m.c.]: يَك مَاهِي دِگَر *yak māh-i dīgar* (m.c.) “one month more”; يَك مَاهِي دِگَر *yak māhī-yi dīgar* (m.c.) “one fish more”; also in m.c. مَاهِي دِگَر *māhī-yi dīgar-i* and classically مَاهِي دِگَر *māhī-i dīgar*: نُمَايَم *numāyam* “I show but نُمَايِم *numāyīm* “we show.”

Remark II.—Note the division of syllables when ء occurs in the middle of a word: جُرأت or جُرأت is *jur-at* (not *ju-rat*). In the same way قُرآن *Qur-ān*: مَسْأَلَة or مَسْأَلَة *mas-ala*.

§ 5. The letter ع (at the beginning of words).

In Persian (but not in Arabic) the consonant ع at the beginning of a word is pronounced like the consonant *hamza*, thus عَيْب is pronounced like عَيْب, and عُيُوب “u *ūb* (Ar. broken plural of عَيْب) “defects, vices,” as though spelt عَيْب, *vide* § 20. In the Roman character, ع is transliterated by a reversed comma above the line.

¹ بَدِي would in modern Persian be taken to be *badī-i* “a badness,” but in جَدَايِي *judā-yi* the *hamza* is necessary. When a syllable begins with a vowel, the mark *hamza* is used to introduce it. But this *hamza* being written above the line requires “a prop”; and this in the case of *a* is ا, in the case of *u* it is و (with or without ء), and in the case of *i* it is ي (with or without ء). only that in the initial form this last is [often] distinguished from the ordinary *y* by losing its dots: e.g. سُرْأَل *u, āl* “a question,” مَسْأَل *mas-ul* “inquired of,” فَاوِدَة *fā-idā* “advantage.”

Palmer's Concise Eng.-Per. Dict.

² Note the different position of the accents in the two words.

³ For مَاهِي.

§ 6. Jazm or Sukūn.

(a) In Arabic and Persian, the first letter of a word is always accompanied by a vowel, hence in the mouth of an Arab or Persian a word like Smith becomes Ismith (or Ismit).¹

When a consonant in the middle or at the end of a word is followed by no vowel sound, it is said to be *sākin* ساكن, i.e. "quiescent, inert, or mute," and the symbol called *jazm* جزم "cutting off, or amputation," or مَكُون *sukūn* "rest" [ْ] is placed over it. In the word *mardum* مردم "men," the first letter (م) is "moved" by *fatha*, but the second letter (ر) is "quiescent, inert, mute, or silent", having the sign *jazm* (ْ) over it; while the third letter (د) is 'moved' by *zamma* or *pīsh*; and finally the last letter (م) is "quiescent."

A letter so marked is called *sākin* "quiescent" or *majzūm*; it has none of the حركات ثلاثة. When two or more quiescent letters occur together, the first only is termed *sākin*, the others being termed *mawqūf* موقوف "dependent on" or "supported"; thus in دوست *dūst* "friend" the و is *sākin* and the س and ت are *mawqūf*.

In Persian (but not in *classical* Arabic), the last letter of all words is quiescent; this being a rule, the sign *jazm* is omitted in the case of final letters. *Jazm* therefore signifies that (in the Roman character) two consonants in the middle or end of a word have no vowel between them.²

(b) In such words as نَقْل - نَدَد - طَقْل, great care must be taken in Persian to avoid even the *suspicion* of a vowel between the two last letters; many Persians pronounce these words almost like *tiḡlā*, *naqlā*, *nagdā*, and in the two last words slightly dwell on the *fatha*. The Arabs and Indians pronounce these words less affectedly; the Indians as though they were *tifel*, *naqel*, *naqed*.³

Remark.—The presence or absence of a *jazm* in a word of three letters, sometimes completely alters the meaning, e.g. نَفَس *naḡs* means "passion"; "the penis", but نَفَس *naḡas* means "breath"; فَرْج *farj* "a fissure and the privities of a woman," but فَرْج *faraj* "freedom from grief or sorrow."

¹ Few illiterate Indians can pronounce two consonants at the beginning.

² In Hindustani a few words begin with two consonants with no vowel between them. In such cases a *jazm* is not written over the first letter as theoretically a quiescent consonant cannot occur at the beginning of a word. It is for this reason that a vowel is often inserted; thus *Brahman* is often pronounced *Birahman*.

³ *Barj* "snow" is in India pronounced *baraj*; this pronunciation renders the word unintelligible to many Persians.

⁴ In Arabic the privities of either sex. Uneducated Persians pronounce both words *farj*.

§ 7. Tashdīd¹ and Idghām.

(a) A doubled letter in the middle of a word is *written* only once, but the sign (ّ), called تشدید *tashdīd* “corroboration” or “strengthening”, is placed above it to indicate that it should be *pronounced* twice.

A letter so marked is called *mushaddad* مشدد “strengthened”, “corroborated.” The first of the doubled letters ends one syllable, and the second begins the following syllable.

(b) In practice, the Persians strongly *emphasize* the letter that is marked with the sign of duplication; Ex. خرم *khurram* “joyful”; البته *albatta* “certainly.” The Arabs however pronounce the doubled letter twice, unless it ends the word, when it can only be emphasized.

(c) Arabic words of only two letters are rare; consequently words like شطّ and دقّ (*shatt* and *daqq*) are three lettered, even if the sign (ّ) be omitted. For further remarks on (ّ) *vide* under “solar letters”, § 10.

Remark I.—Without the *tashdīd*, there is nothing to show whether a word spelt like قوت is *qūt* “food” or *quvvat* “strength.”

In Arabic words a *euphonic tashdīd* occurs when the article *al* precedes a word beginning with a solar letter: *vide* § 10.

Remark II.—*Tashdīd* is said not to be found over any of the four letters that are purely Persian. The word بچه *bachcha* is an exception; if the (ّ) be omitted there is nothing to distinguish it from بچه *bi-chi*, “for what”; *vide* also “Peculiarities of Persian words.” In compounds, the *tashdīd* over *bachcha* is dropped, as *sag-bacha*, *bacha-khar*, *bacha-Turk*, etc., and also in the expression: *Bacha! mār-at bi-zanad* (a curse). Other exceptions are نپّه “hillock”, and گدّه “thick, dense.”

(d) *Idghām* ادغام signifies inserting one letter into another, coalescence, as شپّره *shappara* (from *shab-para* شب پره). As a letter so assimilated (*mudgham* مدغم) is marked with *tashdīd*, the two words are practically synonymous.

Remark I.—Removing a *tashdīd* تشدید from a word, as جاده *jāda* for جاده *jādda* “path”, is called takhfiḥ تخفیف “lightening”, and a word so “lightened” is *mukhaffaf* مخفف.

Remark II.—‘Doubled’ Arabic substantives in which the last two radical letters are the same,² in order to avoid two quiescent letters coming

¹ *Khar-i bā tashdīd* خرن تشدید (m.c.) “most emphatically an ass.”

² In Arabic مضاعف *muḥāḍaf* “a reduplicate verb, i.e. one whose second and third radicals are the same. The term *muḥāḍaf* is also applied to a quadrilateral verb of two equal syllables, as زلزل “*zalzal*.”

together, lose the *tashdīd* تشدید before the Persian plural termination *hā*; thus *finn* فَنّ “a spirit, a Jinn” has for its Persian plural *jinhā*. Similarly from *ṣaff* صَفّ “a line” comes the Persian compound *ṣaf-dar* صفدر “rank breaking” (an epithet of ‘Alī). Such Arabic words frequently lose the *tashdīd* in Persian, as *kaff* كَفّ, Ar., “palm of the hand,” *kaf* كَف, P.; *ḥabb* حَبّ “a berry, grain, pill” becomes in Persian *ḥab*. Sometimes the *tashdīd* is again restored before the *ī* of unity, thus *ḥab*, P. (m.c.) becomes *ḥabb-ī* حَبِّی (m.c.) “a pill”; *fan* فَنّ “art”, *fann-ī* فَنِّی; but *kaf* كَف “palm of the hand”, *kaf-ī* كَفِّی (m.c.) (not *kaff-ī* كَفِّی).

Remark III.—A *mushaddad* letter is rarely found in a pure Persian word; *arra* (S. *ārā* “a saw”; *farrukh* (or *farukh*) “happy, etc.” are exceptions.

§ 8. Tanwīn (تَنْوِين)

In classical Arabic the short vowels are used as terminations to express the three cases of nouns²:—

$\bar{\text{ـ}}$ is the nominative ـِ is the genitive ـ is the accusative	}	<i>Vide also § 3 (a).</i>
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If the noun is indefinite, these terminations are doubled and written $\bar{\text{ـ}}$, ـِ , ـ , and pronounced with the *nūn* or *n*-sound. This is called *tanwīn* “giving the *nūn*.”³

Arabic nouns in the accusative case are in Arabic used as adverbs; Ex. *ittifāq* اِتِّفَاقٌ “by chance” the accusative of اِتِّفَاقٌ. Note that the final *alif* is not sounded.

If the word ends in *ā* or *ī*, there is no final *alif*; Ex. *binā* بِنَاءٌ “accordingly”, *ḥikmat* حِكْمَةٌ “skilfully”; similarly if the word ends in ـِ (in such words the *tanwīn* is written over the letter preceding the ـِ , and the ـِ is unsounded), thus *hawā* هَوًى “lovingly.”

In modern Persian the tendency is to omit the *n* and prolong the final *ā*

¹ Such words are considered by Lexicographers to be Persian.

² There is practically only one declension in Arabic.

³ In modern colloquial Arabic the final vowels and *tanwīn* are with a few exceptions omitted: a noun in the accusative case, used as an Adverb, is given the *tanwīn*. Colloquial Arabic has, therefore, no distinction of case as found in the classical language.

⁴ The *alif* over the ـِ is now seldom written, the word being spelt هَوًى: the ـِ is silent مَعْرُكٌ. Words like عَقَبَى, *uqbā* are generally written عَقَبَى (without *alif*). In the Roman character, a final ـِ pronounced like *ā* is transliterated *a*.

n the pronunciation of these Arabic adverbs; Ex. *حَالًا* *hāl*^a “now, at present”, is in modern Persian always pronounced *hālā* *حالا*, while *صَلًّا* “in reality” is pronounced both with and without the *n*. In some words the *n* is always retained; Ex. *غَلَةً* *ghaflat*^a “suddenly” or “by accident”, *جَبْرًا* *jabr*^a “by force.”

§ 9. Waṣlah.

This word signifies “a conjunction or joining” and is only found over the *alif* of the Arabic definite article *ال* *al* “the”: it signifies that the *alif* is suppressed in pronunciation and the *J* joined by the previous vowel; thus *amīr*^a *l-mu'minīn* *أَمِيرُ الْمُؤْمِنِينَ* “Commander of the Faithful”: *vide* Remark II to § 3 (d).²

If a word before a *waṣla* ends in a long vowel or in an *alif-i maqṣūra*, the final vowel is shortened in pronunciation before the *alif* with *waṣla*, thus *فِي الْجُمْلَةِ* is pronounced *fi'l-jumla* and not *fi'l-jumla*.

§ 10. Solar and Lunar Letters.

(a) In Arabic the dental, liquid and sibilant letters, fourteen in all, are called *أَلْحُرُوفُ الشَّمْسِ* *al-ḥurūf s'h-shamsīyyat*^a or “solar letters” for the by no means obvious reason that the word *shams* شمس “sun” begins with one of them. They are ن - ل - ظ - ط - ض - ص - ش - س - ز - ر - ذ - د - ث - ت. If an Arabic word with the article *ال* begins with one of these letters, then, for euphonic reasons, the *J* of the article is not *sounded*, but to compensate for its loss, the first letter of the word itself is doubled and marked with *س*, thus: *سَلَاةُ الدِّينِ* *Salāḥ*^a *-d-dīn* “the Peace of Religion” (Saladin). The dentals

sinnīyyā سِنَّيَّة, those that are enunciated by the aid of the teeth,³ are ذ - ط - ظ. The lingual *asaliyya* (اسَلِيَّة) are those that are pronounced by the aid of the tip of the tongue, and are ر - ز - س - ش - ص - ض.⁴

(b) The lunar letters *حُرُوفُ قَمَرٍ* *ḥurūf-i qamariyya* are said to be so called because *qamar* the moon begins with one of them. With them no such change takes place in the *J* of the article.

The lunar letters are subdivided into the labials *shafahiyya* or *shafawiyya* (شَفَاهِيَّة or شَفَوِيَّة) ج - ق - ي (لَهَوِيَّة) *lahawiyya*; the palatals *lahawiyya* (لَهَوِيَّة) ب - ف - م - و (شَفَاهِيَّة or شَفَوِيَّة).

¹ The *hamza* is pronounced.

² Difficulty of pronunciation or want of euphony is called *istiḡqāl* (استِغْقَال).

³ The loss of the front teeth prevents the people pronunciation of the dentals.

⁴ The letters ز - س - ص are called *حُرُوفُ الصَّفِير* “sibilant letters.”

and the gutturals, *ḥalqiyya* (حلقية)¹ or *ḥanjariyya* (حنجرية)² ع - غ - ه - خ - ح - ح - خ.

Remark.—Arab grammarians have themselves fallen into confusion over these ill-defined divisions.

(c) The Arabs further term certain letters *ḥurūf³ l-laqlaqaḥ* “clacking letters”; *ḥurūf⁴ z-zalq* حروف الذلق or *al-ḥurūf⁵ z-zawlaqiyyah* letters articulated with the tip of the tongue and the lips; they are the liquids ر - ل - ن - ج : *ḥurūf⁶ l-līn* حروف اللين “soft letters” ي - و - ا : *muḥbaqaḥ* مطبقة “arched”, viz. ط - ظ - ع - ض : *niṭ⁷iyyah* نطعية letters pronounced by the tongue and the fore part of the palate (viz. ط - د - ت) : *mustafilah* مستفلة “depressed (letters)” are those in which the tongue does not rise.

§ 11. Abjad.⁸

(a) The following meaningless words give the letters in their numerical order⁴ :—

1000 900 800 700 600 500 400 300 200 100 50 30 20 10 5 3 2 1
 ا ب ج د ه و ز ح ط ي ك ل م ن س ع ف ص ق ر ش ت ث خ ذ - ض ط غ

The use of letters as numerals is confined to mathematical works, almanacs, and chronograms.⁵

The sum of the letters in the name of a work, or of a brief sentence or verse recording an historical event, gives the year of the *Hijra* in which the event took place. This practice of commemorating events by chronograms is common in all Muslim countries.

This system is called *abjad*⁶ ا ب ج د and *ḥisāb-i-jummal* حساب جمّل, the Arabic word *jummal* جمّل signifying “cable; addition.” A letter marked with *tashdīd* تشديد is reckoned as a *single* letter.

(b) Examples :—When Nadir Shah proclaimed himself sovereign of Persia, he struck coins with the Arabic inscription as a chronogram *alkhayr⁷ fī mā waqa⁸* “the best is in what happened.” The sum of these letters = 1148 (A.H.) = A.D. 1735-6.

¹ Letters formed in the uvula.

² Also حروف العلق.

³ Vulgarly *abujad*.

⁴ The Arabs of Morocco in the above words substitute ص for س - ض for ص - غ for ش - ش for ش.

⁵ As regards the four Persian letters, پ may have the value of ب - چ of ج - ژ of ز - گ of ك, i.e. they may have the same value as their corresponding Arabic letters.

The date of Taymūrlang's death is in the dramatic words وداع شهرلاری *Vidā-i Shahryārī* "Farewell to Royalty," this = 807 (H.) = A.D. 1404-5.

A new gate¹ to the mosque at *Kāzimaẓn* was constructed by Farhād Mirzā, an uncle of Nāṣir^u-d-dīn, Shāh of Persia, in A.H. 1300 (= A.D. 1882), and an Afghan poet of Bagdad, who wrote under the *takhalluṣ* تخلص or 'nom de plume' of Shihāb, immortalised (as his son says) the event in a poem, the chronogram of which, according to custom, occurs in the last, or the last two *miṣra'* مصرع (a line of verse):—

شهابش از پی نارنج گفت با دل شاد بود بجانب فردوس راحت از این در

"Shihāb in a happy frame of mind fixes its date—" *May your road to Paradise be by this gate.*" The sum of the letters in the second *miṣra'* is 1299, but the writer says at the end of the first line "*bā dil-i-shād* با دل شاد" and these words may also be translated "*with the heart of shād*": now the heart of *shād* is *alif* which = 'one,' so this makes the total 1300. Persians love obscurities.

The letters of *abjad* can also be used to represent figures, thus با for 12, ک for 21, etc.²

(c) In a certain style of almanac called *taqvīm-i ruqumī* (نقویم رقومی), the letters of the alphabet are used with special significations; thus the letter ط denotes Thursday, the sign Virgo, the planet Venus, and the moon when bright. Few Persians nowadays know these signs, and the almanacs never contain a key. The *taqvīm-i Fārsī* تقویم فارسی is preferred.

§ 12. Numerical Figures.

(a) The usual signs for the numerals (borrowed from the Hindus by the Arabs) are:—

.	۱	۲	۳	۴	۵	۶	۷	۸	۹
0	1	2	3	4	5	6	7	8	9

In combination these are written from left to right as in English thus, ۱۹۰۱ = 1901.

¹ Called by the Arabs the *Bāb-u'-l-Farhādiyya* and by the Persians *Bāb-i-Farhādiyya*.

² The *abjad* system is also used as a species of Morse alphabet for visual and auditory signalling, in a manner that will readily be understood by Military Officers. Double raps or long sounds, such as sighing or sucking a pipe, indicate the number of the word in the *abjad* system, while single raps or short sounds indicate the position of the letter in that word. Similarly, signs made by the right eye or eyebrow, or by the tongue in the right cheek, or by the right hand or foot, indicate the word, while those on the left, the letter. *Vide* also § 16.

(b) In MSS., variations in the signs for the numerals are ۲ for 2, ۳ for 3, ۴ or ۵ for 4, ۶, or ۷, or ۸ for 5, ۹ for 6, < for 7, and > for 8.

Fractional numbers are usually written as in English as:—

$$\frac{1}{۳}, \frac{1}{۴}, \frac{۳}{۵}, \frac{۳}{۷}, \text{ etc.}$$

§ 13.

To find the year A.D. corresponding to the year of the *Hijra*:—

Let M = the Muslim date in years and decimals.

Let E = the required English date in years :

Then $E = M \times 0.970225 + 621.54$. The answer is the date A.D. of the end of the year A.H.

The year A.D. 1900 (1st May) = 1318 H.

§ 14. Siyāq (سياق).

Mustawfis (مستوفي) or Revenue Accountants, and Munshis keep their accounts in a system of figures called سياق *siyāq*¹ or دیوانی *dīvānī* which is nearly the same رقم *raqam* of India.

For a detailed account of this system, *vide* Appendix to *Woolaston's English-Persian Dictionary*. The system is a complicated one.

Shop-keepers and merchants keep their accounts in a form of *siyāq* (سياق): they do not understand the *dīvānī* (دیوانی) or *siyāq* (سياق) of the *Mustawfī* (مستوفي).

Ruqūmī (رقومي) is applied to a system of writing a sum in a receipt: the sum is first written in *siyāq* (سياق) and then in words underneath it; under this again, *half* the sum is written in *siyāq*.

§ 15. Letters in Poetry.

Persian poets delight in discovering fanciful resemblances in the form of letters. As already stated, an upright stature is likened to the letter *alif*,² but bent by grief or age it is a ۷: a bent neck is like ۷, while a drooping head is like ۷. The Persian poet Jāmi in his beautiful but

¹ The revenue accounts being kept in *siyāk* none but a *mustawfī* مستوفي or revenue accountant can interpret them. Persian officials are in the hands of their accountants.

"I heard of one Governor who on removal from office had his accounts made up and was found to be a debtor to Government to the extent of 80,000 tumams (£16,000). He got another *mustawfī* (مستوفي) to examine his accounts and the latter brought him out a creditor to the amount of 40,000 tumams."—*Yates' Khorasan and Sistan*.

² Sighs are also compared to *alif*.

- somewhat lengthy poem “Yūsuf and Zulaykhā”¹ compares the heroine’s teeth to *ṣīn* (س), her mouth to *mīm* (م), and her eyes to *ṣād* (ص) or ‘ayn (ع); *zulf* is again compared to *lām* and *jīm*.

§ 16. Handwritings.

The two most important varieties of Arabic writing are the *Kūfī* and the *Naskh*,² and all the other varieties, national or calligraphic, may be referred to one of these two styles.

The *Kūfī* took its name from the town Kūfa on the Euphrates, a town that at one time was a seat of Muslim learning, and famous for a school of Arabic copyists.

From authentic *Kūfī* inscriptions, it is now no longer doubtful that the Arab employed the *Kūfī* style at the time of the conquest of Syria, before the foundation of Kūfa. It is now supposed that the *naskh* did not originate in the second or third century after the Prophet but was used simultaneously with the *Kūfī* in the time of the earliest *Khālifas*, and possibly in the time of the Prophet himself.³

The *Ta’līq* (تعليق), ‘hanging’ hand, is an elegant court hand that was, and still is, much admired in Persia.

¹ According to the Eastern romance *Zulaykhā* saw and loved Yūsuf in a dream. Many suitors hearing of her beauty vainly sought her hand. At length she agreed to espouse the ‘Aziz of Egypt. Qitīr (Potaphar of the Bible) believing him to be the Yūsuf (or Joseph) of her vision. Her marriage was a rude awakening and her respect for her husband was doubtless lessened by the fact that he was, for some reason or other, a eunuch. Joseph is recognized and bought in the slave market by Zulaykhā and adopted by her husband. Zulaykhā makes furious love to the unwilling youth. The ladies of Memphis discover her secret and talk scandal. Zulaykhā hears the gossip, and faces the difficulty by giving a banquet to all the ladies of her acquaintance. While sending for Yūsuf she gives each lady an orange to peel, with directions to observe Yūsuf covertly the while. The ladies are so agitated at the sight of the slave-boy’s unexpected beauty that they absently cut their fingers instead of the orange. They have to confess that Zulaykhā has an excuse for her passion, the temptation being so great. The Qur’ān says: “—and she shut the doors and said ‘come hither!’ He said ‘God keep me! Verily my lord hath given me a good home and the injurious shall not prosper.’ But she longed for him; and he had longed for her, had he not seen a token from his Lord.” Qitīr dies and Zulaykhā becomes a beggar, old, blind, decrepit, but Joseph retains his youth. Zulaykhā builds a reed-hut on the way by which the man she so faithfully loves has to pass. Joseph fails to recognize in the blind beggar-woman his former mistress. She has however expiated her sin by suffering. Her youth is restored to her, and Yūsuf is directed to make her his wife. Yūsuf is a type of male beauty, the Adonis of the Muslims.

² *Naskh* نسخ “writing of transcribers.”

³ Qurans are written, lithographed, or printed, in what is commonly styled *khatt-i ‘arabī* (خط عربي), i.e. *naskh* with all the points.

The *nasta'liq* (نستعلیق) is a combination of the *naskh* (نسخ) or ordinary hand and the *ta'liq* (تعلیق): it is a beautiful hand, chiefly used by the Persians for well-written manuscripts; but the modern Arabs call the Persian writing generally *ta'liq*.

Some old Arabic manuscripts written in Persia are in this style.

The *shikasta* شکسته or “broken” hand is the term generally applied to the cursive or running hand used by the Persians and Indians.¹ In it the dots are omitted and all the letters are joined together. It is very illegible and puzzling even to natives.

The *ruq'ah* رقعہ is used by Arabs and Turks in ordinary correspondence. The *dīwānī* دیوانی,² *tughrā* طغرا, *gul-tā* گُلْتائی (or ثُلَّت) ³ are the names of other ornamental hands used in the titles of books, headings of diplomas or edicts, etc., and correspond to flourished letters and monograms amongst Europeans.

These several scripts are little more than calligraphic styles.

In Persia, even at the present day, calligraphy is one of the fine arts. One or two lines written by certain old Calligraphists sell for many pounds sterling.

The *Khatt-i shajari* (خط شجرى) or “tree-writing”, a species of enigmatical writing, is merely another application of *abjad* اَبْجَد; in it an upright stroke represents as it were the trunk of a fir-tree in which the number of branches on the right indicates the number of the word in *abjad* اَبْجَد, and the number on the left the letter in that word. Thus in *Alī* علی, the first letter occurs in the fifth word of the *abjad* system, namely in *sefnas* سَعْفَنَس, and it is the second letter in that word. ‘*Alī*’ would therefore be written:—





Vide also § 11 (b) footnote 2.

Remark.—In writing and in printing, Persian and Arabic words should not be written half at the end of one line and half at the beginning of the next; also dual words connected by و should not be separated. Only inferior copyists make mistakes in ‘spacing’ and resort to the practice of dividing words.

¹ The Arabs have a vile *shikasta* شکسته of their own.

² The *dīwānī* دیوانی, a bold round hand, is the official character, in Turkish passports, etc.

³ The *Sulṭ* ثُلَّت is a fanciful character with calligraphic flourishes.

⁴ Called also *khatt-i sarī* خط سروی or “cypress writing.” There is now little secrecy in this form of writing as it is widely known. Like the Arabic character, it is of course written from right to left. *Vide* Brownie’s “A Year Amongst the Persians.”

A greeting at the beginning of a letter is contained in one line: if there is not sufficient room, instead of crowding in the last few words, they are written *above* the line in one or more lines decreasing in length.

Two words are often written in one, as: آنمرد *ānmard* "that man." Two words separated by an *izāfat* are sometimes incorrectly joined in one as کتابرا (*kitāb-i marā*), which ought to stand for *kitāb-am-rū*.

§ 17. Punctuation.

In Qurāns or ornamental verses, punctuation is represented by various marks such as, : — . . — . . — : : etc., etc., but in manuscripts, as already stated, neither are the short vowels written¹ nor the other symbols. Even in printed works an occasional *tashdīd* تشدید or short vowel is the only assistance given to the reader. This is one of the reasons that the Persians and Indians mispronounce so many common Arabic words.²

The following punctuation marks (علامات وقفه) are occasionally used:—

Comma	' <i>alāmat-i waqta</i> علامت وقفه	..	..	و
Colon	' <i>alāmat-i mutlaq</i> علامت مطلق	..	..	ط
Full stop	' <i>alāmat-i āyat</i> علامت آیت	..	..	و (for ۵)
Mark of interrogation	' <i>alāmat-i istifhām</i> علامت استفهام	..	..	ف (f)
„ „ exclamation	' <i>alāmat-i nidā, faryād, yā ta'ajjub</i>			
	علامت نداء و فریاد با تعجب	..	..	ن (n)
Quotation,	' <i>alāmat-i iqtibās</i> علامت اقتباس	.	..	'
Parentheses (),	' <i>alāmat-i jumla-yi mu'tariẓa</i> علامت جمله معترضه, by brackets [].			
Poetry	' <i>alāmat-i manẓūma</i> علامت منظومه	..	..	.

In manuscripts, a dash (—), called *lukht* لخت, is sometimes used to introduce the words of a speaker and consequently takes the place of inverted commas. The modern sign — over a word signifies either that it is a proper noun or that it begins a sentence. These signs, if used, are frequently in red ink.

¹ In classical Arabic the short vowels are the most valuable part of a word: the final short vowel distinguished the person in a tense, the case of a noun, or the gender of a pronoun; a short vowel makes the difference between the active and passive voice, and frequently between a transitive and intransitive verb, and the presence or absence of *tashdīd* may entirely alter the sense: in the absence of "marks," a trilateral root may be pronounced in *twelve* different ways.

² The vowels of even Persian words are misplaced: the Ispahanis say *amrūz* for *imrūz*, and in most parts of Persia *pādishāh* is the pronunciation of *pād-shāh*. A common example is '*awaḥ*' of the Persians, instead of '*iwaḥ*' (عوض). The Persian word *gīrya* گریه is in m.c. *gariya*.

§ 18. Abbreviations, Contractions, and *Imāla*.

(a) An abbreviation of a word is strictly a part of it, as : A.D. for Anno Domini; dict., for dictionary.

A contraction is the elision of letters or syllables from the body of a word, made in such a manner that the whole word is indicated, as : *rec'd pay't* for "received payment."

The term مخففات *mukhaffafāt* is applied to both abbreviations and contractions.¹

(a) Some of the most common abbreviations are:—

- (1) = عم *alay-hi-'s salām* "Peace be upon him.
- (2) صلى الله عليه وسلم = صلعم *Ṣalla-llāhu 'alay-hi wa-sallam* "God be gracious to him and give him prosperity" (of the Prophet only).

For Christ or other Prophets the Muslim says:—

- علي نبينا وآله وعليه السلام—وصلى الله على نبينا وعليه
- (3) ص *Ṣalla-llāhu 'alay-hi* "God be gracious to him." Also for صحيح "correct."
 - (4) = (or سم) سلام الله عليه (or عليهم) *Salām-llāhi 'alay-hi or alayhim*. "The Peace of God be on him (or them)."
 - (5) رضى الله عنه = رغو or رضة *Raḍiya-llāhu 'anhū*. "May God be pleased with him."
 - (6) رحمة الله عليه = رح *Raḥamat-llāhi 'alay-hi*. "The mercy of God be on him."
 - (7) لعن الله عليه = لعن *La'nat-llāhi 'alay-hi*. "The curse of God be on him."
 - (8) سلمه الله تعالى = سر *Sallama-h-'llāhu ta'ālā* (for ordinary persons, in letter writing).

Nos. 2 and 3 are used for the Prophet only.

No. 1 is generally used for Saints, but not for the Prophet.

No. 4 is used for the Prophet or for Saints.

Nos. 5 and 6 are used for anyone.

No. 7 for Satan; for Yazīd,² the assassin of the Prophet's grandson; or for anyone specially obnoxious to the writer.

No. 8 for Mujtahids, etc., when alive.

The form of writing the above Arabic abbreviations varies slightly.

- (9) الخ, for إِلَى آخِرِهِ, etc., in the sense of "and so on" (when the first few words only of a quotation are quoted).

¹ Also اختصار and إيجاز.

² By Shi'ahs

- (10) ج for جمع plural (also in the Qurʾān for جائز a lawful pause):
جج for جمع جمع plural of plural.
- (11) د for بلد “name of town” (in geographical works).
- (12) ع for موضع “name of a place” (geographical works).
- (13) ة for بلدة “name of a small town” (geographical works).
- (14) ع = عيسوي “Christian era.”
ه = هجري “Muslim era.”
- (15) ف = فائدة “note,” and فاعل “subject” (gram.).
- (16) ن = نسخة “note.” Vide § 17, line 13.
- (17) ك = كذلك “and so on.”
- (18) م and خ = مقرر and موخر “first,” and “last,” i.e. ‘reverse the order’ (read the word with م over it *first* and with خ over it *last*).

م also stands for مبتدأ “subject,” and خ for خبر “predicate”: vide also (23).

- (19) مفعول = مفعول “object” (gram.).
- (20) مصنف = مصنف “author.”
- (21) قاصد = قاصد (a well-known dictionary).
- (22) غياث اللغات — غ (a well-known dictionary).
- (23) منتخب اللغات = م (a well-known dictionary): vide also (18).
- (24) برهان قاطع = ب (a well-known dictionary).

(b) The following common contractions occur in words purely Persian in origin: -

(1) An initial *alif* followed by a quiescent consonant is frequently elided, and the *jazm* being removed, the consonant is then pointed by the same short vowel that occurs in the second syllable of the original word, as: اکنون *aknūn*, “now,” کنون *kunūn*; افسردن *afsurdan* “to freeze, be dejected,” فوسردان; سفیداج *isfīdāj* (obs.) “a paint used by women,” سفیداج *sifīdāj* (m.c.).

If the initial *alif* is pointed with *kasra*, the short vowel of the first letter of the contraction becomes *kasra*, as: استادن *istādan* or استاندان *istāndan* “to take,” ستادن *sitādan* or ستاندان *sitāndan*.

If the initial *alif* is pointed with *pīsh* and the second vowel is *fatḥa*, the first vowel of the contraction can sometimes be either *zīr* or *pīsh*, as: افتادن *uftādan* “to fall”; فتادن *fitādan* or فتاندان *futādan*. [Another form by *imāla* is *uftādan*]. Ishkastan *ishkastan* (m.c.) for shikastan *shikastan*.

(2) Long vowels are sometimes converted into short vowels as:-- nigāh نگه, shāh شاه, dīgar دیگر, shukūh شکه, būdan بدن, for nigāh نگاه, shāh شاه, dīgar دیگر, etc.

(3) Examples of other contractions not subject to rule are:—mār مار for bimār بیمار “sick,” for mādar مادر “mother,” and for mayār میار “bring not”; chī چي (vulg. and m.c.) for chīz, چيز “thing”; mī-ram میرم (vulg.

and m.c.) for *mī-ravam* میروم; *mī-khāy* میخای (vulg. and m.c.) for *mī-khṡwāhī* میخواهی, *sham* شم for *shavam* شوم, [*shūm*, for Ar. *shūm*]; *nūsha* نوشه, “happy” for نوشه; *anūsha* (old); *chunū* چنو, for او چون *chūn ū*; *tī* for *tihī* تھی (*tahī* or *tuhī* (mod.) “empty”; *shāndan*, شادن for *nishāndan* نشاندن; *ā* آ (mod.) for *āqā* آقا; *mī-rad*, *mī-shad* and *mī-dad* are vulgarisms for *mī-ravad*, *mī-shavad* and *mī-dihad*; *ustā* for *ustād* (vulg.); *shāzda* for *shāhzāda*. *Tū ṣandūq* and *rū mīz* are contractions for *tū-yi ṣundūq*, *rū-yi mīz*.

§ 19. Summary.

From the preceding remarks it will be seen that the learner must take *special care*:—

(1) to discriminate between ک an English *k* and خ *kh* (latter pronounced like *ch* in *loch*);

(2) to make ق a guttural (like *ck* in *stuck* when pronounced in the throat);

(3) to pronounce ع with the half-bleating sound when it occurs in the middle of a word: and when it begins a middle syllable, to make a pause before pronouncing that syllable: and when it ends a word to omit it or half omit it, and to pronounce the word with a peculiar drawling intonation.

In such words as وداع, the ع must be *slightly* pronounced after the *alif*;

(4) to avoid the suspicion of a vowel between the two last letters of words like طغفل *ṭifl*;

(5) to aspirate the ه (or ح), particularly in words like طهران *mihr*, تهرآن *Tihrān*, and میه *mih* (final silent ه of course being exception).

Remark.—As a rule every letter in a word must be distinctly enunciated; there must be no ‘English’ slurring of words. An uneducated Persian learning English would have little inclination to fall into the objectionable habit of ‘clipping’ his words.

A clear distinction must be made between the long and short vowels. English people seem to have a passion for making the short vowels long; they also expend a good deal of energy in shouting and putting the accent on every syllable. For accent *vide* § 21.

The necessity for enunciating every letter will be discovered in distinguishing between such words as سرشته *sirishṡa* ‘mixed,’ سر رشته *sar-rishta* ‘a good knowledge or experience of a thing,’ and سر-رشته *sar-i-rishta* ‘the end of the thread.’

(b) The pure vowel sounds are *a*, *i*, *u*, and *ā*, *ī*, *ū*, besides the diphthongs *ay* (generally pronounced *ey*) and *aw*¹ (generally pronounced like *ow* in *cow*).

¹ In India *ai* as in *aisle* and *au* as in the German *haus*.

There is also the rarer *majhūl* vowel-sound *o*.¹

(c) Except as a sign of the *iẓāfat* [vide § 26 (f)], *hamza*, in Persian, usually occurs between two vowels (i.e. vowels according to English ideas) and thus corresponds to a hyphen.

(d) A peculiar stress must be given on a double letter, i.e. a letter with a *tashdīd* on it.

(e) In printing and writing, all short vowels and orthographical aids are generally omitted.

§ 20. Exercise in Transliteration.

(a) The following meaningless words are merely an exercise in reading to teach the vowels :—

Short—اَن an	اِن in	اُن un
عَن an	عِن in	عُن un
Long—اَل (for اَل) āl	اِیل īl	اُول ūl
عَال āl	عِیل īl	عُول ūl
Diphthong—اَیْل ayl	اَوِل awl or ol	
عَیْل ayl	عَوِل 'awl	

Remark.—All Arabs, and many educated Indians and Afghans, make a distinction in pronunciation between اَب - عَب, etc., but not the Persians.

(b) The following is also an exercise in reading, but all the words have meanings. Special attention is directed to words that are apparently spelt the same.

The learner is recommended first to cover up the right-hand column and then by the meanings test his pronunciation :—

گل a rose	gul
گل clay	gil
• خاک earih	khāk
سود gain, interest	sūd
قوم tribe, family	qawm
بید a willow	bīd
² مو a hair	mū
(مو vine-stock	maw
¹ بچه young, or the young of anything	bachcha
(بچه for what	bi-chi

¹ As in اَوِي o-ī, oh!

² There are many words in Persian pronounced differently though to the eye spelt the same; these have different significations.

خون blood	<i>khūn</i>
کون the anus	<i>kūn</i>
خان a squire, a gentleman	<i>khān</i>
خوان a 'table' with the meat on it	<i>khwān</i>
رو face	<i>rū</i>
رو go (imperative)	<i>raw</i>
خود self	<i>khud</i>
خود a helmet	<i>khūd</i>
آبرو honor	<i>ābrū</i> ¹
آبرو gutter (for water)	<i>āb-raw</i>
شود ² become or go (Imperative of the verb <i>shudan</i>)	<i>shaw</i>
شود ² wash (Imperative of the verb <i>shustan</i>)	<i>shū</i> ³
بدو for him, to him (for او)	<i>bi-dū</i>
دو run (Imperative of the verb <i>davīdan</i>)	<i>bi-daw</i>
جو barley	<i>jav</i> [<i>jav-i</i> one grain].
جو rivulet	<i>jū</i>
جو seek (Impera. of the verb <i>jūstan</i>)	<i>jū</i>
{ پیرو a follower, attendant	<i>pas-raw</i>
{ پسر a little son	<i>pisarū</i>
{ گرو a pledge	<i>giraw</i>
{ گرو if he (poetical contraction)	<i>garū</i> (for <i>agar ū</i> او اگر)
{ عیب a defect, vice	<i>'ayb</i>
{ عیوب Ar. broken pl. of above	<i>'uyūb</i>
{ يوم a day, Ar.	<i>yawm</i>
{ ايام Ar., pl. of above	<i>ayyām</i>
روز a day, P.	<i>rūz</i>
امید ⁴ hope	<i>umīd</i> or <i>ummīd</i>
میز ⁵ table	<i>mīz</i>

¹ In modern Persian *ābarū*.

² Or *bi-shaw* "become." In modern Persian the Imperative *بشور bi-shūr* is used instead of the obsolete *شو shū*.

³ Also a "husband" (a word much used by the tent-folk).

⁴ In modern Persian *بجو bi-jū* "seek" instead of *jū*.

⁵ The Indians and Afghans preserve the "unknown" sound of the vowel (e) in these words.

شیر lion	<i>shīr</i>
شیر milk	<i>shīr</i>
با with	<i>bā</i>
بی ¹ without	<i>bī</i>
پف a blow or puff (with the mouth)	<i>puf</i>
پفک a blowpipe (for killing birds)	<i>pufak</i>
ماه month; moon	<i>māh</i>
ماهی a fish	<i>māhī</i>
اسم a name	<i>ism</i>
خواب sleep	<i>khwāb</i> ²
پستان mean, low, pl. of. پست	<i>pastān</i>
پستان, the breast, nipple	<i>pistān</i>
خوارج strangers (Ar. pl.)	<i>khawārij</i> ³ (sing. خارج)
خواهر sister	<i>khwāhar</i> ²
خوار wretched, miserable	<i>khwār</i> ⁴
جرات boldness	<i>jur'at</i>
دق (ال)دق a knocking at the door	<i>daqq</i> "l-bāb ⁵
عرف Civil Code in Muslim law	<i>'urf</i>
عين an eye	<i>'ayn</i>
رأس (A. head) a cape	<i>ra's</i> ⁶
رئيس chief	<i>ra'īs</i>
ورق a leaf	<i>varaq</i>
بندۀ a slave	<i>banda</i> ⁷ (pron. <i>bande</i>)
یاور a Major	<i>yāvar</i>
عرب an Arab	<i>'Arab</i>
وقت time	<i>vaqt</i>
اوقات pl. of above	<i>awqāt</i>
خوراک food	<i>khurāk</i> ⁸
خوش pleasant	<i>khush</i> ⁸
عادت custom	<i>'ādat</i>

¹ The Indians and Afghans preserve the "unknown" sound of the vowel (e) in these words.

² The و not pronounced in these Persian words, vide § 2 (و).

³ The و is pronounced in this Arabic word. vide § 2 (و).

⁴ The و is not pronounced in Persian. The Afghans, however, generally pronounce it in this particular word.

⁵ This Arabic phrase is common with professional story-tellers.

⁶ Note the half-bleating sound of *hamza*, vide § 2 under ع.

⁷ Final *h* silent, vide § 2 under ه.

⁸ This is one of the few Persian words in which the ه is pronounced like short *u*: vide § 2 under و.

(5) A man named *Badrī* بدری went to the *ṣadr-i A'zam* صدر اعظم or Prime Minister and asked for money, but got nothing. He said:—

تو صدر جهانی و من بدریم اگر بدریم همچو تو صدریم

The first is *Badrī-yam*; the second *bad rīyam* (for *rī-dam* a crude word); the last word is *ṣad rīyam*.

§ 21. Accent.

(a) The general rule in Persian is that the primary accent falls on the last syllable. Ex.: پشه *pashā* “a mosquito,” پسر *pisarā* “a boy”; دست کش *dast kásh* “a led horse (old)”; “a glove (m.c.)” [In India this word means “an assistant to a falconer”]; درختان دست کشا *dast kashhá*; درختان *darakhṭán* “trees”; هنوز *hanáz* “yet”; کردن *kardán* “to do”; کرده *kardá* “done” (Past Part.); کردنی *kardani* “that has to be done”; بهتر *bihtár* “better”; خوب ترین *khūb-tarīn* “the best, most beautiful,” etc., etc.

Remark.—The accent does not fall on the *izāfat* nor on the affix را. Ex.: *darakhṭán-i bāgh* باغ درختان “the trees in the garden”; *darakhṭán-rā* درختانرا or *darakhṭhā-rā* درختهارا “to the trees.”

(b) Exceptions are:—

(1) For the sake of emphasis the accent falls strongly on the *first* syllable of all imperatives, negative or otherwise, (frequently with special stress). Ex.: بردار *bár-dār* “take away”; بکن *bí-kun* “do thou”; نکنید *bí-kunīd* “do ye”; مکن *má-kun*, مکنید *má-kunīd* “don’t do”; بروند *bí-ravand* “let them go”; بکنم *bí kunam* “let me do.”

(2) The accent falls on the *first* syllable of the Aorist (or Present Subjunctive), of the Present, and of the Imperfect tenses, whether negative or affirmative. Ex.: کنم *kúnam*, بکنم *bí-kunam* “I may do, shall I do,” etc.; میکنم *mí-kunam* “I am doing, I will do, etc.”; میکردم *mī-kardam* “I was doing, etc.”; نمیکنم *námī-kunam*; نمیکردم *námī-kardam*.

In the phrase—تا ناگوئی *tā na-gūī*—, the accent seems to fall on the *ū*, rather than on the negative: in تا نبینی *tā na-bīnī* it seems to fall either on the negative or on the first syllable of the verb (*bī*). Afghans and Indians say گوئی *goī*.

Should these tenses be preceded by a preposition that is part of the verb, the accent still falls on the first syllable, i.e. on the preposition. Ex.: بر میدارم *bár mī-daram* “I will take it away”; بر نمیدارم *bár namī-daram*; در نمیروم *dár namī-ravam*.

(3) In the Preterite (except when it is negative), the accent is on the penultimate of all persons *except* the third person singular, when it is on the

آماده *āmāda* “prepared” has the accent on the second syllable: the infinitive *āmādan* is obsolete; *āmāda kardán* is used instead.

last syllable. Ex.: پرسیدم *pursīdam* "I asked": فرمودند *farmūdīd* "you ordered": دادند *dādand* "they gave": گفتیم *gúftīm* "we said, etc."; but پرسید *pursīd* "he asked": فرمود *farmūd* "he ordered," etc.

(4) In negative Prets., the accent falls on the negative unless preceded by a preposition, as mentioned in (b) (2); in the latter case the accent falls on the preposition. Ex.: افتاد *uftād* "he fell," نیفتاد *náyuftād* "he did not fall," but در نیفتاد *dār na-yuftād*.

(5) The affixed pronouns do not take the accent. Ex.: درختهای *darakht-hā-yash* "his trees": کتابهای *kitābhā-yitān* "your books": مداخلشان *madā-khil-ishān* "their income": است *bās-i-tān ast* "it is sufficient for you."

(6) The accent never falls on the ی of unity¹ [but it may fall on the demonstrative ی].

Remark.—Abstract nouns ending in ی and formed from adjectives and nouns, as also adjectives ending in ی that are formed from nouns, follow the rule and take the accent on the last syllable, i.e. on the ی. Ex.: نیکی *nīkī* "goodness": دوستی *dūstī* "friendship" (from نیک *nīk* "good" and دوست *dūst* "a friend"),² etc. It therefore frequently happens that there is nothing but the accent to distinguish between two words which are spelt the same; thus دوستی may stand for *dūst-i* "a friend" or *dūstī* "friendship", عروسی (*arūs-i*)³ may mean "a bride" or "nuptials" (*arūstī*).

(7) The following indeclinable particles have the accent on the first syllable:—

اما *ammā* "but": لیکن *likin*⁴ "but": بلی *bāle* (or *bālī*) "yes": یعنی *yānī* or *yā'nī* "that is to say": ولی *vālī*⁵ "but yet, however": آیا *āyā* (an interrogative particle) "whether or not," etc.: آری *ārī* "yes, very well": اینک *īnak* "here is, behold": بلکه *bālki* "perhaps, moreover, on the contrary": لای *lābay*⁶ (in Persian generally *labe*) "here I am."

In the preposition برای "for the sake of" the accent is on the second syllable. Ex.: *barā-yi Khudā* "for God's sake."

¹ This rule applies equally to a *hamza* that stands for this ی, vide § 4 (g).

² Afghans and Indians say *nek*, *dost*, etc.

³ In m.c. عروس is a bride (not a bridegroom).

⁴ The Afghans and Indians say *lekin*, the Arabs *lākin* (لكن).

⁵ Afghans and Indians *wale*, or *wa-lekin*.

⁶ "Here I am, yes" for Arabic لای *lābayka*. *Lābbay* is common amongst women.

⁷ Pronounce the ی slightly as a consonant. The Afghans and Indians say *barā*, ع. *Bar āy* برای Impera. of آمدن *āman*.

(8) The following Infinitives have the accent on the *first* syllable:—
 خوردن *khúrdan* “to eat”: آشامیدن *áshāmīdan* “to drink: خوابیدن *khwābīdan*
 “to sleep”: آمدن *ámadan* “to come.”¹

(9) The simple prepositions take no accent, neither do the *particles* *که* and *چه* or the conjunction *و*. As pronouns, *که* and *چه* may take the accent.

The particle *چون* is accented, except when it forms compounds, as in *chūnān*, *chunān ki*.

(c) A correct accent, pronunciation, and intonation can only be acquired by ear, i.e. they must be caught orally. The rules given above have, however, few exceptions, and if carefully studied will prove a great aid to the learner.

It must, however, be remembered that there are dialectical differences in accent, as well as in pronunciation: of two well-educated Persians, one may say *pidār-i man* and another *pidār-i man*.

According to Dr. Rosen the only Persian *noun* with the accent on the first syllable is *صنار* *ṣánnār* “a penny,” a contraction of *صد دينار* *ṣad dīnār*. This remark probably refers to the more correct modern Persian spoken at Teheran. In Shiraz, however, and some parts of southern Persia, the accent falls on the first syllable of the following common Persian and Arabic nouns:—

پدر *pidār* “father”: *مادر* *mādar* “mother”: *خواهر* *khwāhar* “sister”:
تومان *tūmān* (a coin, in value about three rupees or about four shillings):
دینار *dīnār* “(an imaginary and infinitesimal coin, 50 of which go to one *shāhī*, 200 to one *abbāsī* and 1000 to one *qirān*): *عباسی* *‘abbāsī* (the fifth of a *qirān*): *فصّاب* *qáṣṣāb* “a butcher.”

In *برادر* *barádar*, “a brother,” the accent is on the second syllable.

There are probably other exceptions to the rules in (a) and (b).

(d) In the old-fashioned classical Persian of India and Afghanistan, the accent does not follow the above rules.

¹ In the Past Part. the accent falls according to rule, as, *āmadó*, to be distinguished from *āmáda* “prepared”; vide note 1 to § 21 (a).

² In Arabic nouns of intensity of the form *فَعَال* the accent is on the second syllable, as *سَر تَیپ مَشَاق* *Sartip-i mashshāq* “a drill-master Colonel.”

CHAPTER II.

§ 22. Persian and Arabic Grammar is divided into صرف *Ṣarf*¹ Etymology and نحو *Nahw* Syntax. The Arabs say *الصرف أم العلوم والنحو أبوها* “accidence is the mother of knowledge and syntax is its father.”

§ 23. Etymology صرف.

PARTS OF SPEECH *Aqsām-i kalīma*² (اقسام کلمه).

There are according to Arab and Persian Grammarians three parts of speech: (1) اسم *ism*,³ which includes substantives, adjectives, numerals, pronouns, and participles; (2) فعل *fi'l*, the verb; (3) حرف *ḥarf* the particle, which includes the remaining parts of speech, viz. adverbs, prepositions, conjunctions, and interjections.

The *ḥarf* is divided into *mufrad* “single, simple” and *murakkab* “compound.” The former consists of letters of the alphabet that are used singly as particles, as *ز* and *و* for the prepositions *از* and *به*: these are said to be twelve:—

ا - ب - ت - ج - ز - ش - ک - م - ن - و - ه - ی

§ 24. The Article.

It is customary to say that there is no article in Persian. There is, however, a means of rendering a substantive both definite and indefinite: *vide* § 40 and § 41.

In the absence of any article a substantive like *شراب sharāb* signifies either “wine” or “the wine,” according to the context.

§ 25. The Substantive³ (اسم موصوف) — Gender (جنس).

(a) ‘*Alam علم* a proper name includes not only names, as *Aḥmad احمد*, etc., but titles (*khitāb خطاب*, and *laqab لقب*); ‘noms de plume’ (*takhalluṣ*),

¹ *Ṣarf* “accidence or etymology (gram.)”; *ishtiḡāq اشتقاق* “derivation of Arabic words; deriving words from an Arabic root”: *vajh-i tasmiya* (lit.) “cause of naming” is “derivation.”

² Not to be confused with *kalām* (کلام) sentence; proposition, etc. *Kalīma* also means the ‘Muslim profession of faith.’ The distinction between *kalīma* (کلمه) and *lafz* (لفظ) is that the former is a word with meaning whereas the latter may be a word (of two or more letters) without meaning.

³ The term ‘noun’ in English formerly included ‘adjective’: noun-substantive and noun-adjective were the terms used.

Ism-i ‘āmm (اسم عام) “common noun”: *ism-i khāṣ* (اسم خاص) or ‘*alam علم*’ “proper noun.” *Ism-i zāt* اسم ذات is a real or concrete noun; *ism-i ma‘nā* اسم معنی “an abstract noun.”

surnames or nick-names or epithets (*laqab*) of famous people, as *Rūyīn-tan* رُوئین تن “brazen-body,” i.e. “invulnerable” (name of Isfandiyār); any common contraction by which a person is commonly known, alias (*urf* عَرَف), as *Kallan* (Indian) for *Kālā Khīn*, *Ma’rafī* (Persian) for *Muḥammad Rafī*, *Mīrzā*; and the filionymics and patronymics (*kunyāt*) of Arabs (which precede the name) as *Abu’l-Qāsim Muḥammad bin Yūsuf*.

(1) Definite nouns (اسم معرّفه) include ‘alam (mentioned above); nouns ordinarily indefinite that become definite by construction, as *ghulām-i Zayd* غلام زيد “the servant of Zayd”; any common noun given as a *secret* epithet (*ma’hūd-i zihnī* مَعهُود زَعْنِي),¹ as *dūst* دوست “the (our) friend,” *dushman* دشمن “the (our) enemy”; any common noun used as an epithet and commonly known (*ma’hūd-i khārijī* مَعهُود خَارِجِي), as *Ghulām-i Miṣr* غلام مصر “the slave of Egypt (Joseph), *Khalīl* خَلِيل “the Friend of God” (Abraham); the *muzāf* of a pronoun; and the personal and demonstrative pronouns: vide § 40

(b) Remark.

(2) Indefinite nouns (اسم نكرة); *ya’nī ism-i har chīz-i ghayr-i mu’ayyan* یعنی اسم هر چیز غیر معین.

Remark.—In *kas-i rā shunīdam* کس را شنیدم the object is considered indefinite though marked by the postposition *rā*.

(b) Grammatically speaking it may be said that there is no gender in Persian. Males and females² are either expressed by different words, as: *dīv* دیو and *parī* پری; *zan na-dīda* زن ندیده and *dūshīza* دو شیزه; *mard* مرد “a man,” *zan* زن “a woman”; *khwāja* خواجه “lord, etc.,” *khātūn* خانم “lady”: or else they have the words *nar* نر “male” and *māda* ماده “female,” etc., added, as *nar-gāv* نر گاو or *gāv-i nar* (m.c.) “a bull,” *māda-gāv* ماده گاو or *gāv-i māda* “a cow”; *shīr-i nar* شیر نر “a lion”; *shīr-i māda* شیر ماده “lioness”;³ *mard-i bīva* مرد بیوه and *zan-i bīva* زن بیوه [*bīva* however generally means ‘widow’ only and *zan-murda* زن مرده (m.c.) is [‘widower’]; *mard gā* مرد گدا “beggar-man,” *zan gā* زن گدا “beggar-woman.”

Remark.—*Tazkīr* تذکیر the masculine gender; *ta’nīs* تأنیس the feminine gender: *muzakkar* مذکر and *mu’annaṣ* مؤنث (adjec.) masculine and feminine. *Tamyīz-i jins* تمییز جنس “distinction of gender.”

¹ *Asp rā farūkhtī* اسپ را فروختی “did you sell the horse?”; *asp rā* is مَعهُود زَعْنِي. Vide § 26 (h) Rem. II.

² Arabic nouns are either masculine or feminine, and when in Persian qualified by Arabic adjectives, distinction of gender is sometimes observed, as will be shown later.

³ Pronounced vulgarly *gāb*. The Afghans and Indians say *gā, ū*, writing the word with a *hamza*, گاو.

⁴ *Nar-shīr* نر شیر and *māda shīr* ماده شیر are not used by Persians. *Nar-i asb* in vulg. m.c. means “the yard of a house”; *narra-khar-i* نر خاری in m.c. means “a great fat blockhead,” but *nar-i khar* نر خاکی vulg. means “the yard of a jack-ass.” *Nariyān* and *mādiyān* “stallion” and “mare” in m.c.

(c) Many Arabic nouns form the feminine by adding *ah* (in Persian the imperceptible *h*¹) to the masculine, as ملک *malik* “a king”; ملکه *malika* P. “a queen”; سلطان *sultān*; سلطانة *sultāna* P. (class.).

Remark.—In Arabic this feminine termination is called *tā marbūṭah* (تاء مربوطة) and by Indians *hātā* (ह). It is, however, only in certain words pronounced and written *t* in Persian: *vide* remarks on *z*. This termination is also called *tā-yi ta'nīs* (تای تانیث). Ex. زوجة.

(d) *Khānum* خانم “a lady” is the feminine of خان *khān* “a squire” (at present a title given to almost every officer), and *begum*² بیگم is the feminine of *beg* بیگ. Grammarians call this *m, mīm-i ta'nīs*.

(e) The Persian word بانو *bānū* “a lady, a princess,” (a word sometimes also added to female names) is not the feminine of بان, a word only used in compounds, as باغ بان *bāgh-bān* “a gardener,” etc.: thus کد بانو *kad-bānū* “a neat house-wite”³; بانوی حرم *bānū-yi ḥaram* “female guardian of the harem” (specially for the Shah). *Vāv* و must not, however, be considered a Persian feminine termination: زالو *zālū* “a leech”; زانو *zānū* “the knee”; دارو *dārū* “medicine, gunpowder, wine” and such words are neither masculine nor feminine.

In words like پسر *pisarū* and دختر *dukhtarū* the و is diminutive: these words are distinctly vulgar and should be avoided.⁴

The word خالو *khālū* “a maternal uncle” is from the Arabic خال and has for its feminine خاله.⁵

Remark.—By the uneducated, و is sometimes added in familiar talk, as مهارو بگیر *mahārū bi-gīr* “take hold of the camel’s *mahār* (nose-string)”; یارو آمد و گفت *yārū āmad va guft* “the fellow came and said”; (*yārū* is here used in a half-joking sense).⁶

¹ In Arabic the *h* is not silent مَلِكَة. In modern Persian *ḥaram-i shāh* حرم شاه “wife of Shah.”

² Turks, also Afghans and Indians, give the *e* the broad *majhūl* sound; but in modern Persian the *e* is pronounced short as in the English verb “to beg.”

³ Also *kad-bānū shud* کد بانو شد “the girl is married, i.e. became a mistress of a house.”

⁴ In Kirman a *vāv* (و), and in Teheran a *yū* (ي), is often vulgarly added to proper names, as *Aḥmadū* احمدو and *Aḥmadī* احمدی for *Aḥmad* احمد.

⁵ *Khāla* خاله is properly the feminine of *khāl* خال Ar. “a maternal uncle” which is not used in Persian.

⁶ In India *yārū* یارو is often vulgarly used as the vocative of *yār* یار.

(f) *Kam-tarīn* کمترین, the superlative of کم “little in quantity,” has in modern Persian for its feminine کمینه *kamīna*, which in modern Persian is used as a substantive by women instead of the pronoun “I” or “me,” when writing to a superior. Ex.: عرض میکنم (or میکنم) *kamīna ‘arz mā-kunad* (or *mā-kunam*) “I (your slave) make petition”; ناین کمینه جواب *bi-īn kamīna javāb iltifāt bi-farmāyīd* “kindly inform me (i.e. your slave-girl the writer).” *Kamīna* کمینه is apparently the feminine of the contracted superlative *kamīn*.

(g) Arabic past participles, used as substantives, make their feminines in the imperceptible *z* [vide (c)]. Ex.: محبوب من *mahbūb-i man* “my friend (male),” محبوبة من *mahbūba-yi man* “my friend (female);” مرحوم *marhūm* “the deceased (male);” مرحومة *marhūma* (female); معشوق *ma‘shūq*² and معشوقة *ma‘shūqa* “beloved”; مطلق *mutallaqa*³ “a divorcee” (set free). Vide also § 43 (t).

(h) Real feminines, i.e. nouns expressing living things that are feminine, are called مؤنث حقیقی or مؤنث اصلی, as opposed to مؤنث غیر حقیقی or مؤنث سمعی “grammatical or irregular (*lil.* ‘heard’) feminines,” such as *shams* شمس “the sun,” *arz* ارض “the earth,” which are feminine in Arabic.

Remark.—مؤنث لفظی are Arabic words that are feminine by form, as *jannat* جنّات; کبری [fem. of اکبر].

§ 26. Declension, *Taṣrīf* or *Gardān* (تصرف or گردان).

There is only one declension.

(a) When indefinite, the accusative case is usually the same as the nominative: when definite *ra* رā is affixed to the nominative.

(b) The dative is formed by prefixing the preposition *bi* بـ to the nominative, or by affixing *ra* رā.⁵

¹ In classical or modern Persian *kamīna* is used as a positive adjective signifying ‘mean, vile.’ In the Panjab it is used in the plural or qualifying a collective noun to signify “camp followers.” گفت کمینه آن که مراد خاطر یاران بر مصالح خود مقدم دارند *guft kamīna ān ki murād-i khāṭir-i yārān bar maṣālīḥ-i khud muqaddam dārānd* (Sa’dī), “he said the least (of their qualities) is that they put the desires of their friends before their own comfort, i.e. they are unselfish: an *izāfat* after *kamīna* is wrong. Here *Sādī* used کمینه as a masc. superlative. Vide § 40 (s) (2).

² In classical Persian عاشق *‘āshiq* is generally used for the male lover, while معشوق *ma‘shūq* or محبوب ‘the beloved’ is generally considered to be feminine of necessity, and is not therefore distinguished by the feminine termination: vide also § 43 (t) (5).

³ In Arabic طالق is more usual for divorcee.

⁴ These, especially *gardān* گردان, also signify “conjugating a verb.”

⁵ Seldom written separately in its full form unless the word following it begins with a *b*. The dative with *bi* بـ is generally used in m.c. in preference to *ra* رā.



Remark.—The *rā* را of the dative case is sometimes considered the equivalent of the *izāfat*: in *yak-ī rā khar-ī dar gil uftāda būd* یکی را خری در گل افتاده بود (class.), the same meaning could be expressed by *khar-ī yak-ī*.

(c) The vocative is formed by prefixing *ay* ای or *yā* یا “oh”, or one of the interjections calling attention. For the vocative in *alif* in poetical or rhetorical language *vide* § 27 (e) and § 118.

(d) The Ablative, Instrumental, and Locative cases are formed by prepositions.

(e) There is no proper Genitive in Persian. This case is expressed by coupling two nouns together by a short *i* (or *kasra* كسرة)¹ called by grammarians the *kasra-yi izāfat* ضائت كسرة (“the *i* of annexation” or “the *i* of joining”), or more commonly *izāfa* or *izāfat*. The thing possessed is placed first. Ex.: *pisar-i malik* پسر ملک “the son of the king”; *kitāb-i pisar-i malik* کتاب پسر ملک “the book of the son of the king.”

Remark—

Grammarians enumerate many kinds of *izāfat*:—

(1) The *izāfat-i tashbīhī* (ضائت تشبیهی) ‘the similitudinary *izāfat*,’ and *izāfat-i isti‘āra* (ضائت استعارة) ‘the metaphorical *izāfat*,’ *vide* (12) and (2) (iv).

(2) The *izāfat-i tawṣīfī* (ضائت توصیفی) ‘the *izāfat* of qualification,’ as *mard-i khūb* مرد خوب. Here *mard* is termed ‘the (noun) qualified.’

The qualifying *izāfat* is subdivided into:—

(i) The *izāfat-i tawṣīfī* ساده the simple qualifying *izāfat*, as *mārd-i khūb* مرد خوب.

(ii) The *izāfat-i tawṣīfī* where the substantive is qualified by a privative adjective, as *darkht-i bī barg* درخت بی برگ “a leafless tree”; *mard-i kam-aql* مرد کم عقل “a man deficient in sense.”

(iii) The *izāfat-i tawṣīfī* where the substantive is qualified by a compound agential adjective, as *mard-i sukhān-chīn* مرد سخن چین “a criticizing (fault-finding) man.” *Vide* (vi).

(iv) The *izāfat-i tawṣīfī* where the substantive is qualified by a metaphorical adjective, as *mard-i sang-dil* مرد سنگ دل “the stony-hearted man.”

(v) The *izāfat-i tawṣīfī* where the substantive is qualified by a compound privative agential adjective, as *pisar-i nā-sa‘ādat-mand* پسر نا سعادت مند “undutiful son.”

¹ In modern Persian this *i* is often pronounced like the *e* in bed. The second noun is in construction and is called *مضاف الیه*. In modern colloquial Arabic the two nouns are placed in juxtaposition without any sign of the genitive case, as, *ibn malik* “a son of a king”; *ibnu’l-malik* “the son of the king,” etc.

(vi) The *izāfat-i tawṣīfī* (اضافات توصیفی صفتیں) is where the substantive is qualified by two adjectives.

(vii) The *izāfat-i bi-ḥaqiq* (اضافات توصیفی فی بیان الموصوف) links a substantive to a compound adjective the first part of which qualifies the second part, as *asp-i tiz-raftār* (اسپ تیز رفتار = *asp-i tiz*) *Vide (iii)*.

(3) The *izāfat-i zarfī* (اضافات ظرفی) 'the adverbial *izāfat*,' as *shīsha-yi gulāb* (شیشہ گلاب 'bottle of rose water,' or conversely *āb-i shīsha* (آب شیشہ 'bottle water,' *ābi-i birka* (آب برک 'tank water.'"

(4) The *izāfat-i fā'ili* (اضافات فاعلی) "the agential *izāfat*," as *farū-shanda-yi kitāb* (فروشندۀ کتاب 'seller of books.'"

(5) The *izāfat-i maf'ūlī* (اضافات مفعولی), as *sūkhta-yi āftāb* (سوختۀ آفتاب 'burnt by the sun.'"

(6) The *izāfat-i tamlikī* (اضافات تملیکی) "the possessive or property *izāfat*" or the *izāfat-i haqīqī* (اضافات حقیقی) "the true *izāfat*," as *ganj-i ḥakim* (گنج حکیم 'the sage's treasure (i.e. the 1st chapter of the Qur'ān); *Shāh-i Īrān* (شاه ایران 'the Shah of Persia.' *Vide also No. (8)*.

(7) *Izāfat-i takhṣṣī* (اضافات تخصیصی) "the particularizing or specificizing *izāfat*," as *dukān-i qaṣṣāb* (دکان قصاب 'the butcher's shop.'"

(8) *Izāfat-i tabyīnī* (اضافات تبیینی) or *izāfat-i bayānī* (اضافات بیانی) "the descriptive *izāfat*," as *sā'at-i tīlā* (ساعت طلا 'a watch of gold.'"

The descriptive *izāfat* includes the *izāfat-i bi-ḥaqiq* which shows possession of the 1st person singular, as, *kitāb-i man* (کتاب من 'my book'; the *izāfat-i bi-ḥaqiq* which shows possession of the speaker and his friends (i.e. 1st person plural), as *kitāb-i mā* (کتاب ما 'our book'; the *izāfat-i bi-ḥaqiq* shows possession of the person addressed; the *izāfat-i bi-ḥaqiq* shows possession of the third person, as *kitāb-i ū* (کتاب او 'his book.'"

These might also all be included under "the possessive *izāfat*" (No. 6).

(9) The *izāfat-i tawẓīḥī* (اضافات توضیحی) "the *izāfat* of manifestation," which is nearly identical with the 'izāfat of specification (No. 7),' as, *kitāb-i Gulistān* (کتاب گلستان) "the book Gulistan"; *rūz-i shamba* (روز شنبه 'Saturday.'"

Remark.—The difference between the two is that the members of the second compound can be reversed, as *Shahr-i Mash,ḥad* (شهر مشهد) or *Mash,ḥad Shahr* (مشهد شهر); but in the first they cannot be reversed.

(10) The *izāfat-i bi-l-jins* (اضافات بالجنس) "the cognate *izāfat*," as *bād-i ṣabā* (باد صبا) "the morning breeze."

(11) *Izāfat-i ibnī* (اضافات ابنی) "the *izāfat* of filiation," as 'Abbās-i 'Alī (عباس علی 'Abbas son of Ali.'"

(12) The *izāfat-i tashbīḥī* (اضافات تشبیهی) "the *izāfat* of simile," as *nargis-i chasm* (نرگس چشم 'the narcissus of the eye (i.e. the eye like a narcissus).'"

¹ *Zarf* ظرف "a vessel."

² Properly *nargis-chasm* is an implied simile and *nargis-i chasm* a metaphor.

The *izāfat-i isti'āra* ضافت استعاره “the izafat of metaphor” or the *izāfat-i majāzī* ضافت مجازی “the figurative izāfat,” as *dast-i 'aql* دست عقل “the hand of wisdom” and *daftar-i shikāyat* دفتر شکایت. The distinction between the two is that in the former there is an implied simile, in the latter there is not.

(13) For *fakk-i izāfat* فک ضافت and *izāfat-i maqlūbī* ضافت مقلوبی “the inverted izāfat” vide § 117.

(f) If the first substantive terminates in a semi-vowel (ا - و - ی), or in a silent *h*,¹ the *izāfat* is pronounced *yi* and is then no longer written *ـ* but as follows:—

(1) After silent *h* it is written *ء* or *ء*, as, *khāna-yi mard* خانه مرد “the house of the man.”

For the pronunciation of *hamza* when it stands for the *ی* of unity, etc., vide § 41 (c).²

Remark.—After aspirated *z* it is written *ـ*; as, *bīsht nūzdah-i amvāl-ash* بیست نوزده اموالش “nineteen-twentieths of his wealth.”

(2) After *alif* or *vāv* it is in modern Persian written *ی*,⁴ without *ء*, as *pā-yi mard* پای مرد “the foot of the man”; *bū-yi gul* بوی گل “the scent of the rose (or flower).” It used also to be written *ء* or *ء*, as *rū-yi ū* رو او “*śadā-yi buland*; but modern Persians maintain that *ء* is incorrect in such cases as also after *ی*: in the latter case they maintain that *kasra* is correct.⁵

Should however the final *alif* stand for *آ* at the end of Arabic words the *izāfat* is, or should be, written in the ordinary way, as *saḥk-i dimā-i ziyāda az ḥadd* سفک دماء زیاده از حد “shedding blood to excess”; *samā-i buland* سما بلند “the lofty sky.” In these two examples *دماء* stands for *دَمَاء* “streams of blood,” pl. of *دَم* “blood,” and *سما* for *سَمَاء* (pl. *سَمَوَات*): vide also § 4 (e). As however the final *ء* of Arabic words is often disregarded in Persian, such forms as *رفناء من* رَفْنَاءُ commonly occur for *رفناء من*.

¹ But not after an aspirated *h* as in *māh*, “a moon; *yak-māh-i dīgar* یک ماه دیگر “another month,” but *yak māh-i dīgar* یک ماهی دیگر “another fish.”

² The *hamza-yi izāfat* is Persian and has nothing to do with the Arabic *hamza*.

³ After a final *ی*, the *izāfat* is also written in the ordinary way, *ـ* instead of *ء*, as, *ماهی دیگر*; but *ء*, though perhaps more correct, is not used for the *izāfat* after *ی* in modern Persian though so used in India.

⁴ In order to distinguish it from the *ی* of unity vide § 41 (b). This *ی* is called *yā-yi izāfat*.

⁵ Persians never write *رواو* etc. They also state that *ماهی دریا* is correct and *ماهی دریا* incorrect.

(3) After final ی it is usually written in the ordinary way ماهی دریا , as, *māhī-yi daryā* “the fish of the sea”; but according to some grammarians it should be written ماهی دریا (or ماهی), as *māhī daryā*. As however final ی with ء is liable to be mistaken for the ی of unity following a weak consonant (*vide* § 4 (g)), the former method is preferable.

After a silent ی preceded by *fathah* (i.e. *alif-i maqṣūra*) or by *tanwīn fathah* فَتْحٌ تَنْوِينٌ at the end of Arabic words, the final ی is changed to *alif* and the *izāfat* إِضَافَةٌ expressed by ی, as, معنای آن *ma'nā-yi ān* “its meaning.” The Arabic معنى is also pronounced in Persian *ma'nī* and may therefore optionally in the genitive be written معنی آن (or, as above معنای آن). Similarly *da'vā-yi īshān* may be written دعوائی ایشان , or دعوی ایشان though it has the same meaning would be pronounced *dā'vā-yi īshān*.

Proper names, however, should not be, but often are, changed; thus موسى پيغمبر *Mūsā Payghambar* or incorrectly موسای پيغمبر , *Mūsā-yi Payghambar* “Moses the Prophet”; عیسی مسیح for عیسی مسیح ; but *Īsī-yi Maryam* or *Īsā-yi Maryam*.

With the exception of case (2), the sign of the *izāfat* إِضَافَةٌ is omitted in writing and printing, it being a short vowel.

(4) In modern Persian an absolute genitive is expressed by prefixing the word مال *māl* “property.”² Ex.: مال زمین *māl-i zamīn* “of or belonging to the earth”; $\text{این چیز مال دریا است}$ *in chīz māl-i daryā ast* “this is imported” (belonging to, or coming from the sea): to the question, “whose son is this?” the answer might be مال من *māl-i man* “mine,” or مال برادر من *māl-i barādar-am* “my brother’s.”

In m.e. this word *māl* مال is frequently inserted unnecessarily, especially by the vulgar. Ex.: قنصل مال سیستان *qunsul māl-i Sīstān* “the Seistan Consul (i.e. not the Kerman Consul)”; مال قدیم است *māl-i qadīm ast* (for *qadīm ast*) “it is ancient, or of ancient days.”

(g) The Indians and Afghans do not pronounce the *izāfat* like *yi* [*vide* (f) (1) and (2)], but whether expressed by ء or ی they give it the classical pronunciation of *jā-e majhūl*, as: خانۀ مرد *khāna-e mard*, ماهی دریا *māhī-e daryā*.

(h) After the semi-vowels and silent *h*, the *izāfat* is by them generally written, if written at all, as explained in (f) (1) and (2). A *kasra* کسره may however accompany ء or ی, as بندۀ خدا *banda-e khudā* “the servant of God” جای پدر *jā-e padar*³ “the place of the father”; or instead of a ی, *hamza*

¹ معنى is the correct Arabic form.

² The broken Arabic plural اموال *amwāl* is only used in the sense of “possessions, property, wealth, etc.”

³ In modern Persian *pidar* پدر .

and *kasra* may be written as, گل بړه *bū-e gul* جاء پدر¹. This form is common in the Punjab.

In practice the ء with ی of the *izāfat* is suppressed for the reason mentioned in § 41 (d).

Remark I.—In دیو *dīv* “a demon,” خدو *khadīv* “*Khedive*,” غرو *gharīv* “clamour, lamentation” and such words the و is treated as an ordinary consonant and not as a weak consonant or semi-vowel, i.e. it takes the *kasra* (َ) for the *izāfat*.

Remark II.—Nouns are called proper *ism-i-khāṣ* (اسم خاص); common *ism-i-‘ām* (اسم عام); collective *ism-i-jam‘* (سم جمع); generic (اسم جنس). A concrete noun (*ism-i-zāt*) is the name of something that has a concrete existence as opposed to an abstract noun *ism-i-ṣifat* or *ma‘nā* (معنی or اسم صفت). The term abstract is specially applied to that class of nouns which is formed from adjectives and denotes character, as, “goodness” نیکی, and more generally to all nouns that do not name concrete things, as, پادشاهی “kingdom.”

Nouns are also “primitive” (اسم جامد), and “derived” (اسم مشتق).

A noun is ‘definite’ *ma‘rifā* (معرفه) or ‘indefinite’ *nakira* (نكرة).

For definite and indefinite articles *vide* § 40.2. When a common noun is made definite, and, by an allusion that is understood, is used to supply the place of a proper noun, it is called معروف ذهنی *ma‘hūd-i-zihnī*, thus *ān dūst āndarīst* meaning “So-and-so, our friend about whom we’re talking.” When a common noun is used as an epithet or nickname, i.e. as a proper and definite noun, it is called معروف خارجی; thus *Khalīl* خليل “The Friend (of God),” an epithet for Abraham. *Vide* also § 25 (a) (1).

§ 27. Examples of Declension.

(a) Singular Number مفرد, or فرد or, عدد واحد.

Hālat (حالت) “case”

N.² حالت فاعلی *mard* مرد man or the man.

G.³ حالات اضافت { *dast-i mard* دست مرد the hand of the man.
khāna-yi mard خانه مرد the house of the man.
pā-yi mard پای مرد the foot of the man.

1 The *izāfat* اضافت is occasionally expressed in these manners in old MSS. written in India. Note that, modern Persians would say *banda-yi khudā*, بندۀ خدا; *ṭā-yi pidar* جای پدر, etc.

2 *Fā‘il* (فاعل) “subject,” *Maf‘ūl* (مفعول) “object” is applied to any case governed by a preposition.

3 Of two words coupled by the *izāfat* اضافت the first is called the *muzāf* (مضاف) and the second the *muzāf ilayh* (مضاف الیه).

4 In India and Afghanistan pronounced *khāna-e mard* and *pā-e mard*. For another form of the genitive in m.c. *vide* § 26 (f) (4).

- D. $\left\{ \begin{array}{l} \text{mard-rā} \text{ مرد را to the man.} \\ \text{bi-mard} \text{ بـمرد}^1 \text{ to the man.} \end{array} \right.$
- Acc.² $\left\{ \begin{array}{l} \text{mard-rā} \text{ مرد the man.} \\ \text{mard} \text{ مرد man.} \end{array} \right.$
- V. $\left\{ \begin{array}{l} \text{ay mard} \text{ ای مرد oh man.} \\ \text{mardā} \text{ مردا} \end{array} \right.$
- or
نداء و منادی

Ab. $\left\{ \begin{array}{l} \text{az mard} \text{ از مرد from the man.} \end{array} \right.$

The remaining cases are formed by adding the prepositions.

Remark.—The accusative case is also called مفعول به and the ablative is sometimes called مفعول منه and the locative مفعول فيه .

The dative in ā is considered the accusative.

(b) The plural *jam* (جمع) is declined in precisely the same manner.

(c) In classical Persian and in modern poetry the particle *mar* is sometimes added to some of the cases. It is generally redundant but occasionally restricts the meaning to the case in point.

With the nominative it is emphatic, as *mar jān*³ “the life itself” *mar ān* “that very.”

(d) Vulgarly the accusative sign ā is supplanted by one of the short vowels, thus *marda*, *mardu* or *mardi* for *mard rā*. This is said to be a survival of a Pahlavi termination.

In *asbū rā biyār* اسبورا بيار , the u is a vulgar diminutive.

(e) A form of the vocative chiefly found in poetry is formed by affixing ā to the nominative, as *bulbulā* “O nightingale”; *dūstā* “O friend.” This form is found in the singular only. If the nominative ends in ā or in a long vowel, the euphonic rule in § 28 (c) is applied. *Darīghā* “alas” and *Khudāyā* “O God” are still used colloquially. The vocative in ā cannot be followed by the *iẓāfat*, thus, *bulbulā* (or *ay bulbul* ای بلبل)

¹ This preposition bi is seldom written separately except before a b.

² *Fā’ūl* (فاعل) “subject.” *Ma’fūl* (مفعول) “object” is applied to any case governed by a preposition.

³ هر که دارو داد مر جان مرا نرد سیم و زر و مرجان مرا

Har ki dārū dād mar jān-i marā

Burd sīm u zarr u marjān-i marā.—Mawlavī.

“Whoever will heal my loved one

He will get from me silver and gold and coral.”

Zarr for zar by poetical license.

⁴ The bulbul of Persia (*Sylvia luscinia*) is a real nightingale and must not be confused with the bulbuls of India and Turkish Arabia: its song in the writer’s opinion is *not* inferior to that of the English nightingale.

“oh bulbul,” but *bulbul-i bāgh-i mā* بلبل باغ ما “oh bulbul of our garden.” For this vocative qualified by an adjective, *vide* § 118.

Nouns ending in silent *z* do not admit of this form of the vocative.¹

§ 28. Formation of the Plural (جمع)—Classical Persian.

There are two numbers, singular and plural. Old Persian (نُرس قدیم) had a dual: later Persian had none.

The following are the rules for formation of the plural in classical Persian:—

(a) Rational beings and animate nouns form the plural by adding ان. Ex.: پادشاه *pādshāh* “a king,” pl. پادشاهان *pādshāh-ān*; اسپ *asp* “a horse,” pl. اسپان *asp-ān*; ایرانی *īrānī* “a Persian,” pl. ایرانیان *īrānīyān*.²

Remark I.—If the noun end in *i*, as *hakī* حاکمی “a narrator” it follows the general rule, the final *y* becoming a consonant, as: *hakīyān* حاکمیان. Similarly *kay* کی “king” has *kayān* کیان, etc.

Remark II.—The origin of this plural termination is stated to be a repetition of the demonstrative pronoun آن, i.e. “that and that,” or in other words “more than one.”

(b) Inanimate objects and sometimes irrational animals form the plural by adding ها *hā*. Ex.: کتاب *kitāb* “a book,” pl. کتابها *kitāb-hā*; اسپ *asp* “a horse,” pl. اسپها *asp-hā* (as well as اسپان *asp-ān*).

Remark I.—There are exceptions to this rule. Sa’dī uses the plurals *sakhtān* and *derkhtān*. This is perhaps done to confer dignity on these nouns, the plural in ان being more noble than the plural in ها. Still under this supposition it is not easy to account for such plurals, as *gīson* گیسوان - *chashmān* چشمان and *zulfān* زلفان. The plural in *ān* ان is frequently used both in prose and poetry for the sake of rhyme.

Remark II.—Rarely in classical Persian the plural in *hā* is used for living creatures, as: *nām-burdahā* نام بردة ها “the (people) mentioned above”: (*Iqb. Nāma-yi J.*, p. ۲۱۵ ed. *Bib. Ind.* of Beng. As. Soc.).

Remark III.—In a few words a distinction is made, as: *sarān* سران (m.c.) “chiefs,” but *sar-hā* سرها “heads.”

Rukh رخ “cheek” has in modern Persian either *rukhān* رخان or *rukh-hā* رخها; similarly *angushtān* انگشتان and *angusht-hā* انگشتها “fingers”; *akhtarān* اختران and *akhtar-hā* اخترها “stars”; *abrū-hā* ابروها and *abruvān* ابروان “eye-brows.”

¹ If they did there would be no distinction between the plural and this form of the vocative.

² The word *Yazdān* “God” (also *Izad* ایزد and *Yazd* یزد) is said to be the corruption of a Pehlevi pl. and to have been originally used in a plural sense.

(c) In forming the plural in *ān*, if the noun ends in *alif* ا, or else in *a* و *ū* from which a *ي* is apocopated, a *ي* is inserted for the sake of euphony. Ex.: دانā *dānā* “a sage,” pl. دانیان *dānā-yān*; پری *parī-rū* (for پری *parī*) “fairy-faced,” pl. پریرویان *parī-rūyān*.

After a final و, when radically final, the *ی* is omitted. Ex.: بازو *bāzū* “the arm, the upper part of the arm,” pl. بازوان *bāzuwān*, ابرو *abrū*¹ “the eyebrow,” pl. ابروان *abruvān*.²

Remark I.—The plural of نیا *niyā* “grandfather, ancestor” is نیاگان *niyāgān*.

Remark II.—The plurals سالیان *sāliyān* and ماهیان are occasionally met with as plurals of سال *sāl* and ماه *māh*. These are exceptions and rare. The regular plurals of these words are to be preferred.

(d) If the word ends in an obscure *z*, this is, before ان, generally changed into گ, as مرده *murda* “dead” (past partic.), pl. مردگان *murdagān*.

Sometimes, but rarely, the *z* is retained in writing, as مرده گان: this is incorrect.

In poetry the plural termination *gān* is employed contrary to rule:—

اندردهن ناخنگان ساخته بریط اندردهن قمرگان ساخته کُور کو

Qa-ani says:—

س دلبرگانند بهر نوم و بهر بر یا و ب چه کند دل با این همه دلبر

(e) If the noun is inanimate and ends in silent *h*, this *h* usually and properly disappears in the plural, as: نامه *nāma* “a letter,” pl. نامه‌ها *nāmahā*.³

If however by the elision of the *z* any ambiguity is likely to arise, it is better to retain it, thus, محله *maḥalla* “a quarter of a town” has for its plural محله‌ها, in preference to the correct محله‌ها, which latter might easily be mistaken for the plural of محلّ. In modern Persian the *z* is generally retained.

¹ Must be distinguished from the word آبرو *āb-rū* “honour.”

² The plural of دیو *dīv* and similar words is دیوان *dīvān*, or (mod) دیوها *dīvā*: vide § 26 (h) Remark. Modern Persians often pronounce these بازوان *bāzuvān* and ابروان *abruvān*.

³ As نامه may stand for either *nāmā* “names” or *nāma-hā* “letters,” it is usual in modern Persian to write the latter نامه‌ها. For the same reason the plural *nāmajāt* نامه‌جات is preferred. Similarly other words, خانه‌ها “houses” for instance, might in modern Persian be mistaken for خان‌ها *khān-hā* *khāns*. If the orthographical sign *jazm* be written this ambiguity disappears. To avoid such ambiguity the spurious plural خوانین is used even in colloquial.

⁴ The final *z* of Arabic words ought logically to be retained.

Remark.—Nouns ending in *z* preceded by a long vowel¹ follow the general rules in (a) and (b), thus پادشاه plural پادشاهان *rāh* “a road,” pl. راهان *rāh-hā*. Both the letters *z* should be pronounced, i.e. the word should be pronounced as written.

(f) Arabic words take the Persian plural or the Arabic broken plurals;²
Ex.: کتاب *kitāb* “a book,” Pers pl. کتابها *kitāb-hā*, Arabic broken pl. كتب *kutub*; عامل *‘āmil* “a labourer,” pl. عاملان *‘āmilān* and عمله *‘amala*.³

Remark.—The broken (or irregular) plurals *jam‘-i mukassar* (جمع مكسر) are commoner in Arabic than the regular masculine plurals, and are applicable to both rational and irrational beings. Some words in Arabic take the regular as well as one or more broken plurals.

There are two kinds of broken plurals recognized by Arabic grammarians, ‘the plural of paucity’ and ‘the plural of multitude,’ *vide* Arabic Grammar; but the distinction is not observed in Persian except by a few pedants.

In the rhetorical style, almost any Arabic word and its broken or inner plural can be used. Sometimes a word has several broken plurals: if such a word be used in different meanings in the singular, it will generally take one plural in one sense and another in another. Ex.: from بیت *bayt* “a house or tent, a verse in poetry,” we get بیوت *buyūt* “houses,” and ابیات *abyāt* “verses”; عامل *‘āmil* “a labourer,” pl. عمله *‘amala* “labourers” and عمال *‘ummāl* “agents.”⁴

(g) The regular feminine plural in Arabic ends in ات *āt*, which is an expansion of the regular feminine affix ة *‘*; thus, masc. كريم *karīm* “kind,” fem. کریمه *karīmat* and fem. pl. کریمات *karīmāt*; in Persian *karīm*, *karīma*, *karīmāt*.

¹ This *h* is of course not ‘silent’ nor ‘obscure,’ but aspirated.

² Called also inner plurals because they are formed, not by affixed terminations, but by internal change. They are really collective forms, and in Arabic are treated grammatically as feminine singular, even when they apply specially to males.

These broken plurals are a difficulty in Arabic and only a less difficulty in Persian: they are so irregular and various that no rules really help the student. Arabic grammars give long tables of the various ‘measures’ of these plurals which however only bewilder the beginner. The broken plurals of all words met with in reading should be written down and committed to memory. If this be done, the learner will be surprised to find that in a short time they cease to be a serious difficulty.

³ In m.c. this word is used as a singular and the plural is formed by the barbarous form *‘amalaḡāt* عاملات *‘amalaḡāt*.

⁴ Compare the English plurals ‘pennies’ denoting a number of penny-pieces and ‘pence’ so much value; ‘fishes’ and ‘fish’; ‘cows’ and ‘kine’; ‘brothers’ and ‘brethren.’

This regular feminine plural is frequently used for nouns with a neuter sense, as حمام *ḥammām*^{un} “a bath,” pl. حمامات *ḥammāmāt*^{un};¹ حال *ḥāl*^{un} “condition,” pl. حالات *ḥālāt*^{un}; سماء² *samā*^{un} “heaven,” pl. سموات *samāwāt*^{un}.

The regular feminine plural of Arabic nouns with a neuter sense is of common occurrence in Persian, but the regular feminine plural of rational beings is rare; thus, عدو *adu* “an enemy” (masc.) takes in Arabic the regular feminine terminations, singular and plural, but in Persian the word is both masculine and feminine.³

Remark.—The Arabic noun of relation or relative adjective is formed by affixing the syllable ^ة *-at* and rejecting all such inflections as the *ā* of the feminine, or the dual and plural signs. Ex. : مَكَّة *makka* “Mecca”; مَكِّي *makki* “a person of Mecca.” In Persian this final *ī* has no tashdid. In Arabic, from the relative adjective a collective plural may be formed by simply adding the feminine termination *-at*; as دَهْرِيَّة *dahriyya*^{un} (in Persian دِهْرِي *dahri*) “one who asserts the eternity of matter and denies the resurrection or the world to come, atheistic”; اَلدَّهْرِيَّة *ad-dāhriyyat* “the sect who hold this belief.” This collective plural in Persian (without the Arabic article) is دَهْرِيَّة *dahriyya*. Only a few plurals of this description are used in Persian, principally those of various religious sects. قَاجَرِيَّة *qājāriyya* “the Qajars” (the tribe of the reigning Shah) is used in m.c.

(h) Plurals of plurals (جمع الجمع). An additional broken plural is in

¹ This plural is rare in modern Persian: *ḥammām-ha* حمامها is preferred both in speaking and writing.

² In classical Arabic the alif with *maḍda* would be given the ordinary sound, then the hamza would be pronounced and finally the *tanwīn*: ‘vide’ § 4 (e) Remark. The modern Arabs have simplified the word into *sama*, while the modern Persians say *samā*, slightly prolonging the final alif. In سموات the *hamza* is changed into و: in Arabic also written سَمَاءَات.

³ In modern Persian the feminine عدوة may occur in writing. اعدو *adu-i* a’dā^o signifies “deadly enemy” (lit. enemy of enemies): *dushman-i dushmanān* دشمنان has a different signification, viz. the enemy of (my) enemies, i.e. my friend, but *dushmantarīn-i dushmanān* دشمن ترین is used in this sense of “the greatest enemy.” In Arabic اعدى *adu* is the idiom and not اعداء, though the latter is grammatically correct.

Words like نقلیات *naqlīyyāt* and وهمیات *wahmiyyāt* meaning “things narrated,” and “things imagined,” are the regular feminine pl. of the Arabic adjectives نقلی and وهمی (*vide* relative): وهمي *wahm* the substantive “conjecture, imagination” has for its broken plural اوهام *awhām*.

Arabic sometimes formed from the broken plural, as, يَد *yad* "a hand," (for يَدَيَّ), pl. اَيْدِي *aydi* "hands," pl. of pl. اَيْدِي *ayādī* "hands; benefits."

Sometimes the regular feminine plural is added to the broken plural, as بَيْت *bayt* "a house," pl. بَيْوت *buyūt* "houses"; pl. of pl. بَيْوتَات *buyūtāt* "a cluster of houses"; جَوْهَر *jawhar* "a gem, jewel," broken pl. جَوَاهِر *jawāhir* "jewels," pl. of pl. جَوَاهِرَات *jawāhirāt* "jewels of various kinds": *jawhar* جَوْهَر is the Arabic form of the Persian *gawhar* گَوْهَر.¹

The shade of difference in meaning between a plural and a plural of a plural is not always observed, thus there is apparently no difference in meaning between طُرُق *ṭuruq* (mod.) the broken plural of طَرِيق *ṭarīq* "a road" and the double plural طُرُقَات *ṭuruqāt* (class. and rare), though the latter ought to signify "many roads and ways."²

(i) A barbarous plural is sometimes made by affixing to an Arabic broken plural the Persian plural termination ها, thus زُرُوفِهَا *zurūfihā* from *zurūf* "vessels" the broken plural of *zarf*;³ الطَّافِهَا "many kindnesses" from الطَّافِ *alṭāf*, broken plural of *lutf*.

These double Persian-Arabic plurals occur only in nouns with a neuter sense.

(j) A few words purely Persian have been adopted by the Arabs and given an Arabic broken plural, and the Persians have in turn borrowed the broken plural of their own Persian word; thus the Persian word فَرْمَان *farmān* becomes *farāmīn* (فَرَمِينُ) in the plural, and in Persian without the final vowel of the classical Arabic, *farāmīn*.⁴

The word *anāgūr* انگور "grapes" is vulgarly used by Persians as the plural of the Persian word *angūr* انگور. There are probably one or two other Persian words, vulgarly arabicized in this manner by the Persians.

Dastūr دَسْتُور a Zardushtī priest, pl. *dasātīr* دَسَاتِير; *Khān* خان, Persian, a title like squire, Arabic pl. خَوَانِين *khavānīn* (m.c.), used only in Persian.

(k) In imitation of the regular feminine plural in Arabic, the termination آت *āt* is sometimes added to Persian words, thus نَوَازِشَات *navāzishāt* "favours" and فَرْمَايِشَات *farmāyishāt* "orders, commands."

¹ جَوَاهِر and اَيْدِي are used in m.c. Persian, but اَيْدِي only occur in high-flown Persian.

² In Urdu the same broken plural may be a plural in one part of India but a singular in another.

³ *Zarīf* "witty, ingenious" has for its common plural *zurāfā*.

⁴ Such a word is said to be مُعَرَّب *mu'arrab* "made Arabic" or "Arabicized": this term is applied to any foreign word adopted into Arabic. Similarly a word is said to be مَفْرَس *mufarras* "made Fārsī," i.e. adopted into *Fārsī* or Persian.

⁵ *Anāgūr* is of course an imitation broken plural: the correct form would be *anāgīr*.

For the Arabic dual with a purely Persian word vide § 29 (i).

When the word ends in a silent *h*, the affix of this bastard Arabic plural becomes جات and the *h* (ه) disappears,¹ thus نوشته *navishta* “a written communication” (past participle of the pure Persian verb *navishtan* “to write”) becomes نوشته‌جات *navishta-jāt*, and the Arabic word قلعة *qal'a*² “a fort” becomes قلعه‌جات *qal'ajāt*. This plural occurs only in nouns with a neuter sense. An exception عملجات : vide p. 60, note 3.

These imitations were considered vulgar and were rarely used in classical Persian.

Remark.—Sometimes the broken Arabic plural and the imitation plural have different significations, thus from دوا *dawā* Ar. “medicine,” the broken pl. ادویه *adviya* signifies in Arabic “medicines,” but in modern Persian “spices,” while the Persian plural دواجات *davājāt* signifies in modern Persian “medicines.”

(l) Regular masculine plural Arabic, *jam'-i ṣaḥīḥ* or *jam'-i sālim* (جمع صحيح or جمع سالم). The regular plural masculine in classical Arabic has two cases and is formed by affixing to the singular وَن *ūn*^a for the nominative, and يَن *īn*^a for the remaining cases: these are an expansion of the singular Arabic terminations. Thus in classical Arabic, the regular nominative pl. of عامل *āmil* is عاملُونَ *āmilūn*^a “workers.”

In modern colloquial Arabic the second affix only is used with the omission of the final vowel, thus عاملين *āmilīn* (for all cases) “workers.”

In Persian, Arabic plurals in وَن *ūn*^a occur only in quotations from the classical Arabic. The modern plural however is occasionally used. Ex.: معاصرين *mu'āsirīn* (in writing and speaking) “contemporaries.”

(m) Arabic Dual *taṣnīyah* (ثنائية). The dual in classical Arabic is formed by adding to the singular اَن *ān*ⁱ in the nominative, and يَن *ayn*ⁱ in the other cases. In construction, or when followed by the affixed Arabic pronouns, the وَن drops out.

The classical dual occurs only in quotations from the Arabic.

In modern Arabic the dual is very rarely used: it is formed by adding يَن *ayn* for all cases.

¹ The Persian tendency would be to transform ه into گ, but the suffix being Arabic, the Arabic-Persian letter ج is substituted for the pure Persian.

² *Qal'a* قلعة; the final *h* has no sound whatever. The Indians and Afghans say قلاع. The Arabic broken plurals are قلاع and قلاع.

In Persian this termination *ayn* only is used. Ex.: ذر القَرنین *zu-'l-qarnayn*¹ “bi-cornous” (an epithet of Alexander the Great); سلطان برّین و بحرین *Sulṭān-i barrayn o bahrayn* “Sovereign of the two continents and the two seas”; الحرمین *ḥaramayn* “the two ḥarams,” i.e. the shrines of Mecca and Medina. Vide § 29 (i).

(n) *Akh* أَخ Ar. “brother”; *akh-i* اخي Ar. “my brother.” The Persians instead of *akh-i* generally say *akhavī* خوی as: *akhavī Husayn mī-gūyad* “my brother Husayn says—.” Hence *akhavī* has come to be regarded as one word, as: *akhavī-yi man* vulg. “my brother” and *akhavī-yi mukarram* (polite, in letters). The broken plural *ikhwān* اخوان is used in the sense of brethren (religious), as: *ikhwān-i safā*, i.e. *ham-dīnān*.

The plural of *ukht* أُخت sister is *akhavāt* اخوت: *akhavāt-i mukarrama* is an address in preaching.

§ 29. Plurals—Modern Persian.

In the modern language, spoken or written, the plural in ها is by far the most used: it is applied to nearly every substantive, animate or inanimate, Arabic or Persian.³ In official documents or in rhetorical writing, the plurals in ان are still used, as well as the Arabic broken plurals and the Arabic regular feminine plurals of inanimate substantives: Mullas, and travelled or educated Persians, frequently use these plurals in speaking, when ordinary people use the plural in ها.

Remark.—In the vulgar form of the spoken plural the ه of ها is dropped. Thus instead of *bachcha-hā* بچّها the vulgar say *bachchā*. *Khudāmān* for *khudhā-mān* خودهامان is a double vulgarism.

(a) The plurals اسپان ⁴ “horses,” بازوان “arms,” گیسوان ⁵ *gīsuvān* “curls

¹ Various reasons are assigned for this epithet: one is that it arose from the pattern of helmet depicted on Alexander's coins; another that it signified that he ruled for two *qarn* قرن. According to a saying of the Prophet ten *qarn* قرن make a century, but according to others the word means a space of ten years or any multiple thereof up to 120. In m.c. it frequently signifies 30 years or 50 years. At this time the life is in danger: ابن بچّه قرن دارد *in bachcha qarn dārad* (soothsayer's idiom) “the life of this child is in danger.”

² In modern Arabic أَخَوِي *akhuya* “my brother.”

³ *Zanān* زنان, *khārān* خران, *aspān* اسپان, *gāvān* گاو, *mardumān* مردمان, *shīrān* شیران, *pisarān* پسران, *dukhtarān* دختران, etc., are all common in m.c. as well as their plurals in *hā*.

⁴ In m.c. generally pronounced *asbān*.

⁵ *Gīs* گیس or *gīsū* گیسو is also applied to a woman's long hair. The side locks are called زلف *zulf* and the fore locks چتر *cha'ar*.

or long back hair,” بندگان “slaves or servants,” درختان “trees” and others are still used by the professional story-tellers.¹

Muzh مژه “eyelash” is in m.c. *muzha* مژه and the common plural is *muzhahā* مژه‌ها. The old plurals *muzhagān* مژه‌گان, *mizhagān* مژه‌گان: *muzhgān* مژه‌گان and *mizhgān* مژه‌گان came to be regarded as singulars; hence the modern form *muzhgān-hā* مژه‌گان‌ها or *mizhgān-hā* مژه‌گان‌ها.

(b) The rule for writing the plural in *hā* of substantives ending in silent *h* (*vide* § 28 (e) and Remark) is often neglected in modern Persian, thus خانه *hā* may be written for خانها and راه *hā* for راه‌ها.²

(c) A few Arabic broken plurals are used in speaking even by the vulgar; thus اشياء *ashyāʾ* “things,” ايام *ayyām* “days” (plurals of شىء *shayʾ* and يوم *yawm*) are never used in the Persian plural: the word حضرات *ḥazarāt* “sirs, gentlemen” (a word common in speeches) has no Persian plural. *Fuqarāʾ* فقراء (pl. of *faqīr* “poor”), اهالي *ahālī* (pl. of *ahl* “people”), سلاطين *salāṭīn* (pl. of *ṣulṭān*), زوار *zavvār*³ (pl. of *zāʾir* “pilgrim”), مساجد *masājīd* (pl. of *masjid* “mosque”), and a good many others are in common use even by the uneducated.

Remark.—In the m.c. a few broken plurals are incorrectly used as singulars. Ex.: يك عماله *yak ‘amala* “one workman,” اين فعله است *in fa‘ala ast* “this is a labourer.”⁴ For *ulū* (= *zavvū* pl. of *zū*) ‘vide’ under *Zū*.

Nāʾib نائب, “a lieutenant,” has for its plural *nuvvāb* نواب, but in Persian by a change of the first vowel the word *navvāb* نواب, *nawab*⁵ (the title), is used as a singular. *Arbāb* ارباب (pl. of *rabb* رَبّ) is in m.c. “master” and has for its Persian pl. *arbābān* اربابان and *arbābhā* اربابها: the singular *rabb* رَبّ means “Lord” (of the Deity only).

(d) Some Arabic regular feminine plurals are also used in speaking (as well as in writing), as مفعات *imārāt* (m.c.) “buildings.”

Persian words with the imitation feminine Arabic plural [*vide* § 23 (k)] are also used in speaking (as well as in writing), as: باغات *bāghāt* (rare) “gardens”, دهات *dihāt* “villages”, خواهشات *khvāhishāt* (m.c.) “wishes, desires”,

¹ قصه خوان *qissa-khān* or قصه گو *qissa-gū*: also حکایت کن *ḥikāyat-kun* and معرکه گیر *ma‘rakagīr*, i.e. “one who collects a crowd.” (In m.c. قصه is often incorrectly pronounced *qassa* and *qista*).

² The correct plural راه *hā* is preferred in modern Persian.

³ In Persian generally (but incorrectly) *zuvvār*. In Arabic *zāʾir* has also the regular masculine pl. زائرون.

⁴ broken pl. of عامل *‘amāl*, *vide* § 28 (f): فاعله plural of فاعل.

⁵ In India the *tashdid* is usually omitted.

farmāyishāt فرمانشات “orders.” When however the termination is ¹جات the silent *h* of the singular is often retained in writing, thus ²میوه جات (instead of میو جات *mīwajāt* “fruits.”)

(e) A few plurals of plurals with the feminine termination [*vide* § 28 (*h*)] are also used in speaking (as well as in writing), as: ³آمورات - نیونات - جواهرات; ⁴آمور *umūr* broken pl. of *امر* *amr*).

The double plurals, one Arabic, one Persian, mentioned in § 28 (*i*) are also used in speaking.

Remark.—In m.c. the double plural ⁵عمله جات “workers” occurs, though *عامل* is not a ‘noun’ with a *neuter* sense: *vide* § 28 (*k*).

(f) The plural of the Turkish word *ایل* *il* “a wandering or nomad tribe” is ایلیات *īliyāt* (and incorrectly sometimes ایلالت *īlāt*).⁴

(g) The substantive ⁵بیسومات *biqsūmāt* “biscuits”, and the Turkish word *سویورسات* *suyürsāt* or *سورسات* *sürsāt* “rations, requisitions”, are either singular or plural. The termination *ات* is not the plural termination.

(h) The regular Arabic plural, masculine, is occasionally used by educated Persians in speaking (as well as in writing) Ex.: ⁶حاضرین مجلس *ḥāẓirīn-i majlis* “gentlemen” (addressing an assembly; lit. those present in the meeting); جمع مله:میین ما بودند *jamī-i multazimīn-i mā būdand* (Shah’s Diary) “all our retinue were present.”

(i) The dual is also occasionally used in speaking (as well as in writing). Ex.: ⁷طرفین راه *Ḥasanayn* “the two Ḥasans,”

¹ Sometimes an Arabic word is used in Persian with its correct Arabic pl. termination and sometimes with the Persian imitation جات; thus ⁸حواله *ḥavāla* “a transfer consignment” is in the plural ⁹حوالات: in Persian ¹⁰حوالات (*tare*) is used as well as ¹¹حوالجات.

¹² *Hāl* “state, condition”; ¹³احوال *aḥwāl* and ¹⁴احوالات *aḥwālāt*, an Ar. double pl., but only used in Pers.; ¹⁵رقیم *raqīm* “letter; tablet” (in Persian *raqīma* with the *ḥ* of unity) Ar. pl. ¹⁶رقائم *raqāʿim*, and Pers. *raqīmajāt*.

¹⁷ In modern Persian the *ḥ* is generally retained in this word as well as in ¹⁸عمله جات (also ¹⁹عملجات).

²⁰ *عامل* has thus several plurals used in Persian—(1) ²¹عمله “workmen,” (2) ²²عمال “agents,” (3 and 4) ²³عمله جات and ²⁴عمله ها “workmen” (bastard double plurals); (5) the regular Arabic masculine plural ²⁵عاملین *ʿāmilīn* (²⁶عاملین دیوان *ʿāmilīn-i dīwān* (m.c.) “Collectors of revenue”), which is occasionally used as well as the classical form ²⁷عاملون; the latter however is only used in classical Arabic or in a quotation from the classical Arabic

²⁸ ایلانی *īliyātī*, adj., signifies “a man of the *īliyāt* ایلیات” and has a plural ²⁹ایلیانیها *īliyātī-hā*.

³⁰ The word ³¹بسکوت *biskūt* is also used in Persian as singular and plural.

³² *Hāẓir* حاضر has also a broken plural ³³حضرار *ḥuẓẓār*.

i.e. Ḥasan and Ḥusayn, the two martyred sons of 'Alī: *daulatayn* دولتین “the two kingdoms,” etc.: *vide* § 28 (m).

In imitation of the Arabic, the dual is even occasionally added to Persian words,¹ as:—

بسیار لب چولعل و زلفین چومشک

Bis̄yār lab-i chu la' l u zulfayn-i² chu mushk;

“and many a ruby lip and musky tress.” (*O. K.* 137 *Whin*).

(j) A few words are found with the Turkish plural *lar*, لار or لری, as, بیگلری بیگی.

¹ For an imitation broken plural of a purely Persian word *vide* § 28 (l).

² i.e., one curl on each side of the head behind the ear.

CHAPTER III.

PRONOUNS.

§ 30. Personal Pronouns—*Ism-i Zamir* (اسم ضمير¹).

There is no distinction between the personal and possessive pronouns: they are of two kinds, separate and affixed.

The separate personal pronouns are less used in Persian than the personal pronouns in English, as, except when emphasis is required, the verb terminations sufficiently indicate the persons.

(a) The following are the separate (*ẓamīr-i mūnfaṣṣil* ضمير منفصل) pronouns:—

N.	من <i>man</i> ²		I	ما <i>mā</i> , or ماها <i>māhā</i> we (also <i>māyān</i> Afg.).
Dat.	} مرا <i>marā</i> ³	me, to me	|	
Acc.				
N.	تو <i>tu</i> ⁴	thou	|	شما <i>shumā</i> , or شماها <i>shumāhā</i> (m.c.), you (also <i>shumāyān</i> شمايان Pers. and Afg.).
Dat.	} ترا <i>turā</i>	thee, to thee		
Acc.				
N.	او <i>ū</i> ⁵ or وی <i>vay</i> he (also <i>ū</i> ⁶) ایشان <i>ishān</i> , or ایشان <i>ūshān</i> , they (also اوئی classical and poetical). ایشان <i>ishānān</i> Afg.).			

Vulgarly, *mā* ما is used instead of *man* من; as, *Mā raftīm* ما رفتیم. Compare the English vulgarity, 'Give *us* a penny' for 'give *me* a penny.'

The vocatives of the 2nd personal pronoun are *ay tu ki* ای تو که, and *ay shumā ki* ای شما که: such forms however are unchaste (*ghayr-i faṣīḥ*). In classical Persian however *ay ānki* ای آنکه occurs as:—

ای آنکه باقبال تو در عالم نیست گیرم که غمت نیست غم ما هم نیست

Ay ānki bi-iqbāl-i tu dar 'ālam nīst

Gīram ki gham-at nīst gham-i mā ham nīst?

(Gul. chap. I, st. 13).

¹ Pl. ضماير. It must be recollected that all pronouns come under the head of "*ism*" اسم.

² For the vocative of *man* من as a *possessive* pronoun vide § 32 (b).

³ Sometimes vulgarly in m.c. *man-ra* مرا; but with the *ī* of unity *man-i-rā* مني را is correct: vide § 41 (y).

⁴ Note that the *o* is pronounced short like *o* *pīsh*.

⁵ The Afghans often say *o*.

⁶ The Afghans say *eshān*, *oshān*; and *eshānān*; *majhūl* sounds.

• The preposition به with او and وی is generally written باو and بوی; but also, especially in poetry, *bi-dū* بدو and *bi-dūy* بدوی. In m.c. بدو is very occasionally used: بدشان is classical, and rarely, if ever, used in m.c.¹ The preposition *bi* when used for the dative case is called *bā-yi maf'ul* مافعل بای.

• *Vay* وی is used for او, for the sake of euphony, in the following sentence: *ū bi-vay guft* (m.c. and classical). To avoid the repetition of the second pronoun او, the vulgar also say *ū bi-ān guft* او بان گفت “he said to him.” It may be said that *vay* is not used in m.c.

Remark I.—The first personal pronoun is called متکلم *mutakallim* “speaker”; the second مخاطب *mukhātāb* “addressed” or حاضر *hāẓir* “present”; and the third غایب *ghāyib* “absent.”

(b) For the third persons, the demonstrative pronouns این *in* “this” and آن *ān* “that” with their plurals *īnhā* (m.c.) and *ānhā* (m.c.) [or *īnān* اینان class. and *ānān* آنان class., vide § 34 (b)] are sometimes used. Also او is sometimes substituted for the demonstrative pronoun آن. Ex.:—

اندرون از طعام خالی دار تا درو نور معرفت بینی

Andarūn az ta'am khālī dār tā dar-ū nūr-i ma'rifat bīnī

Tā dar-ū nūr-i ma'rifat bīnī—(Sa'di);

here او is used for آن: vide also § 34 (n) No. 10.

Remark.—آن *ān-ki* (classical and in modern writing) is “he who”; not او *ki* او که.

(c) Instead of the first and third persons singular, بنده *banda* “the slave”; مخلص *mukhlis* “the (your) devoted”; إخلاص *ikhlas-kish*² “the (your) most devoted”; کمترین *kamtārīn* “the least”; and for the feminine کمینه *kamīna* [vide § 25 (f)]; کنیز *kanīz*³ “the (your) handmaiden or female slave,” etc., are often used when addressing superiors, and sometimes to equals out of respect.

In classical Persian (and in India and Afghanistan) these words are always followed by the third person of the verb, both in speaking and writing, as: بنده عرض میکند *banda 'arẓ mī-kunad* “I beg leave to represent” (lit. the slave makes petition), but in modern Persian (except in official documents) the first person is more usual even in writing, as: بنده عرض میکنم “I the slave make petition”; این بنده چه تقصیر دارم *in banda chi taqṣīr dāram?* (m.c.) “what fault has this slave (I) committed?”

¹ With بر *bar* “on,” در *dar* “in,” از *az* “from,” etc., او *ū* and ایشان *ishān* are generally contracted into one word, as: درو *dar-ū*, بریشان *barishān*, ازو *az-ū*. *Chunū* چنو is poetical.

² *kish* (classically *kesh*) is a subs. signifying “faith, religion”: in compounds “practising, addicted to.” Ex.: ظلم *ẓulm kish* “oppressive.”

³ Also کنیزک *kanīzak*, properly the diminutive of *kanīz* کنیز.

Haqīr حقیر (m.c.) “the mean”; دعا *du-ā-gū* (in writing); داعی *dā’i* (in writing); اقل *aqall* (in writing) “the least” are also used as substitutes for the first person. With the exception of حقیر *haqīr*, these are all followed by the third person singular of the verb: حقیر عرض میکنم *haqīr ‘arṣ mī-kunam* (m.c.) “I this humble individual make petition”; چه دخلی بحقیر دارد *chi dakh-l-i bi-haqīr dārad* (m.c.) “what has this got to do with poor me?”

Remark.—In Persia, a friend writing to an equal would use *banda* بنده, etc., with the first person; to use the third person would be too abasing.

In addressing the Shah شاه, *banda* بنده and *haqīr* حقیر do not express sufficient humility; such phrases as *fidavī* فدوی, *jān-niṣār* جان نثار, *khāna-zād* خانه زاد “house-born (slave)”, *khāk-sār* خاکسار, etc., are used. A common signature is اقل العباد *aqall ‘l-ibād* (*fulān*) “the least of the slaves (so-and-so)”: Sayyids sign “*aqall*”-سادات *aqall ‘l-sādāt* and Rawṣa-khūwāns اقل الذاکرین “*aqall*”-ز-آکیرین: Hājis may sign اقل الحاج *aqall ‘l-Hājji*.

(d) After حضرت *haẓrat* “Highness,” قبله *Qibla-yi* ¹ *‘ālam* “Qibla of the world,” and similar respectful terms, the third person plural is used (even when addressing people present), both in classical and modern Persian. In m.c., however, after ² جناب عالی *janāb-i ‘ālī* “Your Excellency” the second person plural is preferred (but not in formal letters).

(e) As the plural is used instead of the singular in addressing people of standing, its place is frequently taken in m.c. by the double plural. The double plural in ت of all three persons is used by the Afghans. In the m.c. of Persian شما and شماان are common; ماها is less common, while the plural of ایشان is unknown.

(f) The following is an example of the use of these polite forms of speech:—فرمایشات جناب عالی (or خان or حضرت اجل³) حالی بنده شد *farmā-yishāt-i Janāb-i ‘Ālī ḥālī-yi banda na-shud* “I have failed to grasp Your Honour’s meaning.”

Remark I.—*Man* من is the only one of the personal separate pronouns that can properly be coupled to an adjective by an *izāfat*. Ex.:

چند گوئی که بداندیش و حسود عیب جوان من مسکینند

Chand gū’i ki bad-andīsh u ḥasūd

‘*Ayb-jūyān-i man-i miskīn-and?*—(Sa’di).

“How long wilt thou say that the malignant envious seek to find fault with poor helpless me?”

¹ قبله *qiblah*, the direction of the face in prayer, especially the direction of the Ka’bah کعبه, the sanctuary of Mecca: the Arabic dual *qiblatayn* signifies Mecca and Jerusalem.

² *Janāb* جناب signifies “margin,” etc.: “threshold” and hence “a place of refuge,” and hence “Your honour, etc.”: عالی signifies “high.” Even a Governor-General in attracting attention would say to a Consul, *Janāb-i Qunsal* جناب قونسل.

³ *Haẓrat* حضرت is from the same Arabic root as حضور *ḥuẓūr* “presence”, and اجل *ajal* is the Arabic comparative or superlative of جلیل *jalīl* “glorious, illustrious”: it must not be confused with اجل *ajal* “the appointed hour of death or doom.”

من برباد شده *man-i bar-bād¹ shuda* (m.c.) “I the ruined one”; من مظلوم *man-i mazlūm* (m.c.) “I the oppressed.”

The Afghans say من بنده *man-i banda*, but classically and generally in Persia the *izāfat* is omitted; *man banda* من بنده. *Man banda, ummīd āwarda am* (Sa’dī). من بنده امید آورد ام.

In m.c., the *izāfat* is also incorrectly joined to the pronouns of the second person singular, and the first and second person plural; as, نوی فقیر را چه کار دارند (m.c. only) “what have they to do with you, poor creature?”; ما های بی تقصیر را اذیت میکنند *māhā-yi: bī taqṣīr rā aẓīyyat mī-kunand* (m.c. only) “they are punishing us though we have committed no fault”; اینجا چرا حبس کرده اند: *shumāhā-yi bī chāra rā chirā injā ḥabs karda and?* (m.c. only) “why are you poor creatures imprisoned here?”

Instead of *ishān-i bīchāra* ایشان بیچاره (not used), *ānhā-yi bīchāra* آنهای بیچاره is used in m.c., and *ān mardum-i bīchāra* آن مردم بیچاره in writing.

Remark II.—*Man u tu* من و تو “I and thou”, “both of us”, is an expression of frequent occurrence, especially in poetry:—

بر خیز بروم از این ولایت من و تو تو دست مسوا بگیر و من دامن تو

Bar-khīz biravīm az īn vilāyat man u tu:

Tu dast-i marā bigīr u man dāman-i tu.³

§ 31. The affixed Pronouns (ضمائر متصله *zamā’ir-i muttasila*).

(a) (1) The affixed pronouns are:—

	<i>Singular.</i>	<i>Plural.</i>
First Pers.	am my; me; to me	i mān
Second pers.	at thy; thee; to thee	i tān
Third Pers.	ash his, hers, its; him, her, it; to him, to her, to it	i shān

Remark.—The plural of the affixed pronouns was in all probability formed regularly, i.e. by adding the plural termination آن *ān* to the singular, thus *am* “mine, me, etc.” would result in the plural *am-ān*. However *fatḥa* has now given way to *kasra*.

(2) In classical Persian *ash* اش and *shān* شان were used for animate things only. In modern Persian they are applied to inanimate things also.

¹ *Bar* بر “on” and *bād* باد “the wind”: *bar bād raftan* برباد رفتن to be destroyed; *bar bād dādan* برباد دادن tr. “to destroy.”

² In m.c. *tuv khudā* is for *turā bi-khudā*: *tuv khudā’i* (vulg. and local.) “without pay, impressed”; perhaps a corruption of *muft-i khudā’i*.

³ In prose this would be *turā*.

(3) In pronunciation these affixes *should* be, but seldom are, preceded by a slight pause; in other words they do not affect the syllabic accent of their words, thus: *darīgh āmad-am bi-tarbiyat-i suturān va ā'inā-dārī dar maḥfil-i kūrān* (Sa'di)—“I felt a disinclination to teach beasts and to hold up a looking-glass in this quarter of the blind”; *āmadam* آمدام would be “I came”, but *āmad-am* آمدم “it came to me” as in the example.

(4) In words terminating in the vowel *ī*, the final letter becomes a consonant, as: *bīnī* بینی “nose”; *binīyash* بینیاش “his nose” or poetically *bīnīsh*. Sometimes the affix is written separately, as: *bīnī ash* بینی اش but it is not so written by modern Persians.

(5) Words terminating in *alif-i maqṣūra* الف منصورة change the *ā* to *alif* and then insert the euphonical *y*, as: *da'vā* دعوی, *da'vā-yash* دعویاش “his claim or quarrel, etc.”; in m.c. often *ma'nā-yash* معنایش and *ma'ni-yash* معنیاش are both correct.

Remark.—By poetical license the vowel of the affix can be omitted, as *pidar-sh* پدرش “his father.”

(6) After Arabic words ending in *ā*, as *kibriyā* کبریاء, the *alif* of the affix should be retained, thus *kibriyāsh* کبریاءش is poetical or modern colloquial.

(b) In classical Persian the full forms of the singular are written in full, only after a word terminating in silent *h*. Ex.: *khāna-am* خانه ام¹; in other cases the *alif* is omitted, as *mādam* مادرم “my mother.”

Remark.—Shaykh Sa'di writes—

دروغیکه حال دلت خوش کد به زواستی کت مستوش کد

Here *at* could not be joined to *ak*, but for the license of poetry.

(c) After *ī* or *ū* a *y* is inserted for euphony, as *pā-yam* پایم “my foot”; *mū-yat* مویات “thy hair”; *bāzū-yat* بازویات “thy arm”; *dast-hā yi-mān* دستهایمان “our hands.”

In m.c. and in poetry, however, this euphonic *y* is often omitted, as *dasthā-mān* دستهایمان; *jā-sh* جایش “his place”; *bāzū-sh* بازوش; *diram-hā-sh* درهمایش (better *diramhā-yash* درهمایش); *jādū-sh* جادوش “his magic,” also *jādū-yash* جادویش.

(d) Examples of the affixed pronouns are:—

(1) *nān-am bidih* نانم بده “give (to) me bread.”

(2) *guftam-ash* گفتمش “I told him.”

(3) *pīsh-ash biyār* (m.c.) پیشش بیا “bring him forward.”

¹ So written (probably) to indicate that the *h* is not sounded.

² In the m.c. هر دوش را بیا *ha du ash rā biyār*, or هر دویشان *har duyash rā-biyār* “bring both of them,” the *y* is omitted or inserted indifferently: هر دویشان *har duyishān* or هر دوی ایشان *har du-yi īshān*.

- (4) دیگر بزبان *dīgar bī-zabān-ash nayāvarad*. “she will not again mention him” (lit. bring him on her tongue); *ash* here is the object “him” (and is not ‘her’, possessive).
 (5) صدات نشیدم (m.c.) *ṣadā-’t’ na-shanīdam* “I did not hear you.”
 (6) صدا ات کردم (m.c.) *ṣadā-at kardam* “I called you.”
 (7) پدرمان ² *padar-i mān* “our father.”
 (8) سرهای ایشان *sarhā-yi shān* “their heads” (but سرهای ایشان *sarhā-yi īshān*). Also colloquially *sarhā-shān*.

(e) In classical Persian the plural affixed pronouns are not much used: the separate pronouns are used instead.

In classical Persian the affixed pronouns may be joined to almost any word in the sentence except to the simple prepositions and to some of the conjunctions ³ [*vide (h)*]: *yak-i rū az ānān ki ghadr kardand bā man-ash dūstī būd* (Sa’di) “one of those who mutinied had a friendship with me.”

(f) It will be noticed that the plural affixed pronouns are preceded by a *kasra* (or in the case of (c) by a ی). If, however, the noun end in silent *h*,⁴ the *izāfat* is in modern colloquial often omitted, as خانه شان *khāna shān*⁵ “their house,” or خانه ش *khāna-yi shān*. In classical Persian this would be خانه ایشان *khāna-yi-īshān* or خانه شان *khāna-yi shān*; also in modern Persian it would be better to say خانه ایشان *khāna-yi īshān* than *khāna-yi shān* or *khāna-shān*.

The *kasra* is omitted in the following:—

لب لعلی چو لاله در بستان خنده شان چون بهار حورستان
 (Nizāmī).

Examples of both:—

ز اندرز مان کس نه پیچید روی که اندرز افزون کند آبروی
Zi-andarz-i mān kas na-pīchīd rūy
Ki andarz afzūn kunad ābrūy
 (*Shāh-Nāma*, Book I, sending message from *Salm* and *Tūr* to *Faridūn*, p. 21).

“None turned his face from our advice.
 Because advice—”

¹ m.c. for *ṣadūyat*.

² In m.c. generally *pidar*.

³ گشت ز دست برآید چو نخل باش کریم ورت ز دست نیاید چو سرو باش آزاد
Gar-at zi-dast bar-ūyad chu nakhl bāsh karīm
Var-at zi-dast na-yāyad chu sarv bāsh āzād—(Sa’di)—

“If thou canst, be generous like the date palm. But if thou canst not, then be free like the cypress”: the epithets *karīm* کریم and *āzād* آزاد are frequently applied by poets to these two trees. Note the affixed pronoun *at* is joined to the conjunctions *gar* گر and *vagar* وگر “if” and “and if”

⁴ Final silent *h* is considered a vowel by some Grammarians. There is no final silent *h* in Arabic.

⁵ In modern Persian sometimes written خانشان (without the *h*).

ز پند من ار مغز تان شد تہی چرا از خرد تان بماند آگہی

Zi pand-i man ar maghz-i tān shud tuhī

Chirā az khirad-(i)-tān na-mānd āgāhī?

(*Shāh-Nāma*, same page as above).

بفرمود شان تا نوازند گرم نخواستند نشان جز باواز نرم

Bi-farmūd-i shān tā nawāzand garm

Na-khīwānand-i shān juz bi-āwāz-i narm

(*Shāh-Nāma*, Book I. *Pādishāhī-yi Tahmūras-i Dīv-band sī sāl būd*, p. 8).

ناسوان ضحاک بردند شان بدان ایدہافش سپردند شان

Bi-ayvān-i Zakhāk burdand-i shān

Bi-dān azhdahā-fash sipurdand-i shān

(*Shāh-Nāma*, Book I. *Bar takht nishastan-i Zakhāk va bunyād-i bī-dād nihādan*, p. 11).

بود خانہاشان سراسر پلاس ند رند در دل زیزدان ہراس

Buvad khānahā-shān sarāsar palās

Na-dūrānd dar dil zi-Yazdān hirās

(*Shāh-Nāma*, same page as above).

Remark I.—In modern Persian the plural affixed pronouns, when affixed to verbs, retain their *kasra*, as گفتشان *guft-i-shān* “he told them”; گفتمشان *guftam-i-shān* “I told them.”

Remark II.—It will be noticed that the affixed pronouns, when the direct or indirect object of the verb, i.e. when *personal pronouns* in the Accusative or Dative case, are not followed by *rā*: vide § 32 (a) for *rā* in m.c.

(g) Sometimes there is ambiguity which even the context does not make clear. Ex.: *bad-am gufti* in m.c. would mean “you spoke ill to me”, but it might also mean “you said that I was bad”: *in darbān-rahā نکرد* *darbān-am rahā na-kard* “the porter did not let me go (or let me in)”, *darbān-am* might mean “my porter”: خواهر نو از خسیسی مثل تاجرهای اصفہانی پذیر را: *khvāhar-i tu az khasīsi mišl-i tājirhā-yi Isfahānī panīr-rā tū-yi shīsha karda nān-ash rā*¹ *pusht-i shīsha mī-mālād* (m.c.) “your sister who in miserliness is the equal of the Isfahan merchants, putting her cheese into a bottle and rubbing her² (or its?) bread on the outside of the glass”; here *nān-ash* نانہ instead of “her bread” might mean “the bread of it.”

¹ In classical Persian a noun in the accusative to which a possessive affixed pronoun is attached often omits *rā*.

² Here the *ash* would probably not refer to ‘cheese’ as the cheese is inside the bottle and therefore does not belong to the bread. Otherwise the *ash* could easily mean either ‘her’ or ‘its.’

(h) In m.c. [*vide* also (e)] the singular affixed pronouns can be, and frequently are, affixed to some of the simple prepositions, as : *برایش* *barāyash* “for him, her, it”; *ازش* “from him, etc.”; *درش* “in him, etc.”; *باشی* for *به اش*, colloquially *بش* “to him, etc.”; *زیرش* *zīr-ash* “under it”; *نام داد* *bi-am dād* (m.c.) “he gave it to me”; *نامت داد* *bi-at dād* or *بت* (m.c.) “he gave it to thee”; *ازم* *az-am*; *ازت* *az-at* “from me; from thee”; *این کار از ایشان* (m.c.) = “they are not capable of doing this.” (Such expressions are still considered vulgar, but will probably soon be recognized as correct).

They are never affixed to *بر* *bar* “on”, *با* *bā* “with”, *بی* *bī* “without”, *تا* *tā* “up to”, *جز* *juz* “except”, *زیر* *zabar* “above”, and some others.

When the affixed pronouns are possessive, the pronoun of the first person is called *mīm-i izāfat* میم اضافت, the second *tī-yi izāfat* تائی اضافت, and the third *shīn-i izāfat* شین اضافت.

When used for the dative or accusative of a personal pronoun, the first is called *mīm-i maf'ūl* میم مفعول, the second *tī-yi maf'ūl* تائی مفعول, and the third *shīn-i maf'ūl* شین مفعول or *shīn-i zamīr-i maf'ūl* شین ضمیر مفعول.

(i) The following are modern vulgarisms that are creeping into writing :—

Mā gurisna-mān ast ما گرسنه مان است “we are hungry”; *shumā tishnatān ast* شما تشنه نان است “you are thirsty”; *ishān garm-i shān ast* ایشان گرمشان است “they feel warm”; *man sarmā-m ast* من سرمام است “I feel cold.”

(j) In modern Persian the affixed pronouns can take the place of the reflexive pronouns when the latter are used as possessive pronouns, *vide* § 33(h).

(k) *Īn kitāb-hā hama-yi shān khūb ast* این کتابها همه شان خوب است “the whole of these books are good” = *īn kitābhā hama khūb ast* این کتابها همه خوب است. The singular *ash* اش could be substituted for *shān* شان in the previous case; *īn kitābhā hama-yash khūb ast* (m.c.) این کتابها همه بش خوب است “these books, the lot taken as whole, are good”, but in the sentence *mākh-hā az zamīn chahār vajab buland būd va sar-i shān* (or *sarhā-yi-shān*) *tīz* (m.c.) این میخها از زمین چهار وجب بلند بود و سر شان (or سرهایشان) تیز *ash* اش could not be substituted as the various pegs give a scattered idea.

Remark.—*ضمیر متصل مرفوع* “attached pronoun, nom. case”; *ضمیر متصل منصوب* “attached pronoun, acc. case, etc.”

§ 32. Possessive Pronouns.

(a) It will be seen from § 31 (a), and (f), Examples 5, 7, and 8, that the affixed pronouns are possessive as well as personal. In the m.c., the affixed pronouns when possessive are properly followed by *را* when their noun is in the accusative case.² Ex. : *dast-am rā bīgīr* “take my hand” or *dast-am bi-gīr* دستم بگیر.

¹ Afghans and Indians say *be*.

² In classical Persian *را* is only used after the affixed possessive pronoun, third person.

Ex. : *Yak-ī az hukamā' pīsar-ash-ra nahī kard az bisyār khurdan ki-* یکی از حکماء پسرش را “a philosopher warned his son against over-eating saying that—.”

The dative and other cases are usually formed by prepositions, both in classical and modern Persian (and seldom by را). Ex.: *bi-gūsh-at rasīda ast* “have you heard?”: *pisar-ash rā guft* گفت پسرش را (Sa’dī).

Remark.—If the possessive affixed pronoun refers to more than one substantive, it is affixed to the last only. Ex.: *pūshāk u khurāk-am* “my clothing and feeding.” If the substantive is followed by qualifying adjectives, the pronoun comes last. Ex.: *umr-i ‘azīz-at* عمر عزیزت “thy dear life!”: *vide* also Remark to (b).

(b) The possessive pronouns can also be expressed by the personal separate pronouns coupled by the *izāfat*, to the thing possessed. Ex.: *pidar-i man* “my father (lit. the father of me)”; *khāna-yi īshān*¹ “their house.”

(*Pidar-i shān* پدرشان and *khāna-shān* خانهشان (m.c.) would have the same meaning).

In the accusative, the separate pronoun is put in its accusative form with را. Ex.: *dast-i marā girift*² دست مرا گرفت “he caught me by the hand.”

The dative can be formed with را, but preferably with به. Ex.: *pidar-i ū-rā dādam* “I gave it to his father (m.c.)”; more commonly *bi pidar-i ū dādam* به پدر او دادم.

Remark.—In a continuous sentence, etc., the separate pronouns also come last [*vide* Remark to (a)]. Ex.: *ṭabī‘at-i pur sharr u shūr va ṣūrat-i zisht-i bad-tar az dīv-i ū har kas rā mī tārsānīd* طبیعت پُر شرّ و شور و صورت زشت بدتر از دیو او هر کس را میترسانید “his evil nature and ugly appearance—worse than that of a demon—used to terrify all.”

The vocative of *man* من as a possessive (not as a personal pronoun), does exist, as *pidar-i manā* پدر منا “oh my father!”

(c) In m.c. the affixed pronouns are preferred, but in writing and correct speech the separate.

(d) The separate pronouns can also be used in the ablative to express possession. Ex.: *īn ‘imārat na az shumā va na az ū mī-bāshad* (m.c. or class.) “this building belongs neither to you nor to him”: *īn māl az man ast*³ این مال از من است (m.c.) “this belongs to me.”

(e) In certain cases the reflexive pronouns denote possession,* *vide* § 33 (a).

(f) “Mine”, “thine”, “his”, etc., are expressed by the demonstrative

¹ Afghans and Indians say *khāna-e eshān*.

² In m.c. *dast-am rā* دست مرا (affixed pronoun) would be more commonly used.

³ Also in m.c. *īn māl-i man ast* این مال من است.

pronoun آن, as: از آن من *az ān-i man* "mine"; از آن که بود *az ān-i ki būd* "to whom did it belong (whose was it)?"

هر طایفه بمن گمانی دارند من زان خودم چنانکه هستم هستم
*Har tā'ifa-i bi-man gumān-i dārānd*¹

Man zān-i khud-am chunān ki hastam hastam.

(K. Rub. 334 Whin.)

"Each sect miscalls me, but I heed them not,
 I am my own, and, what I am, I am."

Sometimes از is omitted as:—

ای که در روی زمینى همه وقت آن تو نیست دیگران در شکم مادر و پشت پدرند

Ay ki dar rū-yi zamīn-i, hama waqt ān-i tu nīst

Digārān dar shikam-i mādar u pusht-i pidar-and

here *ān-i tu nīst* means "does not belong to you."

(g) In m.c. "mine, thine, etc." are generally expressed by مال, lit. "property." Ex.: مال من و شما توفیر ندارد *māl-i man* "mine"; *māl-i man u shumā tawfīr na-dārad* "whatever is mine is yours." The classical آن is also used, as: گاوى از آن *gāv-i āz ān-i Barāhman bīrūn āvardand* آن "they had out a bull belonging to some Brahmin."

Remark.—Possession, in classical and in modern written Persian, can sometimes be expressed by the dative case, as: پادشاه را علامى بود *pādishāh-rā ghulām-i būd* "the king had a slave."

§ 33. Reflexive and Reciprocal Pronouns.

(*Ism-i mushtarik* ضمير مشترك; also ضمير تاكيد *Zamīr-i ta'kid*.)

(a) There are three reflexive pronouns in the classical language, خود *khud*,⁴ خوش *khūsh*,⁵ and خویشدن *khūshīstan*, meaning "self": they are indeclinable and as a rule can refer only to the subject of the sentence: they take the place of the personal and possessive pronouns when they refer to the subject. *Khud* is applicable to either animate or inanimate nouns, and of the three is the most common. The following examples will explain their use:—

(1) او بخانه خود رفت *ū bi khāna-yi khud raft* "he went to his own house"; او بخانه او رفت *ū bi khāna-yi ū raft* "he went to his (somebody else's) house";

¹ Note plural verb after *har*.

² Note that مال need not be repeated before شما توفیر *tawfīr*, A. "increasing, etc." in modern Persian has come to signify "difference."

³ Broken pl. براهمه *Barāhima*.

⁴ Note that the *u* is short, vide remarks on § 2: *khūd* signifies "a helmet." From *khud* "self" is derived the Persian word *Khudā* "God" (the self existing).

⁵ Note that the *و* is not pronounced, vide Remarks on § 2. In modern Persian *khūsh* means also "a plough." The Afghans and Indians say *khūsh* for "self."

ما بخانه خود رفتیم *mā bi-khāna-yi khud raftīm* "we went to our own house";
 من زید را در خانه خودش دیدم *man Zayd rā dar khāna-yi khud-ash دیدم* "I saw
 Zayd in his own house", but *man Zayd rā dar khāna-yi khud دیدم* را
 در خانه خود دیدم would mean "I saw Zayd in my own house." *Khud-ash* خود
 is used in classical as well as in modern Persian, as:—

گوزنی که در شهر شیران شود بمرگ خودش خانه ویران شود

"A stag that enters the haunt of lions,

In its home will make a death-vacancy

(Anv. Suh., Chap. IV, St. 7): in the preceding examples خود is for the
 possessive pronoun.

(2) *khud raftam* خود رفتم "I went myself", or more forcibly *من خود رفتم*
 "myself, I went"; *khud raftand* خود رفتند "they went themselves", or more
 forcibly *خود رفتند* ایشان *bā khud burd* با خود برد "he took it away with
 himself"; *khud rā kusht* خود را کشت "he killed himself": in these
 instances *khud* is reflexive.

(3) In the sentence همه کس را عقل خود بکمال نماید *hama kas-rā 'aql-i khud*
bi-kamāl numāyad (Sa'di) "every one thinks his own brains perfect," and
 similar sentences, the reflexive pronoun is necessary: *hama kas* همه کس
 though grammatically in the dative must be considered the logical subject of
 the sentence.

(4) With immaterial things, "fame", "love", etc., *khud* خود or *khwīsh*
 خوش in their possessive sense are used, and not *khwīshstan* خوشش.

(5) The phrase خود بخود *khud bi-khud* signifies "spontaneously", "of
 my, thy, his, etc., own accord."

(6) In the language of mysticism *bī-khudī* بیخودی or *hāl-i bī-khudī* حالت
bī-khudī signifies 'a state of religious abstraction or ecstasy in which the soul
 temporarily leaves the body.'

Note the meanings of خود *khud* in the following two lines from 'Umar-i
*Khayyām*²:—

آنکون که تو باخودی ندانستی³ هیچ فردا که ز⁴ خود روی چه خواهی دانست

Aknūn ki tu bā khud-i na-dānistī hīch

Fardā ki zi khud ravī chī khwāhī dānist?

Thou who whilst in possession of thyself knowest naught

To-morrow (i.e. the day of Judgment) when thou leavest thyself
 (by death), what more wilt thou know?

"But, if you know naught here, while still yourself,

To-morrow, stripped of self, what can you know?"

(O. K. Rub. 52 *Whin.*).

¹ خودکشی *khud kushī* "suicide."

² *Khayyām* "tent-sewer," the *takhallus* (poetical 'nom de plume') or possibly
 the profession of 'Umar; in either case the *izāfat*.

³ Past tense with present meaning.

⁴ For از; poetical license.

این اهل قبور خاک گشتند و غبار پیخود شده و بیخودراند از همه کار
 هر ذره ز هر ذره گـرفـنـد کـنـار که اینجا سراب است که تا روز شمار

Īn ahl-i qubūr khāk gashand ū ghubār

Bī-khud shuda va bī-khabar-and az hama kār

Har zarrah zi har¹ zarrah giriftand kimār

Ah! ĩn chi sarāb ast ki tā rūz-i shumār?

“The tenants of the tombs to dust decay,
 Nescient of self, and all beside are they;
 Their sundered atoms float about the world,
 Like mirage clouds, until the judgment day.”

(O. K. Rub. 242 *Whin.*).

Remark I.—*Khud* خود is largely used in compounds, both classically and colloquially, as : خود بین *khud-bīn* “proud, self-conceited”; خود رای *khud-rāy* “self-opinionated”; خودداری *khud-dārī* (m.c.) “self-possession, composure”; خودی *khudī* (rare) “egotism.”

Remark II.—In the speech of the vulgar, *khud* خود has a plural *khud-hā* خودها before the affixed pronouns, which is contracted as follows:—

Khudhāyimān خودهامان, *khudhā mān* خودهامان, and *khudāmān* (vulg.); and so on for the other persons.

(b) For emphasis, the Arabic phrase *بِنَفْسِهِ* *bi-nafsi-hi* signifying *in propria personā* (or *بِالنَّفْسِ* *bi-n-nafsi*)² can follow خود, etc., for all persons, both in speaking and writing. Ex.: دیدم (بِالنَّفْسِ or) خودش را *khud-ash rā bi-nafsih* (or *bi-n-nafs*) *dīdam* “I saw him in his own person”; ایشان خود بنفسه *ishān khud bi-nafs-ih raftand* “they themselves, personally, went.”

(c) *Khvīsh* خویش can be substituted for خود in places where the latter signifies possession, but خویش rarely like خود stands alone without a substantive. It is also classically used in compounds, as : خوش بین *khvīsh-bīn*. As a reflexive pronoun خوش is not used in m.c., *vide* (f).

Example of *khvīsh* خویش standing alone:—

چو دل بدوستی اش خویش را علم سازد چرا بدشمنی من علم بر او سازد

Chu³ dil bi-dūstī-yash khvīsh rā ‘alam sāzad

Chirā bi-dushmanī-yi man ‘alam bar afrāzad?

(*Anvār-i Suh., Chap. I. St. 15.*)

“My heart affection’s flag for him displays
 Why should he then a hostile banner raise?”

(*East. Trans.*)

¹ But *khud-rā’i* خود را’ی subs.

² The Persians usually follow the modern Arabic pronunciation and say *bi-nafsih* بنفسه in the first instance and *bin-nafs* بالنفس in the second. As already stated, the final short vowels are omitted in modern Arabic. For the doubling of the *n* in the second instance, *vide* § 10. In بنفسه the final *hi* is the third person masc. affixed pronoun “he, it”: in Arabic this final pronoun would be changed to agree with the subject or object, in number and gender, etc., but the Persians often neglect this point of Arabic syntax. In writing they, however, also do use the Arabic dual and plural forms *bi-nafsihumā* and *bi-nafsihum*.

³ *Chu* چو is in speaking always *chi*.

Khwīsh خوش is applied to persons only, but cannot be employed to emphasize a noun or a pronoun: *man khwīsh raftam* من خویش رفتم could not be said.

(d) *Khwīshstan* خویشنی is compounded of *khwīsh* خوش and *tan* تن "body"; it is both possessive and reflexive, and unlike *khwīsh* it can stand alone and can emphasize a noun or pronoun. Ex.: *khwīshstan rā kusht* خویشستان را کُشت "he killed himself"; *har kas awlād-i khwīshstan rā dūst mī-dārad* (m.c.) "every one loves his own offspring": *ādāmī-zād¹ rā jān-i khwīshstan shūrīn ast* (class.) "man holds his own life dear", or "his own life is dear to man."

تسری دنیا بمردم آموزند خوشتن مدم و غله اندوزند
Tark-i dunyā bi-mardum āmūzand

Khwīshstan sīm u ghalla andūzand—(Sa'di).

"To others they teach retirement from the world

While they themselves are engrossed in collecting silver and grain."

Khwīshstan خویشتن also occurs in a few compounds, as: *khwīshstan-bīn* خویشتن بین (class).

Khwīshstan خویشمن is applicable to rational beings only.

(e) In modern colloquial, although *khud* خود is occasionally used alone, it is more usual for it to be coupled with the affixed or separate pronouns singular and plural. Ex.: *khud-i man guftam²* (m.c. only), or *khud-am guftam* (m.c.) "I myself said"; *khud-i shumā guftid* (m.c. only), or *khud-i tān guftid* (m.c. only) "you yourselves said"; *khudash raft* (vulg.) خودش رفت "that man went himself" (m.c. only); *dar khud-i shahr* (m.c. only) در خود شهر "in the city itself."

The forms *khud-am* خودم, *khud-at* خودت, etc., are also classical, as :

داده فلک عذاب ارادت بدست تو یعنی که من کی-م بمراد خودم رسان
 خصمت کجاست زیر قدم خودت فکن یار-ت و کیست بر سر و چشم منش نشان
Dāda falak 'inān-i irādat bi-dast-i tu
Ya'nī ki man kiyam bi-murād-i khud-am rasān
Khāshm-at kujā-st zār-i qudūm-i khud-at figan
Yār-i tu kīst bar sar u chashm-i man-ash nishān

(Hāfiz, Letter Nūn.)

¹ Note that *ādāmī* "man" has three syllables and not two as in Hindustani, but *ādāmī* "a man": also that *khwīshstan* خویشتن does not here refer to the grammatical subject of the sentence. However in sentences of this kind where no ambiguity can arise, "his own, etc." must be rendered by a reflexive and not by a separate personal pronoun.

² Note the m.c. position of *khud* خود and the *izāfat* إضافت: classically *man khud guftam* من خود گفتم.

Remark I.—In ordinary conversation the rule that the reflexive pronoun should be used when the pronoun refers to the subject, is frequently broken if no ambiguity can arise from the violation of the rule, thus: میخوامم دستمرا بشورم *mī-khḡwāham dastam rā bi-shūram* “I wish to wash my hands,” instead of میخوامم دست خودمرا بشورم *mī-khḡwāham dast-i khudam-rā bi-shūram* (m.c.): خودم بچشم خودم دیدم *khudam bi-chashm-i khud-am dīdam* (m.c. and emphatic) “I, I myself, with my very own eyes saw (it)”: *vide* last two examples in (a) (1).

Remark II.—Though *khud* is indeclinable, such (incorrect) expressions as ایشان بخانه خود ها رفتند are occasionally met with.

The advantage of using the affixed pronouns with *khud* خود as possessives is shown in the last two examples of (a) (1).

Remark III.—In m.c., the phrase میخودم *bi-khudam* means “I am myself again,” while بیخود *bī-khud* means “foolish, useless; also in a faint”: *vide* lines in (a) (6).

(f) In the m.c. خوش is usually used as a substantive only, signifying “a relation”; *khwīshān u dūstān* خوشان و دوستان “relations and friends”; *khwīsh u qawmī na dārad* خوش و قومی ندارد “he has no kith or kin.”

و حکماء گفته اند برادر که در بند خوش است نه برادر است و نه خویش است *va ḡkamā' gufta and barādar ki dar band-i khwīsh ast na barādar ast va na khwīsh ast* (Sa'di) “and the sages have said that a brother who is wrapped up in self is neither brother nor kinsman”: in this extract from the *Gulistān* there is a play on the two meanings of *khwīsh*: [another reading is *barādar-i ki* برادریکه without the second *ast*].

Khwīshāwand خویشاوند subs. “a relation, kinsman,” is classical and modern.

(g) *Khwīshān* خویشان is used in m.c. for the reflexive pronoun (in the acc.): for its use, *vide* (d).

(h) In modern Persian, spoken or written, the affixed pronouns can take the place of the reflexives when the latter are used as possessives, as: میخوامم دستم را بشورم *mī-khḡwāham dast-am rā bi-shūram* “I want to wash my hands” (for *dast-i khud rā* دست خودم را or *dast-i khudam-rā* دست خودم را): آیا شما آیهانرا خوانده‌اید؟ *āyā shuma āya-tān¹ rā khwānda id?* “have you read your verse?”

The separate pronouns cannot be so used. It should be noticed that دستمرا *dastam* may stand either for *dast-am rā* or *dast-i marā*, but دست مرا *dast marā* represents only *dast-i marā*.

(i) *Yak-dīgar* یکدیگر and *ham-dīgar* همدیگر “one another; each other” are reciprocal pronouns: *yak-dīgar rā mī-zanand* یکدیگر را میزنند “they are striking each other; fighting together.” *Hama tawdī-i yak-dīgar bi-kunīd* همه تودع یکدیگر بکنید (Gul., St. IX, Chap. I) “do you all bid farewell to each

¹ Plural *āyāt-i tān rā*.

other.” For *miḡl-i ham* مثل هم “alike (like each other), etc.”, *vide* under Adverbs of Comparison.

§ 34. Simple Demonstrative Pronouns (*Ism-i ishāra* اسم اشاره).

(a) The demonstrative pronouns are این *in* “this” (*ism-i ishāra-yi qarīb* (اسم اشاره بقریب) and آن ¹ *ān* “that” (*ism-i ishāra-yi ba‘īd* (اسم اشاره بعید); they refer either to persons or things,² and precede the noun they qualify. When qualifying a noun they are indeclinable. Ex.: این مرد *in mard* “this man”; زن این *in zan* “this woman”; این کتابها *in kitāb-hā* “these books”; این مردمان *in mardumān* “these men.”

Remark.—The noun demonstrated is called مشاوبه *muṣāwib*.

(b) A more ancient form of این was *im*, which perhaps remains in امروز *imrūz* “to-day”; امسال *imsāl* “this (current) year”; امشب *imshab* “to-night”; and in اینجا *imbār* “this time” (old). *Imṣubh* ام صبح “this morning” also occurs, but is not chaste.

In classical Persian the plurals اینان *inān* and آنان *ānān* “these” and “those” are used for rational beings (ذیروح *ẓi-rūḥ*)—sometimes as a separate substitute for and in the sense of ایشان “they”—and اینها *inhā* and آنها *anhā* for things *ghayr-i ẓi-rūḥ* غیر ذیروح. These plurals are used only when the pronouns stand alone as a separate substitute for a substantive. Ex.: آنها نیکه *ānānīk* “those who existed before us.” Note the relative ی [vide § 42 (g)] after آنان *ānān*. In modern Persian these plurals in آن *ān* are rarely used even in writing and then only if followed by the relative *ki* که. *Ānhā ki* که آنها, or *anhā ki* که آنها = “they who” (*ishān ki* ایشان که cannot be used).

Ānhā (ki) is however classically used for “they”:—

آنها که جهان زیر قدم فرسودند و اندر طلبش هر دو جهان پیمودند

Ānhā ki jahān zīr-i qadam farsūdand

V'andar ṭalab-ash har du jahūn paymūdand

“The sages who have compassed sea and land,

Their secret to search out and understand,—”

(O. K. Rub. 151 *Whin.*)

¹ In conjunction with the preposition به frequently in classical and in m.e. بدان *bi-dān* and بدین *bi-dīn*: *bi-dān sabab*, *bi-dīn sabab* or —*jihat* are used in m.e.; but not *bi-dān mard*, *bi-dān zan*. The demonstrative pronoun for “that” must not be confounded with the Arabic word آن “time.” The و of these pronouns must not be pronounced nasally—a common fault amongst English that are accustomed to speak Hindustani. In m.e. *ān* is frequently pronounced *ūn*.

² گفتیم بجز آن که تو همسایه اوئی *guftam ba-juz ān ki tu hamsāya-yi ū ī* (Sa‘dī), “I said except this that thou art its (of the house) neighbour”; here او *aw* is used for آن *ān*: *vide* also § 30 (b) and § 34 (n) (10).

³ In modern Persian *būdand* بودند would be used.

⁴ *Har du jahān* هر دو جهان, i.e., this world and the next.

آنها که در آمدند در جوش شدند
Ānhā ki dar āmadand dar-jūsh shudand

“Many have come and run their eager race.”

(Whin. Trans. Rub. 237.)

(c) In modern Persian the plural in *hā* ¹ only, is used. Ex.: *اینها سفید و آنها سیاه اند* *inhā safīd va ānhā siyāh* and “these (things or persons) are white and those black”; *بأنها انعام داد* *bi-ānhā in‘ām dād* (m.c.) “he gave rewards to those (or to the former) and abuse to these (or to the latter).”

(d) For phrases *از آن* ² “mine,” etc., vide § 32 (f). *با‘زī bar ān-and* “some are of opinion” is classical as well as modern; this idiom occurs in the *Iqbāl-Nāma-yi Jahāngīrī*, ‘vide’ p. 19, Ed. Bib. Ind. of Beng. As. Soc.

(e) *آن* also means “the latter” (i.e. the nearer of two), and *آن* “the former”: vide Example second in (c), and Syntax.

(f) *از آن* means “for that reason, for that purpose,” classical. Ex.: *و این حکایت با تو از آن گفتم که* *va in hikāyat bā tu az ān guftam ki* (class.) “my reason for relating this story was—”; so also Shaykh Sa‘dī says:—

همای بر همه مرغان از آن شرف دارد که استخوان خود و جانور نیازارد

Humāy bar hama³ murghān az ān sharaf dārad

Ki ustukhūwān khurad va jān-war nayāzārad

“The Huma⁴ is exalted above all birds because

It lives on bones and injures no living thing.”

از آن بابت *ān* stands in such sentences for *این* *in* *harfihā rā bi-khātīr-i ān bi-shumā mī-gūyam ki* (m.c.) “I tell you all this, only that (merely that) you—.”

Remark.—Compare *از آنجا که*, vide Compound Conjunctions.

(g) Note the employment of *آن* in the following examples which are both classical and modern:—

هستم که مرا دل شاد گردانی *hājat-i man ān ast ki marā dil-shād gardāni* “my need is this, that thou shouldst make me happy”; *بیم آن بود* *bīm-i⁵ ān būd ki az zakhm halāk shavam* “I nearly died of the wound (lit. there was a fear of that, that I might die of the wound).”

¹ In modern Persian *آنان* is used in writing, but seldom or never *inān*.

² After the prepositions *بر* and *از*, the *alif* of these demonstrative pronouns may be omitted, and they may be joined to their preposition in one word. Ex. *درین* for *در این*: vide page 69, note 1.

³ No *izāfat* after *همه* m.c. requires the *izāfat*.

⁴ The *humā* *همای* or *humāy* is the bearded vulture or lammergeir and is not a fabulous bird as translators have supposed: vide Jl. As. Soc. Beng., Dec. 1906. There are however fables attached to it; one is that the person on whom its shadow falls will rise to sovereignty; another that if any one kills it, his death will occur within forty days: from this word is derived the adjective *همایون* *humāyūn* “auspicious,” etc.

⁵ The *izāfat* cannot be omitted after *bīm*.

، گر کشی و را¹ جرم بخشی روی و سر بر آستانم بـدۀ را فرمان نباشد هرچه فرمائی بر آتم

Gar kushī var jurm bakhshī rūy u sar bar āstān-am

Banda rā farmān na-bāshad har-chi farmā'ī bar ān-am—(S'adi).

“Whether thou slayest or pardonest, my head is laid on thy threshold,
Thy slave (I) has no will; whatever thou decreest he accepts with
resignation.” (*Gul., Chap. II, St. 2.*)

In classical and modern Persian the phrase بعضی بر آند *ba'azī bar ān-and* “some are of opinion,” etc., is of common occurrence.

(h) In mystic poetry آن is often a substantive and signifies something that can be felt rather than defined, grace, individuality. The following two examples, which the writer does not attempt to translate, exemplify this obscure meaning:—

شاهد این نیست که دارد خط سبز و لب لعل

شاهد آن است که این دارد و آنی دارد

Shāhid īn nīst ki dārad khat-i sabz u lab-i la'

Shāhid ān ast ki īn dārad u ān-i dārad

شاه—د آن نیست که موئی² و میانی دارد

بـدۀ³ طلعت⁴ آن باشی که آنی دارد

Shāhid ān nīst ki mū'iyū² miyān-i dārad

Banda-yi tal'at-i-ān³ bāsh ki ān-i dārad

(i) In m.c. *īn u ān* signifies various things, as: آن شد و این شد *shud* “we talked of this and that (different topics).”

Na īn va na ān نه این و نه آن “neither this nor that, neither the one nor the other”:

صوفی شدۀ این نخوری آن نخوری

در خورد تو سنگ است برو سنگ بخور

Šūfī shuda-ī, īn na-khūrī ān na-khūrī?

Dar-khūurd-i tu sang-ast; bi-raw sang bi-khūr (O.K.)

“Sufis, you say, must not take this nor that,

Then go and eat the pebbles⁴ off the plain.”

(*Whin. Trans. Rub. 251.*)

Īn man-am ki mī-ravam (m.c.) این منم که میروم “I am just going or about to start, or I will go”; *īn ū'st* این اوست (or *īnak ū'st* اینک اوست) “here he is”⁵; *īn ū'st ki mī-ravad* “he is just going.”

¹ *Var* is poetical for اگر: *am* at the end of the lines stands for “I am” and is not the affixed pronoun.

² *Tashdid* on the ی by poetical license: “one hair.”

³ *Tal'at* “aspect or face.”

⁴ *Sang khūurdan* سنگ خوردن also means “to be stoned”; there is a double meaning.

⁵ *Īnak man-am* اینک منم, or *īnjā-yam* اینجا m.c. “here I am.”

(j) In the following m.c. sentence کار بکن والا این است که من رسیدم *kār bi-kun va illā īn ast ki man rasīdam* "work or else I shall be down on you," *īn ast* is used in a dramatic sense and signifies "here I am," i.e. I'll be with you; اینک¹ could be substituted for *īn ast ki* اینست که in this sense but not in *īn ast ki bā shumā guftam* گفتم شما با شما which means "this is the reason that I spoke to you."

(k) The modern colloquial and classical phrase این کجا و آن کجا *īn kujā va ān kujā* "where is this and where is that," signifies 'you can't even compare the two—one is so much the superior to the other.'

(l) The following idiom is old, but still in use amongst the Afghans:—*chūn az īn ki dar īnam fāriḡ shawam* چون از این که در اینم فارغ شوم مرا یاد بدید *marā yād bidīh* "when I am at leisure from this (work) that I am engaged in, remind me (of that)."

(m) In (a) it was stated that the demonstrative pronouns precede their nouns, but this rule is violated when emphasis is necessary. Ex.: اسپی که سوار اسپ-ی کی سوار شدۀ بودم اینست *asp-i ki savār shuda būdam īn ast* "the horse I rode—this is it."

(n) The following added instances of demonstrative pronouns perhaps exhaust their meanings in the m.c.

(1) *va illā dar īn panjāh-sālāgī² bā ū kushtī mī-giriftam* "otherwise in spite of these fifty years of mine, I would have wrestled with him, even with these fifty years of mine—." Vide also No. (8).

(2) *ittifāq³ shumā rasīdīd* اتفاقاً شما رسیدید - و تئیکه نزدیکتر شدی آن هم چاره ندید *rasīdīd; waqtī-ki nazdik-tar shudī ān ham chāra na-dīd* "by chance you arrived; when you drew near, he too—(the other party over there)—saw no help for it—."

Remark.—Note the slovenly change from plural to singular in the verbs. *Nazdiktar* نزدیکتر means "nearer than you were when you *rasīdīd* رسیدید." Note the use of آن for او "he"; better ū.

(3) *bar yak dīgar ḡhayrat mī-burdand va bi-dān rasīd ki kanīz rā bi-kushtand* (class.) "they got jealous³ of one another and matters reached to such a pitch that they killed the girl."

¹ اینک "now"; also "behold, lo"; used in writing and in m.c.

² *Panjāh-sālā* پنجاه ساله adj. from پنجاه "fifty" and سال "year": subs. *panjāh-sālāgī* پنجاه سالگی "the state of being fifty years old."

³ *ḡhayrat* غیبت here jealousy: this word has generally a good sense and means "a nice sense of honour; jealousy for the honour of one's womankind." *Bī-ḡhayrat* بیغیبت (m.c.) is used as an abusive term by Muslims. In modern Persian *hasad* حسد or *rashk* رشک would be substituted for *ḡhayrat* غیبت in the sense of "envy" in the above example.

(4) بعد از چندی *chand-ē¹ ba'd az-īn* (classical and m.c.) = بعد از چندی *ba'd-az chand-ē* “a little after this”; روزی چند برین بر آمد *rūz-ī chand bar īn bar āmad* (class.) “a few days passed after this.”

(5) عادت‌های بد ندارد مثل آن که انگشت به بینی خودش نکند *ādathā-yi bad na-dārad miṣl-i ān-ki angusht bi-bīnī-yi khud-ash bi-kunad* “she (a little girl) has no bad habits such as picking her nose.”

Remark.—*Angusht* is used in a general sense and does not require *را* after it.

(6) طلاست اینهم پنجاه دانه ² *īn-ham panjāh dāna ṭilā 'st* “and here are fifty pieces of gold.”

Remark.—Note that there is no *izāfat* after *dāna*; also طلاست *for* طلاست *dāna-yi ṭilā* could also be said.

(7) برای آنکه *barā-yi ān-ki* “because—.”

(8) حیران ماندم که درختی بدان بزرگی چه طور افتاد *ḥayrān māndam ki dirakht-ī bi-dān buzurgī chī taūr uftād* (m.c.) “I remained lost in astonishment as to how a tree of such size (or in spite of its size) could have fallen”: *vide* also No. (1).

Remark.—The clause after *که* is in the direct narration.

(9) زیبا خانم زود آن درب اطاق را سخت دو دستی باز کرده *Zibā khānum zūd ān darb-i uṭāq rā sakht du-dastī bāz kardā*—“Ziba Khanum suddenly and violently with both hands bursts open the other door of the room—.”

(10) روپیه بود اورا گرفتم *pīsh-i man chīz-ī rūpiya būd; ū rā giriftā* (Afghan) “I had a few rupees by me; taking it—.”

Remark.—Note *ورا ū-rā* for *را*: the latter would be more correct. This idiom is common amongst the Afghans.*

(11) در این وقت من این کار میکردم و در آن وقت آن کار *dar īn vaqt man īn kār mī-kardam va dar ān vaqt ān kār* (Afghan) “at one (special) time I did one thing and at another fixed time another.”

(12) مثل این است که نباشد *miṣl-i īn ast ki na-bāshad* “it is as if it were not;” i.e. “not worth speaking of, contemptible.”

¹ Classically *chande*, “an indefinite quantity; some; a little while.”

² *Panjāh ashrafī* (now a two-tūmān piece) or *panjāh līra* or some such phrase would ordinarily be used instead of *panjāh dāna ṭilā*.

³ *Chīz-ī* چیزی m.c. and classical for قدری *qadr-ī* “a little.” In m.c. *nazd-i man chand rūpiya-ī* or *chand dāna rūpiya būd*.

* *Ū* او and *ishān* ایشان are strictly applicable to rational beings only—except in the case of personification. This rule is however frequently neglected.

For classical examples of substitution of *او* for *آن*, *vide* § 30 (b) and footnote 2 to 34 (a).

تا اینکه آنجا رسیدم او : *tā ānki* “until, before” and *tā īnki* “until, before”
 تا اینکه آنجا رسیدم او : *tā ānki* “until, before” and *tā īnki* “until, before”
 بود *tā īn-ki ānjā rasīdam ū murda būd* (m.c.) “before I arrived there he
 had died” : *rūz bi-rūz bar miqdār mī-āfzūdam tā ānki sharāb aṣar namī-bakhshīd* (m.c.) “every day
 I increased the quantity (a little) till (at length) wine lost its exhilarating
 effect.”

(13) *Īn būd ki* این بود که “this was the reason that—” : *ān ki* آنکه
 (classically and in modern writing) “he who” ; not *ū ki*.

(o) In *īnak* اینک “behold here, here is,” and *ānak* آنک “behold yonder,
 there is,” the affix appears to be the diminutive affix, but the signification
 is intensive : *īnak mī-āyad* اینک می آید “behold, here I am” ; *īnak mī-āyad* “here
 he is coming” : *Uṣmān Āghā (īnak nām-i ū)* (اینک نام او) “Uṣmān
 Āghā (for such was his name)—” : *īnak-am* اینک ام “behold here am I.”

(p) *Ānt* آنت is “bravo!” ; and *ānt* آنت or *ānat* آنات, for *ān turā* آن
 “that for thee” ; also *īnt* اینت “bravo!” ; and *īnt* اینت or *īn-at* این ات “this
 for thee,” occur only in poetry.

§ 35. Emphatic Demonstrative Pronouns.

Hamīn همین “this same one, this very one” and *hamān* همان¹ “that
 very one” are more emphatic forms of the demonstrative pronoun and are
 of more frequent use in the modern language than in the classical. They are
 simply the demonstratives strengthened by the particle *ham* هم : *dar hamān*
rūz روز همان = *ham dar ān rūz* هم در آن روز, etc., etc. In m.c. the plurals
hamīnā and *hamānā* are also used. These words have other significations illus-
 trated below. Examples :—

(a) *Hamān* همان—*hamān* همان signifies “when—then (that same time),”
 “as soon as” : *bīrūn āmadan-i khūn hamān va murdan-i barādar-am hamān būd*
hamān va murdan-i barādar-am hamān būd “as soon as he was bled my
 brother died,” “no sooner was he bled than—.”² This idiom is classical
 as well as m.c. : vide also (c).

(b) *Hamīn* همین and *hamān* همان also mean “the same.” Ex. : *īn hamān ast ki dīdīd*
 این همان است که دیدید “this is the very same one you saw” ;
az hamīn rāh āmadīm “we came by this very road, this is
 the same road we came by.” *khvāhish-i man hamīn būd* “my desire was the same ;
 this very thing was what I too wished” : *man ham ān-am* (m.c.) “I am that very
 person ; I am he” : *mā hamīshā hamān-īm ki būdīm* (m.c.) “we are always just as
 we have been, we are always the same.”

¹ In m.c. often pronounced *hamūn* ; for *ām* and *ān* are the emphatic
 of او etc.

² Or *bīrūn āmadan-i khūn va murdan-i barādar-am yak-ī būd* (m.c.)
 بیرون آمدن خون و مردن برادر یکی بود.

(c) *hamīn ki āmadam ū raft* (m.c.) “as soon as I came, he went” [*vide* (a)].

(d) *hamīn yak dāna*, “only this one” (classical and m.c.).

(e) *hamīn jā kushta shud*, “he was killed in this very spot”; *hamīn fardā* (m.c.) “not later than to-morrow” = the English vulgarity “to-morrow as ever is.”

(f) *harakāt-ash hamān va sukhānhā-yash hamīn būd* (m.c.) “such was his conduct and such were his words.”

§ 36. Compound Demonstrative Pronouns.

(a) Compounds with the adverb *chūn*¹ “like, manner, etc.”, are:—

(1) *chunīn* (for *chūn* این = like this) and *ham chunīn* “such a one as this”: also adverb “in this manner.”

(2) *chunān* (for *chūn* آن ‘like that’) and *ham-chunān* “such a one as that”: also adverb “in that manner”: *chunīn va chunān kardī* “you did so and so”: *ṣūrat-i ḥāl chunīn va chunān būd* “the matter was so-and-so”:

بانگ برزد خرد که باش خموش * تو که باری ای چنان و چنین
here *chunān va chunīn* چنان و چنین is contemptuous, ‘Oh So-and-so.’²

Remark.—*īn chunīn*³ and *ān chunān* are rather more emphatic forms.

(b) *bā chunīn shakhṣ-i ṣuḥbat na-bāyad kard* (m.c.) “one should not converse with such a person”; *chunīn ast?* “is the case so? is it so?”; here *chunīn* چنین is an adverb.⁵

(c) *Chunīn* چنین can be combined with *īn* این; as, *pīsh-i man īn chunīn chīz-i na-būd ki īwaz bi-dīham* (m.c.) “I had no such thing with me that I could give in exchange”; *īn chunīn tā yak farsakh raftīm* (m.c.) “in this manner we travelled a *farsakh*”; here *īn chunīn* این چنین is an adverb.⁷

¹ *Chūn* چُون also means “how?, because and when.”

² *Tu kaun hai ay aise taise?* (Urdu).

³ *Dar talāsh-i īn chunīn jā-ī būdam* درنلایش این چنین جائی بودم.

⁴ Or *bā chunīn ashkhāṣ* با چنین اشخاص (without ی of unity).

⁵ *Chunīn* چنین and *chunān* چنان are *asmā-yi kināyat*.

⁶ Similarly *chunān* چنان with *ān*. Ex.: *va ṭawr-i-ki ān murgh-hā āwāz mī-kardand ān chunān gāh-i na-shunīda būdam* و طوری که آن مرغها آواز میکردند آنچنان گاهی شنیده بودم (class.) “I had never heard birds sing as those did.”

⁷ The ی of unity can be added to *chunān* چنان and *ham-chunān* همچنان (but rarely if ever to *chunīn* or *ham-chunīn*): *vide* page 89, note 2.

چنانیکه از مادر پارسا بزاد شود بر جهان پادشاه

Chunān-i ki az mādar-i pārsā

Bī-zāyad, shavād bar jahān pādīshāh

(*Shāh-Nāma*, Jild-i Avval, *Ra'iy zadan-i Kayvūs dar kār-i Sūdāba va Siy'āūsh*).

Remark.—In the second example این طور *in tāw* would be more usual.

(d) چنان و چنین کردن ¹ *chunān u chunīn kardan* (or *guftan*) “to procrastinate, evade, have recourse to subterfuge.”

(e) *Chunīnhā* چنینها and *chunānhā* چنانها “such like things” are not used.

(f) *ham-chunīn* همچنین is merely a more emphatic form of چنین *chunīn*.
Ex.: اینجا آمد شخصی همچنین *ham-chunīn shakhs-i injā āmad* (m.c.) “a person exactly like this came here”; کار دکنی همچنین *ham-chunīn kār bi-kun* (m.c.) “act like this”; in the latter example *ham-chunīn* is an adverb: همچنین که *ham-chunīn ki tu zūr dārī man ham-dāram* (m.c.) “just as you are strong, so am I too strong.”

(g) Similarly همچنان *hamchunān* is merely a more emphatic form of چنان. Ex.: *ham-chunān ādam-i rā ānjā dīdam* “I saw a man there just like him”; *ham-chunān shakhs-i man dar ‘umr-i khud na-dīdam* (m.c.) “I have never in my life seen a man like him”; *man ham-chunān ki būd ‘arz kardam* (m.c.) “I related it exactly as it happened (or as was the case).”

Remark.—It will be noticed that *ham-chunīn* ³ is for near, and *ham-chunān* همچنان for remote, things.

(h) There are three other words that may be considered as demonstrative pronouns and deserve notice, viz. *hamchu* همچو “so (in m.c. pronounced *hamchi*), such,” and چندان *chandīn* ⁴ and *chandān* “so much.” Their use is best illustrated by examples.

(1) *hamchu* or همچو *hamchūn*. Ex.: کار را همچو باید کرد *kār-rā hamchu bāyad kard* (m.c.) “the work must be done like this”; *hamchu ādam-i dīlār-est ki mišl-ash nīst* (m.c.) “he is such a brave man that there’s none like him”; *hamchu rūz* (class.) “clear as daylight.”

Remark.—*hamchīn* همچین is also occasionally used in m.c. The following vulgar saying is an illustration of these two words:—همچون و همچین *hamchūn va hamchīn*, *hamchīn-ash khusha* (vulgar) “he does it like that and like this, but this is the way that pleases him.”

¹ For چنانچه *chunānchi* and چنانکه *chunānki*, vide under Conjunctions.

² ‘*Arza dāsham* عرضه داشتم (m.c.) “I made a petition in writing.”’

³ The ی of unity added to *ham chunān* or *chunān ki* by the Afghans and occasionally by Persians is perhaps incorrect. Ex.: او را اینجا *or* (چنانیکه) *griftār shod* من هم *griftār shod* (Afghans) “I was entangled (or imprisoned) there exactly as he was”: vide Adverbs and Conjunctions.

⁴ For *chand* چند “a few, etc.” vide § 39 (g).

⁵ Instead of *hamchu* همچو the words *hamchunān* همچنان or *hamchunīn* همچنین could be used here.

⁶ In (m.c.) *mišl* مثل would be used instead of *hamchu* همچو.

Khusha خوشه is vulgar for *khush ast* خوش است. Instead of *ham-chūn* همچون and *hamchīn* همچین, the words *chunān* چنان and *chunīn* چنین would be better.

(2) *Chandān* چندان “so much as that; so many; that amount; all that time,” and *chandīn* چندین “all this; this long time,” etc., are used with or without a substantive. Ex.: *chandān* چندان: چندان شراب بمن داد که نتوانستم. *chandān sharāb bi-man dād ki na-tavānistam bi-khūram* (m.c.) “he gave me so much wine that I couldn’t drink it (all)”; *chandān mišl-i ū nāmī-dānam* چندان مثل او نمیدانم (m.c.) “I don’t know such a lot as he does”; *chandān dakhī-i² bi-zabān-i Fārsī na-dāram* چندان دخیلی بزبان فارسی ندارم (class.) “I have not a great knowledge of Persian.”

To *chandān* چندان the indefinite ی can be fixed as:—*Chandān-i az tū’un murdand ki* - چندانى از طاعون مردند که - “such a number died of plague that—.”

Chandān-i az īn mālīkhūlyā firū guft³ ki bīsh tāqat-i guftan-ash na-mānd چندانى ازین مالیکھولیا فرو گفت که بیش طاقت گفتنش نماند (Gul., Chap. III, St. 21) “so much did he rave like this that he ceased from mere exhaustion.”

‘*Umr chandān-i ki kam bāshad parīshānī kam ast* - عمر چندانیکه کم باشد - “the shorter one’s life the less one’s worry.”

Chandān also means “fold”:—*chandān ki man dar īn muqām mazlūm shudam šad chandān az ān ziyāda-tar istirāḥat ḥāṣil shud* (m.c.) “in comparison with the oppression I underwent there, my ease was a hundredfold (lit. as much as I was oppressed there, a hundredfold more than that was ease obtained).”

(3) *Chandīn* چندین: *chandīn sāl ast ki shumā rā na dīda am* (m.c.) چندین سال است که شما را ندیده ام “it is so many (i.e. many) years since I have seen you”; *bi-chandīn jihat* (m.c.) “for several reasons.”

Remark.—Note that *chandān* چندان and *chandīn* چندین precede their nouns which are in the singular.

(i) For *chandānchi* چندانچه “howmuchsoever, notwithstanding” and *chandānki* چندانکه “as oft as, as many as, insomuch, although, as soon as, etc., vide Adverbs and Conjunctions.

(j) For *bi-chandīn martaba afzūn* (class.) “how much the more,” vide Adverbs and Conjunctions.

¹ With the ی of unity *chandān-i* چندانى “of any amount, however much”; vide (3).

² In modern Persian *rabṭ-i* ربطی would be used instead of *dakhī-i* دخیلی.

³ *Chandān-i* چندانى means “such a quantity” and not “such a long time.” *firū* فرو may be redundant, but I think it is meant to emphasize the fact that he raved in a low voice like one in delirium.

§ 37. Interrogative Pronouns *Ism-i Istifhām* (اسم استفهام).

There are four interrogative pronouns or adjectives: کدام *kudām*; کی *ki*; چند *chand* “how many?”; and چه *chi*.¹ They are strongly accented in speaking, and for emphasis immediately precede the verb or come close to it.

(a) کدام *kudām* or کدامین *kudāmīn*² “which?”; both forms are used in m.c. as well as in the classical language; they are applied to substantives, animate or inanimate, singular or plural. Ex.: کدام شخص *kudām shakhṣ* (m.c.) “which person?”; کدام راه *kudām rāh* (m.c.) “which road?”; بفرمائید *bi-farmā'id bi-bīnam man bā kudām nā-maḥram-hā āmad u raft dāram* “be pleased to say—let me see with what unwarrantable people have I comings and goings?”: نمی دانستم که آن کدام - *namī-dānistam ki ān kudām mulk u kudām nahr ast* (m.c.) “I did not know (whilst I was gazing) what country or what river it was.”

Remark.—It will be noticed that کدام *kudām* is used both for direct and indirect questions. [In the last example the Imperfect is used in a continuous sense, “I was not knowing (all the time I was gazing)”]; *ast* است is dramatic present.]

(b) هیچ *hičh kudām*, “none, not one of them,” has the same meaning, as *hičh yak* هیچ یک; but *hičh kas* هیچ کس means “nobody (at all).”

(c) In the modern language یکی *yak-i*³ is generally added, as: کدام یکبست *kudām yak-i-st* “which one is it?”: کدام یکیشان خوب است *kudām yak-i-shān khūb ast* “which of them is good?” The answer might be هیچ کدام

Remark.—*Kudām* کدام can also be used instead of the accusative plural of *کس* “who?”: *vide* Remark to (h).

(d) For هر کدام “each” or “every,” *vide* § 39 (j) and (k).

(e) The Afghans wrongly use *kudām* کدام in the sense of the Hindustani *ko,ī*. Ex.: کدام زن من گفت *kudām kase-rā dīdī* “some woman told me”: از روز آمدن من الی امروز کدامی *az roz-i āmadan-i man ilā imroz kudāmi* ⁵ *insān rā dar īn jazīra na-dīda būdam*, “from the day of my arrival till to-day I had

¹ For *chigūna* چگونه as a substitute for چه, *vide* § 38 (a).

² In the accusative را *rā* is of course added, as: *kudām kār rā kardī* کدام کار را کردی (m.c.) “what work have you done?”: *kudām rā dādī* کدام را دادی (class.) “to which one did you give it?”: *bi-ki dādī* به کی دادی or *bi kudām kas* به کدام کس in m.c. The ordinary prepositions can of course be used for other cases.

³ *Nā-maḥram* نامحرم “unlawful man,” i.e. one not within the degree of relationship (brother, etc.) permitted to enter the “*haram*.”

⁴ *Yak* یک numeral “one” and *ی* of unity.

⁵ *Kudāmī* کدامی for *kudāmīn* کدامین is used in class., and modern Persian in writing, for *kudām*. In correct Persian هیچ *hičh insān rā* instead of *kudām* or *kudāmī insān rā* کدامی انسان را.

never seen any man in the island” : کد امیرا بطلب *kudāme-rā bi-ṭalab* “call some one” (for کسی را بطلب *kas-i rā bi-ṭalab*).

(f) *Ki* که “who?”; acc. را که or کرا *kirā* “whom?”; dat. *kirā* or *bi-ki* کرا or بکه.¹ Ex.: مال کی *māl-i ki* “whose (property)?”; کرا زدی *kirā zadī* “whom didst thou strike?”; دادی (or بکه) *kirā* (or *bi-ki*) *dādī* “to whom didst thou give it?”; کی کرد *ki kard* “who did it?”; کی ایستاده است *ki īstāda ast* “who is standing?”; کی بودند *ki būdand* “who were they?”; سگ را که *sag rā ki* *vayl³ kard* “who loosed the dog?”; کی هستند *ki hastand* “who are they?” (or *kīstand* کیستند): حکمت از که *hikmat az ki āmūkhī⁴* (Gul.) “from whom didst thou learn wisdom?”

Remark I.—This interrogative pronoun (‘noun’ or اسم) is called *kāf-i istifhām* (کاف استفهام) or *kāf-i kudāmiyya* (کاف کد امیة).

When used (interrogatively) to imply a negative it is called *kāf-i istifhām-i nafī* (کاف استفهام نفی). Ex.:—

(Sa’di). —اگر بر جفا پیشه بشقافتی که از دست تهرش امان یافتی

The particle که (حرف) is also a conjunction: for its various significations, etc., *vide* Conjunctions.

Remark II.—In the accusative, که is generally used in the singular only, but *vide* Remark to (h).

(g) Before *am* “I am” and all its persons, the *z* of *ki* is changed into *y* for euphony. Ex.: تو کی *tu ki-i* “who are thou?” but *ti-i* is also found: کیست *kīst* “who is it, who is he?”; ایشان کیاند *īshān kiya⁵nd* “who are they?”

A similar change may take place before *hastam* “I am, I exist” and all its persons. Ex.: کیستند *kīstand* (or *ki hastand*) “who are they?” In the third person singular که هست is not used. [The contraction کیست stands for که است, *vide* foot-note.]

(h) The plural کیان *kiyān* is rare in classical Persian, but is still in

¹ The remaining cases are of course formed as usual by the simple prepositions. The dative and accusative is also written را که, but in this case care must be taken to distinguish it from the dative or accusative of که *kīh* “small” or of *kuh* که poetical for *kūh* “a hill.”

² It will be noticed that که is applicable to persons only, and to both singular and plural. The plural *ki-hā* is also used in m. c.

³ Also pronounced *vel* to rhyme with the English ‘bell.’

⁴ Vulgarly, کیه *kiya* is also used: final *z* is vulgar for *ast*. *Kīst* کیست appears to be the contraction of که است rather than of که هست.

⁵ Ordinarily written اند or کی اند.

⁶ In modern Persian کیان is used as the plural of the old Persian word *kay* (=*Shāhin-shāh*), the term applied to the ancient kings of Persia before Islam.

colloquial use amongst the Afghans. Ex.: - او دین فکر و خیال بود که ایشان از کجا Ex.: - *u dar in fikr u khiyāl būd ki īshān az kujā bidīn makān āmadand va kiyān-and* (class. Persian, and m.c. Afghan) "he was wondering whence they came and who they were."

• In the m.c. of Persia the plural کیها *kīhā* or کها *ki-hā* is of frequent use. Ex.: - چه ها گفتند و چه ها آمدند *ki-hā āmadand va chi-hā guftand?* (m.c.) "what people came and what things did they say?"

Remark.—The accusative plural کیها را زدی *kīhā rā zadī* "what people did you strike?" though correct is by some avoided in talking, as in quick speech it might sound like کیر *kīr* "the penis." Instead چه کسان را زدی *chi kasān rā zadī* (m.c.) might be used, or کدام آدمهارا *kudām ādamhā-rā*—.

In classical Persian the construction would probably be اشخاصی که¹ زدی *ashkhāṣ-i ki zadī ki būdand?*

(i) In m.c. the phrase که بکست *ki bi-kīst* "who is with whom?" signifies disorder (amongst people).

Ānjā ki raftid shumā rā navāzish kardand? Na khayr ki bi-kīst (m.c.) آنجا که رفتید شما را نوازش کردند؟ نه خیر که بکست "when you went there did they treat you well? No they were all in a bustle."

(j) او سگ کیست *ū sag-i kīst* "whose dog is he?" in m.c. signifies "he is nobody, of no account." The idea is that a dog has no respect on its own account, but has merely some respect on account of its master, and سگ کیست *sag kīst* consequently means 'he is the dog of no one of any account.' Similarly ما سگ کیستیم؟ *mā sag-i kīstīm?* سگ کیست *sag-i ki hastam?*

(k) چه *chi* "what, which? what! how great! in what manner or kind? why?, etc."

Chi چه is used for the singular or plural, generally for inanimate objects. Ex.: - چه کتابی *chi kitāb-i* "what book do you want?", or better, کیست کتابی *kitāb-i ki mī-khūwāhī chīst?* این چه کتابی که میخوانی *in chi kitābhā-st* "what books are these?" بردند *kitābhā-i ki mī-khūwāstī chi būdand?* (m.c.) "what books did you want?": از چه جهت *az chi jihat* "for what reason?": برای چه *barāyi-chi* "for what?": چه نشینی *chi nishīnī* (m.c.) "why I wonder are you sitting here?": چه نشسته *chi nishasta* ditto.

¹ Note that this first *ki* is really a conjunction and not the interrogative pronoun. For this connecting *که*, vide Relative Pronouns.

² Or *kudām kitābhā-rā mī-khūwāstī?* *vide* (m).

"I knew what things were in the boxes" - *dānistam ki chi chīzhā dar ṣandūghā būd* دانستم که چه چیزها در صندوقها بود (m.c.). Though this sentence is correct, a Persian would naturally in speaking omit the word *chīzhā* چیزها and say *dānistam (ki) dar ṣandūghā chi būd* دانستم (که) در صندوقها چه بود (or *chīhā* چها less common): an Afghan would say *kudām chīzhā* کدام چیزها instead of چه چیزها *chi chīzhā*.

Remark I.—*Chi* چه like *ki* کي often combines with the word following it, as, *chīst* چیست “what is it? how?”: *chisān* چسان “in what manner?”: *chigūna* چگونه “how?”

Remark II.—In m.c. *az chi* از چه sometimes means “for what reason?” It usually means “of what substance or material?”

(l) The dative *chirā* چرا “for what?” is only used as an interrogative, “why? wherefore?” or as a causal conjunction (*chirā-ki* چرا که “because that.”)

The dative formed by the preposition can however be used. Ex.: *bi-chi jihat* بی‌چی جهت “for what reason?”

Remark.—In m.c., *chirā* چرا is commonly used in the sense of “certainly, of course” (i.e. why not?).

(m) An accusative with *rā* after *chi* is rarely used: its place is taken by *kudām*, as: *khud-at bigū kudām kār rā* ¹ خودت بگو کدام کار را انجام رسانیدی: *bi-anjām rasānīdā-i* (m.c.) “tell me yourself what work you have completed,” or *chi kār rā bi-anjām rasānīdā-i* چه کار را به انجام رسانیدی (rare).

Chi kitāb mī-khūwāhī چه کتاب میخواهی (m.c.) “which book do you want?” also “what sort of book do you want?”, but *kudām kitāb rā* ² *mī-khūwāhī?* “which book do you want?”

Remark.—*chi kār kardā-i* چه کار کردی could also be used, but might also be taken to mean “what fault have you committed?”

(n) In m.c., *chē* is generally followed by *chīz* چیز “thing”, *kār* کار “work”, or *ḥarf* حرف “word, matter.” Ex.: *ū chi chīz ast* او چه چیز است “what is he then?” (i.e. “nothing”); *chi chīz-im* چه چیزیم “what are we?” (i.e. *hīch-im* هیچ ایم “we are nothing”).

(o) The following are common colloquialisms: *bi-man chi* ³ بمن چه “what business ⁴ is it of mine? what have I to do with it?”: *etc.*: *ya‘nī chi* “what do you mean?”, also “is it possible?”: *chāre*: *chi chāra* “what remedy?”; *chi jān dārad* چه جان دارد “what is he able to do? what can he do?” ⁵ (nothing); *chi ḥālat mī-kashad* چه حالت میکشد “what a state he is suffering,” i.e. how miserable is he! ⁶: *guft ki chi* *ū chi sag-i* او چه سگی است که سر بالايم نشيند “he said what?”

¹ The *rā* necessary after *kudām* کدام.

² Plural acc. *kudām kitābhā rā* کدام کتابها را.

³ Vulgarly *chi chī* چی: *chi chī* “what?” or “what thing?” is a common vulgarity.

⁴ *marā az ān chi ki parvāna khwīshstan bi-kushad?*—(Sa’dī, verse) “what care I that the moth kills itself?”

⁵ Also *ū chi jism u jān dārad?* او چه جسم و جان دارد?

⁶ Also *chi barāy-ash mī-guzarad* چه برایش میگردد.

*ast ki sar-i bālā-yam*¹ *bi-nishīnad* “who is he then (lit. what a dog is he ?) to sit (at table, etc.) above me ?”

(p) *چه* What? Ex.: *چه ميکني* *shash nān rā har rūz chi mī-kunī* “what do you do with the six loaves every day?”
چه ميخواهي چکني: *mī-khūāhī chi-kunī* (vulgarism) “what do you want to do?”
چه ميدانم: *chi mī-dānam shāyad ki ū ham najāt yābad* “what do I know but that he too may escape?”
چه شد: *nāmī dānam asp-am chi shud*² (m.c.) “I don’t know what became of my horse?”
چه سياه را: *siyāh rā bi-tu bakhshidam; kanīzak rā chi kunam—* (Sa’dī) “the negro is yours—but what can I do with the girl?”

Remark.—It will be noticed that *چه* is used in indirect as well as in direct questions.

(q) *چه* “How!” “what!” Ex.: *چه قدر هولناک بود* *chi-qadr³ hawl-nāk būd* “how fearful, terrifying it was!”
چه کمبختام: *man chi kambakht am* “how unfortunate am I!”
چه منزل خوب: *chi manzil-i khūb* “what a fine mansion!”

(r) *چه* “How? In what manner? why?”
زن گفت بر من چه عاشق شدی: *zan guft bar man chi ‘āshiq shuda-ī* “the woman said, ‘Why have you fallen in love with me?’”
چه حرف: *dar īn chi harf?* “there is no doubt about it”
اسکندر رومی را گفتند که دیار مشرق و مغرب بچه گرفتی که: *Iskandar-i Rūmī rā guftand ki diyār-i mashriq u maghrīb bi-chi giriftī ki—* (Sa’dī) “Alexander the Great was asked how he had conquered the East and West, because—” (lit. “they asked, ‘In what manner didst thou conquer’—?”)
تو که باین معنت: *tu ki bi-īn miḥnat giriftār-ī shukr bi-chi gu’i?*—(Sa’dī) “for what (or how) can you return thanks since you are entangled in this affliction?”
سبحان الله چه خداوند عالم و صاحب الشأن است: *Subḥāna’llāh! Chi Khudā-wand-i ‘ālim u s̄āhib-’sh-shān ast!* “Praise be to God! What a wise and mighty God is he!”
کسی گفتش چه نشینی که فلان: *kasī guft-ash chi nishīnī ki fulān*—(Sa’dī) “some one said to him, ‘Why do you remain seated here because—’”

(s) *چه بودی* *chi būdī*⁴ (classical) “would to God!”
چه بودی اگر (or) حاکم: *chi būdī agar (or ki) ḥākīm īnjā mī-āmād* “would to God the Governor had come here (or were to come here)!”

This idiom is still in use amongst the Afghans.

1 For *bālā-yi sar-am* سر بالای; better *bālātar az man* بالا تر از من.

2 But *namī-dānam chish shud* (vulg.) *چه شد* “I don’t know what (sickness) has come to it.”

3 Also *qadar* *چه قدر* “quantity”; etc.

4 *کوی* (without *hamza*) “a ball.”

5 But *چه باشد اگر بار دیگر مقررتم شوي* *chi bāshad agar bār-i dīgar mutarannīm shavī* “how nice it would be if you were to sing again!”; *chi bāshad* or *chi mīshud* “what would it matter if —.”

6 *چه بودی اینجا بیايد* (class.) “would that he would come”; in m.c. *چه خوش بود* *chi khūsh būd* or *چه خوب بود* *chi khūb būd* is used instead of *چه بودی*.

تاخیر کردی چه شدی *agar dar muḡāvaẓa-yi ū shab-ī. takhīr kardī chi shudī?*—(Sa'di) “had he delayed but one night in his intercourse with her, what then?”

(t) The plural of چه is چها *chi-hā*: it is rare in classical Persian. In modern Persian the plural is also written چها *chi-hā*. Ex.: چها میگویند *chi-hā miḡūyand* “what do they say, or what are they saying?”: چها که گفت *chi-hā ki na-kard va chi-hā ki na-guft* (m.c.) “there was nothing he didn't do or say.”

(u) *Chi-chi* چه - چه signifies “what does it matter one way or the other”; also “whether—whether—.” Ex. چه بر تخت مردن چه بر روی خاک *chi bar takht murdan chi bar rū-yi khāk* “what matters it to die on a throne or on the bare ground?; it is the same thing to die on a throne as on the bare ground”: چه امیر چه فقیر *chi amīr chi faqīr* (m.c.) “whether gentle or simple” = *chi shāh chi gadā* (m.c.); چه در چه صدف *chi dur¹ chi ṣadaf* “whether a pearl or an oyster shell”: چه شریف چه وضع *chi sharīf u chi waẓī* “as well high as low.”

Remark.—خواه *khwāh* repeated could be substituted for چه² in these examples.

This *chi* is called *chi-i* (not *chi-yi*) *musāvūt* (چه مساوات) “the چ of comparison or equality.”

(v) It was stated above, in (k), that چه is generally used for inanimate things. It is however also occasionally used for animate beings, as: شاه پرسید *Shāh pursīd ki īn chi ādamhā mī-bāshand* “(m.c.) the Shah asked ‘who are these men?’”; (instead of —*īn ādām-hā kīstand*?) (این آدمها کیستند) In the former case, however, چه has rather the sense of “what sort of,” whereas که merely asks ‘who are they?’ این مرد چه کس است *īn mard chi kas ast* (m.c.)? “what sort of man is this?” [*īn mard chi kārā ast* (این مرد چه کاره است) (m.c.) “what sort of man is this, or what is his profession?” *tu chi kārā-i tu ki dar haqq-i man īn ihsān farmūdī* (class.) “who art thou who hast acted so kindly towards me?”]

(w) *Chand* چند “how many” is applicable to things animate or inanimate, with or without a substantive. The substantive, if used, must be in the singular.

¹ Note that the final letter is doubled *durr* در and must therefore in prose be pronounced with a stress on it. Here by poetical license the word is *dur*.

² The distinction that exists between خواه and کیا (*vide* “Hindustani Stepping-Stones”) in Urdu does not exist in Persian between خواه and چه.

³ In m.c. this *chi kas-i tu ki dar haqq-i man īn ihsān farmūdī* (class.) would be too familiar an address to be followed by احسان فرمودی.

Chand چند is also an interrogative signifying "how much? how many? how long? to what length? etc." Ex.: نامیداند که چند از شب گذشته *namī-dānad ki chand az shab guzashta* "he knows not how much of the night has passed (i.e. how near morning it is)" — (Sa'dī).

پای مسکین پیاده چند رود کز تحمل ستوده شد بُختی¹

Pā-yi miskīn piyāda chand ravad

K-az tahammul sutūh shud bukhtī- — (Sa'dī)

"How far can the weary foot-man go

For the camel has no more endurance left in it?"

چند میخواری چقدر است؟ گفت هیچ *Turā mushāhara chand ast? Guft "hāch."* —

(Sa'dī) "how much is your pay?" He said "nothing": چقدر گرفتی *bi-chand girifti*² (m.c.) "how much did you pay for (this)?"; چقدر بار *chand bār* "how often?"; تا چند *tā-chand* "for how long?"

Like *chi* چه, *chand* چند is occasionally used in exclamation.

Remark I.—In composition: *chand-sāla*, adj., signifies "of few years" or "of how many years?" according to the intonation of the voice.

Remark II.—*Chand* چند is only used of things that can be counted.

For quantity that can be measured قَدَری and چقدر are used.

In m.c., *chand tāāb* آب چند تا آب means, "how many *parterres* of ground each measuring five ذرع by five ذرع will this stream water in twelve hours?" A plot of the size mentioned is called by villagers قَصَب.

(x) Grammarians distinguish the particle (حرف) *chi* چه by various names:—

(1) *Chi* چه as a simple interrogative, as چه میخوانی *chi-mī-khwayi?*, is called *chīm-i istifhām* (چیم استفهام).

(2) *Chīm-i istifhām-i nafī* (چیم استفهام نفی) implies negative interrogation, as: *ān kas chi mī dānad* میداند آنکس چه "what does he know? nothing": *vide* also (6).

(3) *Chīm-i nahī* (چیم نهی) implies prohibition, as: *īn sadā chi mī-kunī* این صدا چه میکنی (m.c.) "why do you make such a noise? = don't do it."

(4) *Chīm-i mubālagha* (چیم مبالغه) the چه of amplification precedes an adjective and intensifies it, as: چه زیبا میخواند *chi zibā mī-khwanad* (m.c.) "how nicely he reads."

(5) *Chīm-i ta'ẓīm* (چیم تعظیم) the چه of honouring precedes a noun, as *īn chi mard-ē st* این چه مردیست "what a man (brave) he is!"

(6) *Chīm-i tahqīr* (چیم تحقیر) "the چه of disdain" implies negative interrogation combined with contempt, as: این چه قابل است *īn chi qābil ast* (m.c.) "how can he do this; how is he fit for this business?" This *chi* چه is practically identical with *chīm-i istifhām-i nafī* (2) q.v.

(7) *Chīm-i tahayyur* (چیم تعجب) "the چه expressing astonishment," as: چی میگوئی *chi mī-gūyi?* (m.c.) "what is this you're saying! what do you mean!"

¹ A strong breed of camel with two humps.

² Also in m.c. *dar chand girifta* چقدر گرفتی or elliptically *chand girifti* چقدر گرفتی.

(8) *Chīm-i taḥassur* (چیم نھسر) “the چه of regret” as in *darīghā ay Falak bā man chī kardī* دریغا ای فلک با من چه کردی “Alas! O wheel of the sky, how has thou dealt with me!”

(9) For *chīm-i musāvāt* ‘vide’ (u).

(10) For *chīm-i taṣghīr* چیم تصغیر or “the چه of diminutiveness”, *vide* Diminutives.

§ 38. Substitutes for Interrogative Pronouns.

Connected with چه, are the interrogatives چگونہ *chigūna* “how? in what state?”, from *chi* and گونہ *gūna* “colour, manner”; and چون apparently derived from چه and the demonstrative pronoun آن.

(a) *Chigūna*. آدمی است *chigūna ādam-i* ‘st (classical and m.c.) (or چگونہ آدمیست) “what sort of a man is he?”

For the m.c. phrase *in mard chi-kāra ast?* *vide* example at end of (v) § 37.

Remark.—In the above example, *chigūna* چگونہ qualifies the noun *ādam* آدم.

In the phrase *chigūna-i* “how are you?”, *chigūna* چگونہ is an adverb.²

(b) *Chūn*.⁴ Ex.: تو بیهما چونی *tu bī-mā chūn-i* “away from us, how do you find yourself?” (lit. “how art thou? what art thou?”): درویش ضعیف حال را در *darvīsh-i za’īf ḥāl rā dar tangī u khushkī-yi sāl ma-purs ki chūn-i? magar*—(Sa’dī) “don’t enquire from the poor darvish during a famine year how he is, unless—.”

§ 39. Indefinite Pronouns (اسم مبهم).

(a) There are very few indefinite pronouns properly so called. The defect is supplied by the ی of unity or by substitutes, as will be seen from the following list of examples:—

¹ *Gūna* گونہ, also *gūn* گون; be careful to pronounce the و long and the final ه like e, چگونہ *chigūne* چذد گونہ *chand-gūna* “of different kinds, various”: also گوناگون *gūnā-gūn* “of different colours or sorts.”

² *Chigūna* چگونہ here equals چه طور *chi tawr* or چه قسم *chi qism*. Note that the ی is that of ‘unity’ (and is not that of آدمی *ādamī* “man”), as in *chigūni tan-i* ‘st چگونہ زنیت “what sort of a woman is she?”

³ Note the difference of meaning of چگونہ in the following two sentences: *Man ū. rā dar Basra dīdam; ḥājī chigūna bāshad*; من او را در بصره دیدم حاجی چگونہ باشد; —(Sa’dī) “I saw him in Basra; how can he then be a pilgrim from Mecca?”: *chigūna ḥājī ast* “what sort of a pilgrim is he?” *‘Guftam-ash chigūna-i dar in ḥālat?’ گفتمش* “چگونہ درین حالت.” —(Sa’dī) “I asked him how he was feeling.”

⁴ *Chūn* چون is also in some districts vulgarly used for کون *kūn* “the anus.”

⁵ Another reading is خشک سالی *khushk-sālī* which is certainly a commoner word.

⁶ *Chunān* چنان, *chunān* چنان, *fulān* فلان, etc., چذد *chand*, *chandān* and چندان are called *kināyāt* کنایات.

- (1) “Other, another,” *dīgar* دیگر, precedes or follows its noun, as: *dīgar rūz* روز دیگر, or *rūz-i dīgar* روز دیگر “the next day” also “another day”; *dīgar rāh* راه دیگر, or *rāh-i dīgar* راه دیگر “another road”; *dīgar bār* بار دیگر, or *bār-i dīgar* بار دیگر “another time; a second time, again”; *dīgar-gūn* دگرگون “In another state, altered”; *namāz-i dīgar* نماز دیگر (Afghan idiom) “the afternoon prayer”; *dīgarān* دیگران or *dīgar-hā* دیگرها “others, other people”; *dīgar kas* ¹ کس دیگر (class.), or *kas-i, dīgar* کس دیگر (class.), or better with the *ی* of unity *کسی دیگر kas-i dīgar* “another person, some one else”: ² دیگری “another person, another”; *dīgar* دیگر *‘azhā* “the other (remaining) limbs”; *dīgar barādarān-ash* دیگر برادرانش “his other brothers” (Gul. Book I, St. 3).

The expression *yak-i raft dīgar-i mānd* یکی رفت دیگری ماند “one went, the other remained” is classical as well as m.c.³

Yak dīgar یکدیگر and *ham dīgar* همدیگر are reciprocal pronouns ‘each other,’ ‘one another.’

Remark I.—In classical and m.c., *dīgar* دیگر is frequently used as an adverb signifying “otherwise, again, any more, why then,” etc., as:—*va dīgar kas nām va nīshān-ash na-shinavad* (Gul., Book 3, St. of the Boxer, No. 68) “and no one ever hears of him again”: here *dīgar* دیگر is an adverb “again,” and does not qualify *kas: dīgar pāyīntar* دیگر پائینتر (m. c.) “further down.”

Remark II.—In compounds and in poetry *dīgar* دگر, as: *dīgar-gūn* دگرگون “changed, altered, otherwise.”

Bāzārcha-yi qaṣab-ḥarūshān dīgar ast ⁴ بازارچه قصب فروشان دگر است “no store of Cairene cloth or silk have we.”

(O. K. Rub. 58 *Whin.*); lit. “the mart of the muslin-sellers is another place.”

Remark III.—For the *ی* of unity with *dīgar* دیگر, *vide* § 41 (p).

¹ For “the one—the other”, *vide yak-i* (c) (1).

² *yak-i dīgar* یکی دیگر “one other, another”; note position of *ی* of unity in these two words; also in *chīz-i dīgar* چیزی دیگر: *chīz-i dīgar* means “another person,” so چیزی دیگر *chīz-i dīgar-i* should mean “the thing of some one else”; in m.c. however it often incorrectly means “another thing.” These expressions are exceptions to rule. Instead of *chīz-i dīgar* چیزی دیگر, *yak chīz-i dīgar* یک چیزی دیگر could be used; *vide* also Remark to (b).

دو کس رنج بیپرده بردند و سعی بیفائده کردند یکی آنکه مال اندوخت و نخورد و دیگری (سعدی) Here دیگری could have been used.

⁴ *Bāzārcha* بازارچه dimin. *Qaṣab* قصب fine linen of Egypt (word not used in modern Persian).

(2) *ghayr* غیر is properly a substantive (pl. *aghayār* "strangers"). Ex.: *māl-i ghayr* مال غیر "some one else's property"; *shakhs-i ghayr-i gūft* شخص غیری گفت "a stranger, some one else said this."

To the question "are you a relation of theirs?" the answer might be *man ghayra hastam* (m.c.), "I am an outsider."

Dar umūr-i ʿāli va kārḥā-yi ghayr bā man kunkūsh namūd در امور ذاتی و کارهای غیر بامن کنگاش نمودی (Tr. H. B. Chap. V) "he used to consult me on his own affairs and those of the community"; *ghayr-i* غیری "another person, a stranger."

Remark.—*Ghayr* غیر is prefixed to substantives and adjectives, and Arabic participles, with the privative sense "un-, im-," etc., to form adjectives. Ex.: *ghayr-i ābād* غیر آباد "uncultivated" or "uninhabited"; *ghayr-i inṣāf* غیر انصاف "unjust" (but if the compound is a substantive the *izāfat* is omitted, as *ghayr inṣāfi* غیر انصافی (class.) "injustice"); *ghayr-i manqūla* غیر منقولہ "immovable (property)"; *ghayr-i mankūḥa* غیر مذکوحہ "unmarried, i.e. illegitimate (wife)"; *ghayr-i nāfiʿ* غیر نافذ "inoperative, of no effect"; *ghayr-i mawrūṣ* غیر موروثی "not inherited" (also *ghayr-i mawrūṣ* غیر موروث; mod. Pers.).³

Va-ghayra وغیرہ, P. (for *wa-ghayr* "hū" وغیرہ, Ar.), and *va ghayr-i ʿālik* (for Ar. *ghayr-i ān* "et cetera"; but *ghayr az ū* "غیر از او" = "with the exception of him.")

The *izāfat* اضافت in modern Persian after *ghayr* غیر in compounds is perhaps a corruption of the final vowel of the Ar. noun, thus *ghayr-i khālīs* غیر خالص, *ghayr-i khālīs*, Ar., and *ghayr-i khālīs*, Mod. Pers., "impure."

(b) "One another" :—

(1) *yakdīgar* یکدیگر (one word) classical compound of *yak* یک "one" (numeral) and *dīgar* دیگر "another." Ex.: *yakdīgar rā dūst mī-dārim* یکدیگر را دوست میداریم "we are fond of each other"; *raftīm bi-khāna-yi yakdīgar* رفتیم بخانه یکدیگر "we went to each other's houses."

Yakdīgar یکدیگر is used in colloquial only by educated people: *ham-dīgar* همدیگر is used only by the vulgar.

Remark I.—This reciprocal pronoun must not be confounded with *yakī-dīgar* یکی دیگر "another individual," vide footnote 2, page 99.

¹ *māl-i dīgar-i* مال دیگری "the property of some one else."

² The expression *ghayr shakhs* غیر شخص, though correct, is not used in modern Persian; *shakhs-i ghayr-i* is used instead.

³ In modern Persian the *izāfat* اضافت is used after *ghayr* غیر in compound adjectives.

In old classical Persian, however, the *izāfat* اضافت appears to have been omitted after *ghayr* غیر. It is omitted in India and Afghanistan.

• *Remark II.*—Note that in the second example خانه is used collectively. It would also be correct, but less usual, to use the plural خانه‌ها.

(2) با همدیگر نشسته اند *ham dīgar* (m.c.): *bā ham-dīgar nishasta and* از عقب هم دیگر می آمدند *az 'aqab-i ham-dīgar mī-āmadand* (Shah's Diary) "they (the ships) followed one behind the other."

(c) "One", "some one", "any one" and "a person."

(1) یکی *yak-i* (the numeral *yak* "one" with the ی of unity). Ex.: سخن برین مقّر شد که یکی را بتجسس ایشان بر گماشند و— *sukhun bar īn muqarrar shud ki yak-i rā bi-tajassus-i īshān bar gumāshand*¹ va—(Sa'di) "it was decided to appoint some one to spy on them": یکی از ملوک *yak-i az mulūk* (Sa'di) "one of the kings": یکی در زد *yak-i dar zad* (m.c.) "some one knocked at the door."

The following are colloquialisms:—آن یکی *ān yak-i*² (m.c.) "that one," and این یکی *īn yak-i* (m.c.) "this one." Ex.: پشت آن یکی در قایم شدم *pusht-i ān yak-i dar qā'im shudam* (m.c.) "I hid behind that there door."

"The one—the other" is *yak-i* دیگری *-dīgar-i*, or *īn yak-i* این یکی—آن دیگری *-ān dīgar-i*. In classical Persian *dīgar* دیگر "the other" also occurs for *dīgar-i* دیگری. *Vide* foot note 2.

Remark.—*Yak-i* یکی is also a numeral; thus, to the question, "what is your average?", the answer might be یکی در ده *yak-i dar dah*³ "one in ten" (cartridges, etc.)."

Note the following idioms:—همه باهم یکی بودند *hama bā-ham yak-i būdand* "they were all of one mind, unanimous (= *yak-dīl būdand* یک دل بودند); *man-yak-i-am* من یکی ام "I am one, alone," but *yak-i man-am az īn miyān* یکی منم از این میان (Sa'di) "I am the one who—."

For *yak-i* یکی, adv., "in the first place," *vide* Adverbs. *Yak-i* یکی is also a subs. (note accent) "unity, oneness, concord."

For *yak* یک, the numeral, as a substitute for the indefinite article, *vide* § 41 (a); *vide* also under Numerals. *Man yaka u tankā* من یک و تنها (m.c. only) "I alone."

(2) احدى *ahad-i* (the Arabic numeral "one" with the Persian ی of unity), though practically the same as *yak-i* یکی; is only used in m.c. with the verb in the negative, *vide* "No one" (d) (6).

¹ Note the Preterite tense is used to signify that not only was the decision arrived at, but that it was carried out.

² *Hakīm-i guft khilāf-i īn 'ajab būd ki ān yak-i bisyār-khwār būd tāqat-i bi-navāz-i na-dāsh t halūk shud va ān dīgar khwāsh t ān dūr būd*—"حکیمی گفت خلاف این عجب بودی که آن یکی بسیار خوار بود طاقت بی نوازی نداشت هلاک شد و آن دیگر خوشترن دار بود" (Sa'di) "a philosopher replied, 'the contrary would have been strange because the former was a great eater and could not stand the fasting, so he died; but the second (or latter) was accustomed to abstinence.'"

³ Or *yak-bar dah* یک بر ده.

Remark.—The broken plural of *aḥad* احد is *āḥād* آحاد “units, individuals.” Ex.: گفت بر پسرانِ آحاد و عیت چندان جفا و توبیخ روا نمی داری که پسر مرا : *guft bar pīsarān-i āḥād-i ra'īyyat chandān jafā u tabbīkh ravā namī-dārī ki pīsar-i marā* (Sa'dī) “he said you do not treat the sons of any one of my subjects with the severity you use to my son”: “I never saw any one else do such a (disgraceful) thing as you have done.”

(3) کسی or کس *kas* or *kas-i*.¹ Ex.: گفت کسی *kas-i guft ki*—“some body said that—.” Sa'dī says:—

راستی موجب رضای خداست² کس ندیدم که گم شد از راه راست

Rāstī mūjib-i razā-yi Khudā-st

Kas na-dīdam ki gum shud az rah-i rāst

“Rectitude (or truth) is the means of pleasing God.

Never have I seen an upright man forsaken.”

گریجایی نداشت اندر سفره بودی آفتاب تا قیامت روز روشن کس ندیدی در جهان

“Gar bi-jā-yi nān-ash andar sufra būdī āftāb

Tā qiyāmat rūz-i rūshan kas na-dīdī dar jahān—(Sa'dī).

na-gūyam (Sa'dī) “he replied because he relies on what he knows, viz. that I won't repeat things to any one”; vide also example in Remark to (a) (1): *ki suḥan juz ki suḥan juz ki suḥan juz ki suḥan juz* که سخن جز حکم ضرورت نگفتی و موجب آزار کس بزبانش نرفتی *bi-ḥukm-i zarūrat na-guftī va mūjib-i āzār-i kas bi-zabān-ash na raftī* (Sa'dī) “— who never spoke unless it was necessary, nor unbridled his tongue to hurt anyone's feelings”; (in m.c. *kas-i* instead of *kas*): و حکماء گفته اند چهار : *va ḥukamā' gufta and chahār kas az chahār kas bi-jān bi-ranjand** “four people live in dread of four other people”: فضا را : *qazā-rā az kasān-i ū yak-i ḥāzīr būd* “by chance one of his followers (people of the house) was present.”

Remark.—*Kas* کس is also used in the sense of “noble” (i.e. a ‘somebody’) as opposed to *nā-kas* ناکس “ignoble, mean”; thus Sa'dī says:—

¹ In m.c. *kas-i* کسی “some one,” but *in kas* “this person.” Care must be taken to pronounce this word *kas* کس and not *kus* کس (whence the Arabic *kuss*). *Kas* کس is properly a substantive. “a person, a body”; *chunīn kasān* چنین کسان “such persons.”

² In m.c. and in prose *kas-i rā* کسی را would be used for *kas* کس in the example.

³ *ān kas* آن کس “that person.” Ex.: دستش بگرفت تا بمنزل آن کس در آورد *dast-ash bi-girift tā bi-manzil-i ān kas dar āvard* “he took him by the hand and led him to that person's house.”

⁴ *Bi-ranj* برنج “in affliction” and اند “are,” or else *bi-ranjand* برنجند the 3rd person pl. of the Aorist of *ranjidan* رنجیدن: both correct.

شمشیر نیک از آهن بد چون کند کسی ناکس بقربیت نشود ای حکیم کس

Shamshīr-i nīk az āhan-i bad chūn kunad kas-i ?

Nā-kas bi-tarbiyat na-shavad, ay ḥakīm, kas—(Sa'di).

“How can a man make a good sword from bad iron?”

An ignoble man becomes not, oh philosopher, noble by education.”

Imrūzhā ū ham kas shuda ast امروزها او هم کس شده است (m.c.) “he has become a big person, a somebody, these days.”

بر خود در کام و آرزو در بستم وز منت هر ناکس و کس دارستم

Bar khud dar-i kām u ārzū dar-bastam

V'az minnat-i har nā-kas u kas vā rastam.

“I close the door of hope in my own face,

Nor sue for favours from good men, or base.”

(O. K., 315, *Whin.*)

Kas u nā-kas کس و ناکس “high and low, all.”

Bī-kas بی‌کس signifies “friendless, destitute, an orphan.”

Kam-tar kas-i کمتر کسی “scarcely a person.”

These significations of *kas* کس, *nā-kas* ناکس, and *bī-kas* بی‌کس, are m.c. as well as classical.

(4) “One”: آدم *ādam*, انسان *insān* “man”; شخص *shakhs* “a person.” Ex.: آدم حیرت میکند *ādam ḥayrat mīkunad ki—*“one (lit. a man) wonders that—”; *insān* could be substituted in such sentences: بوی گل شخص را مست میکند *bū-yi gul shakhs rā mast mī-kunad* “the scent of the roses intoxicates one”: *shakhs na-bāyad īn hama subuk bāshad* (m.c.) “a person, (a man) ought not to be so impatient.”

Remark I.—شخص واحد *shakhs-i vāhid*, or فرد بشر *fard-i bashar*, signifies “a single individual,” and شخصی *shakhs-i* “a person, some one.” Ex.: یک نفر نمیتواند با ده نفر بجنگد *shakhs-i vāhid bā dah nafar namī-tavānad bi-jangad* “a single individual cannot fight with ten men”:—شخصی آمد “some one came (to me)—”; but شخصی *shakhs-i* adj: (note accent) means “personal.”

¹ *Adam* آدم and *insān* انسان both mean “man” as opposed to “beast,” but the latter is also used in the sense of, ‘possessing politeness, good manners; not a savage.’

The following classical sentence, *Mī-tarsam mabūdā bi-dast-i ādam-i jangālī bi-yuftam va īn ham-chunān ast ki bi-panja-yi shīr giriftār shudan* می‌ترسم مبادا بدست آدمی جنگلی این چنینان است که به پنجه شیر گرفتار شدن (class.), would in modern Persian be rendered—*Va īn chunān ast ki gūyā īnsān bi-panja-yi shīr giriftār shavad* این چنان است که گویا انسان به پنجه شیر گرفتار شود.

² The plural of *shakhs* is اشخاص.

³ In m.c. گنج *gij* or *gich* would be more used in this sense.

Remark II.—The indefinite pronoun “one” in English, or “a man,” may often be rendered in Persian by هرکه *har-ki* “whoever”: هرکه نزدیکتر است: *har-ki nazdīk-tar ast parīshān-tar ast* “the nearer one is, the more one is in anxiety,” lit. whoever is nearer is in great anxiety, *vide* § 45 (v); هر که در زندگی نانش نخورده¹ چون بمیرد نامش نپزند *harkī dar zindāgi nān-ash na-khūrand chūn bi-mīrad nām-ash na-barand*—(Sa’dī) “when a man’s bread is not eaten¹ in his lifetime, his name is not mentioned after death.” The following is often quoted by dervishes and Sūfis:—

هر که درین بزم مقرب تر است * جام بلا بیشنوش میدهدند

(6) The indefinite pronoun “one” can only be expressed by putting the verb, Aorist or Past Habitual, into the second person singular, as, گویی *gūi* “you would say”: “you would say”: *izdihām-i zan u mard chunān-ki agar sar-i sūzan-i-andākhī bi-zamīn na-rasīdī* (H. B. Chap. XI) “such a crowd of men and women that were one to throw (or had you thrown) a needle’s point amongst them it wouldn’t have reached the ground.”

(d) “No one, none, nobody, nothing,² no, some.”

(1) هیچ *hīch kas*, or کسی *kas*, with the verb in the negative. Ex.: Sa’dī says: هیچ کس من التفات نکرد تا: *hīch kas bi-man iltifāt na-kard tā*—“no one paid any attention to me—”; (m.c.): هیچ که از شما لا ابق این کار نیستید: *hīch ki az shumā-hā lā-iq-i in kār nīstīd* (m.c.) “none of you are fit for this business”; هیچ یک از شما لا ابق مرحمتی من نیستید: *hīch yak az shumā-hā lā-yiq-i marḥamat-hā-yi man nīstīd* (m.c.) “none of you is deserving of my kindness”; هیچ یک ماجرا را قلم بند کردن نتوانستم: *hīch yak mājarā rā qalam-band kardan na-tavānistam* (Afghan) “I was unable to commit to writing any one of the adventures”; چشم مور و پای تار و نان ملا کس ندید: *chashm-i mūr u pā-yi mār u nān-i mullā kas na-dīd* (modern saw) “none has ever seen ant’s eye, snake’s foot, or Mulla’s bread.”³

هیچ کس نیامد *hīch kas nayūmad* “he said nothing”: *hīch kas na-guft* “he said nothing”⁴: *hīch na-guft* “no one came”: *vide* also (f) (2) and § 116 (m).

¹ Note this method of forming the passive.

² ‘Nothing’ is in English a noun.

³ Or *hīch yak* هیچ یک.

⁴ Grammatically, of course, this should be *nīst* نیست; this 2nd person plural is an example of the slovenly thought so noticeable in modern Persian.

⁵ In m.c. this sentence would be *hīch yak az mājarāhū rā namī-tavānistam qayl bi-kunam* هیچ یک از ماجراها را نمیتوانستم قید بکنم.

⁶ Mullas ‘bleed’ people and are not bled. In m.c., *mullā-zāda* ملا زاده is almost the equivalent of ‘stingy,’ etc.

Remark.—*Hīch* هیچ, which is used adjectively and substantively, is applicable to substantives, animate or inanimate. As an adjective, it precedes its substantive.¹

(2) “Some, any.” In composition, هیچ without a negative sometimes implies “some,” and with a negative “none,” etc.

Example:—

گرفردون شود نعمت و مال بی هدر را بهیچ کس مشمار

Gar Farīdūn shavad bi-ni‘mat u māl

Bī-hunar-rā bi-hīch kas ma-shumār—(Sa‘dī).

“Even should he become a Faridun in wealth and possessions.

Do not consider the ignorant (mean) person anybody.”

توی صندوق هیچ چیز هست؟ *tū-yi šandūq hīch chīz hast* “is there anything in the box?”; آدمی اینجا آمد *hīch ādam-i injā āmad* “did any man come here?”; هیچ مردی نیامد *hīch mard-i nayāmad* “no man came”: هیچ کس آنجا هست *hīch kas ānjā hast* “is there any one there?”; هیچ وقت *hīch vaqt marā yād mī-kunī* “do you ever remember me?”; هیچ گاه آنجا رفتم *hīch gāh ānjā rafta-i* (class.) “have you ever gone there?”; بهیچ وجه نمیتوانی این کار را انجام بدهی *bi-hīch vajh mī-tavānī in kār-rā anjām bidehī* (m.c.) “can you by any means complete this work?”

(3) In answer to a question, *hīch* هیچ and its compounds signify a negative. Ex.: Q. چه میکنی *chī mī-kunī* “what are you doing?” A. هیچ *hīch* “nothing.” To the question, آنجا کیست “who is there?” the answer might be هیچ کس “no one.”

Similarly *in hama hīch ast* همه هیچ است, signifies “this is all nothing”; *hīch chīz nīst* هیچ چیز نیست (or *chīz-i nīst*) “it is nothing” :—

این همه هیچ است چون می نگذرد تخت و تخت و مروی و گیر و دار

Īn hama hīch ast chūn mī-bugzarad

Bakht u takht u amr u nahy u gir u dār.

“This is all naught, since it passes away, (viz.) fortune and sovereignty, ordering and counter-ordering, empire and dominion.”—(Sa‘dī.)

¹ *Hīch vaqt* هیچ وقت “ever”; *hīch vaqt-na* هیچ وقت نه “never.” Ex.: *ghulām hīch waqt daryā na-dīdā būd* غلام هیچ وقت دریا ندیده بود (Sa‘dī) “the slave had never seen (or experienced) the sea.”

² The m.c. phrase *hīch kas-i nīst* هیچ کسی نیست, or *hīch mard nīst* هیچ مرد نیست (not *mard-i* مردی), signifies “he is of no account, a poor creature”: the latter sometimes also signifies *hīch mardī na-dārad* هیچ مردی ندارد (politely translated “he has no manhood”).

دنيا ديدې و هرچه دېدي هيچ است وان نيز كه گفتي و شنيدې هيچ است

Dunyā dīdī va har chi dīdī hīch ast

V'an¹ nīz ki guftī va shunīdī hīch ast.

“You see the world, but all you see is naught,
And all you say, and all you hear is naught.”

(O. K., Rub. 50, *Whin.*)

“He is less than nothing” *az hīch chīz kamtar ast*² ز هيچ چيز کمتر است (m.c.), or *ū az hīch hīch-tar ast* او ز هيچ هيچتر است.

Remark.—It must, however, be borne in mind that *hīch* هيچ properly means “anything,” and *hīch-na* نه هيچ “nothing”; thus, “eating nothing is better than eating bad food” would be rendered by *hīch na-khūrdan bihtar az ta'am-i bad khūrdan ast* هيچ نخوردن بهتر از طعام بد خوردن است; while *hīch khūrāk khūrdan* (Indian) would mean, if it meant anything at all, “eating anything (or something) is better than—.”

(4) “At all, ever?” In interrogative phrases *hīch* implies “ever, at all; in the least.” Example:—

اي كه هرگز فراموشت نکند هيچت از بده ياد مي آيد

Ay ki hargiz farāmūsh-at na-kunam

Hīch-at az banda yād mī-āyad?—(Sa'dī).

“Oh Thou whom I never forget,

Dost thou at all remember thy servant?”—(Sa'dī).

hīch tār mī-zanī (m.c.) “do you play the guitar at all?” : *hīch mī-shavad ū-rā bi-bīnīm* (m.c.) “would it be (or is it) at all possible for us to see him?”

Remark.—*hīch u pūch* signifies “contemptible, anything silly or futile.”

(5) *Hīch* (like *har*) can be joined with *kudām* کدام, as, *hīch kudām* “either (of two); anyone (of three or more).” With the negative, it signifies “neither” and “none.”

Remark.—*Hīch* and *har* [vide (i)] are called حرف مبهم or حرف عموم. *Ism-i mubham* (اسم مبهم) is Indefinite Pronoun.

(6) “No one” (m.c.) *ahad-i—na* (m.c.), (i.e. *ahad-i* with the verb in the negative): vide (c) (2). Example:—*ahvāl-i ahad-i barham na-khurd.*—(Shah's Diary) “no one was upset (sea-sick).”

¹ For *Va an* و آن.

² Also *ū juz-i havā ast* او جز هواست (m.c.).

³ Poetical for *farāmūsh-at* فراموشت

⁴ Could also be written *bīnīm* (rare).

(7) *Chīz* چیز or *chīz-i* چیزی followed by a negative verb signifies “nothing,” vide (p).

(e) “So-and-So, such and such, Snooks, what’s his name”: *fulān* (in Persian also *falān*) is a designation of an undefined person or thing, present or absent: as an adjective it precedes its substantive, as: *fulān-kas* فلان کسی “such a person.” Ex.:¹ *va bashārat āvard ki fulān qal’a rā bi-dawlat-i khudāvandī kushādīm* (Sa’dī) “— and brought the good news that such and such a fortress had been taken”:² *yak-i az buzurgān pārsā’i*³ *rā guft ki chī gū’-i dar haqq-i fulān ‘ābid* (Sa’dī) “a certain great man asked a pious ascetic what his opinion was concerning a certain religious person”: *fulān āmad*, or *fulān kas* (kas-i or *shakhs*) *āmad* “So-and-So came”: *dar fulān tāriḫ fi sana-yi fulān* “on such a date in such a year.” *Yā fulān* “ho! you there.” *Fulān* is also used to indicate the private parts of male or female.⁴

The feminine is *fulān zan*, etc., is used.

Remark I.—The demonstrative pronouns are sometimes used with *fulān* as: *in fulān* این فلان “this So-and-So” and *ān fulān* آن فلان “that So-and-So.”

Remark II.—In vulg. m.c., *yārū* بارو is used for men or women and sometimes for things, as: *yārū āmad* “So-and-so (man or woman) came”: *yārū rā biyāvar* بارو را بیاور “bring the wine” (or the goblet or gaming things: for anything forbidden).

(2) *fulānī* refers to persons only, whether present or absent. An exception is *fulānī-rā biyār* (Tehran) “bring it (wine).”

A caller, to avoid the mention of his own name, might say to the servant at the door, *bīgū’īd fulānī āmad shumā tashrif na-dāshtīd*, etc., بگوئید فلانی آمد شما تشریف نداشتید.

In poetry *fulānī* sometimes signifies ‘a mistress.’ *Fulān u Bahmān* فلان و بهمان and vulgarly *Fulān u Pashmadān* فلان و پشمدان are also used for persons or things when there are more than one, as: *Fulān u Bahmān āmadand* فلان و بهمان آمدند “So-and-So with So-and-So came”; *fulān u pashmadān guftand* گفتند (m.c.) “they said such and such things.”

¹ In m.c. *gushādan* گشادن (not *kushādan* کشادن).

² The two words *pārsa* پارسا and *‘ābid* عابد have much the same signification: the former is Persian, the latter Arabic: *‘ābid* عابد signifies properly “worshipping (God).”

³ Note the ی of unity.

⁴ The m.c. abuse *fulān-am bi-fulān-at* فلانم بفلانت (or *fulānīash* فلانش) has an indecent signification.

Fulān فلان can be used as an adjective, but *fulānī* فلانی cannot. Also, the former is indefinite (*nakira* نكرة) and the latter definite (*ma'rifa* معرفة): that is, if referring to a person known to the speaker and his listener, *fulānī* فلانی would be used, otherwise *fulān* فلان.

Fulān u bīstār (or *bīsār*) فلان و بیستار is also used in modern Persian, generally for things, rarely for persons.

(3) "What's his name"; چه چیز *chi chīz*, or *chi chīz-i* (m.c.). Ex.: برو گو *biraw bigū bi-chi chīz*, *bi-Hājī Āghā* (m.c.) "go and tell what's his name, I mean Hājī Agha": غلام حسین: *chi chīz pīsh-i man āmad-ghulām Ḥasan* "what's his name came to me—*Ghulām Ḥasan*." In, ای صبا نکستی از کوی فلانی *āy sabā nakhat-i az kū-yi fulānī* *bi-man ār*, *fulānī* = *ma'shūq*.

(4) *Bāstār u bīstār* باستار و بیستار "So-and-So," are obsolete.

Remark.—In the following sentences:—

mar īn مر این درد را دوائی نیست مگر زهره¹ که بچندین صفت عوصوف بود *dard rā davā-i nēst magar zahra-yi ādam-i ki bi-chandīn šifat mawṣūf buvad*.—(Sa'dī) "for this disease there is no cure, but the gall of a human being who has such and such qualities," the word *fulān* could be substituted for *chandīn* چندی without materially altering the sense.

(f) "Both," and "neither of two."

(1) هر دو *har-du* "both." Examples: شتر را بارش کرده مهار² شتر: *har du linga rā bār-i shutur karda mahār-i shutur rā girift* (m.c.) "he loaded the camel with both its loads and took hold of the nose-string"; *bi-har du dast dar dūmbāl-i kishlī āvīkht*.—(Sa'dī) "he seized and clung with both hands to the stern (or perhaps the rudder) of the ship"; گفت بگیر آن هر دو را تا ترا صد دینار بدهم: *guft bigir ān har du rā tā turā šad dīnār bidīham* "he said save both of those two and I will give you a hundred dinars"³; ما هر دو رفتیم: *mā har du raftīm* (or simply *har du raftīm* هر دو رفتیم) "we both went."

¹ Note the demonstrative or relative *ی*.

² For *har* هر "every", vide (j).

³ *Linga* لنگه is "one out of a pair; the load of one side of a beast of burden," etc.

⁴ *Mahār* مهار is the camel leading-string attached to a wooden key in the nose. In certain districts (Khurāsān for instance) the *mahār* مهار is not used, the leading-string being merely attached to a rope halter. The classical expression *shutur-i bī mahār* (camel without a nose-string) signifies "refractory" and sometimes "wandering aimlessly": commonly used in India.

⁵ Formerly a coin of value. At the present day a *dīnār* is an imaginary coin of infinitesimal value; fifty go to one *shāhī* or to a half penny of English money. Note *tā* تا for "and": و would be unidiomatic.

In m.c., هر دو *har du* is also placed before the separate and affixed pronouns as shown in the following examples: هر دوی ما آمدیم *har du-yi mā āmadīm* "we both came": هر دویشان, or هر دو شان, or هر دوی ایشان, *har du-yishān*, or *har du-shān*, or *har-du-yi ishān* "both of them": هر دوش را بیاور *har du-ash rā biyār* (m.c.), or هر دوش را بیاور *har du-yash rā biyār* (m.c.), (or *har du shān rā biyār* بیاور هر دو شانرا) "bring both of them": the last however is for living things only.

Remark.—In m.c., همه سه شهر *hama si shahr*, etc., might be used for *har si shahr* هر سه شهر "all three cities."

(2) "Neither (of two)"² is expressed by هر دو with a negative. Ex.: و سرا هیچ زین هر دو نیست *va turā īn har du nēst*—"and both these (qualities) are wanting in you, (you have neither of these two)" : *va sarv rā hich az īn har du nēst* "and the cypress has nothing of these two qualities mentioned"—(Sa'dī). *Vide* also (d) (1).

(3) "Both." The Arabic dual *ithnayn* "both", pronounced in Persian *ignayn*, is occasionally used by Mullas, or in legal documents.

(4) Indirect ways of expressing "both" are given in the following examples:—

ما و آنها *man u tu bi-rāvim* "let us both (you and me) go"; ما و آنها *mā u ānhā* (or *mā bā ānhā*) *biravīm* (m.c.) "let us both (us and them) go"; شما با او بروید *shumā bā ū* (or *shumā va ū*) *bi-ravīd* (m.c.) "you go with him, let you and him both go"; این و هم آنها را بیاور *ham īn va ham ān rā biyār*, or more commonly *īn u ān rā-biyār* این و آنها را بیاور "bring both this and that (i.e. both)."

(5) "Both sides" هر دو طرف *har du taraf*: also expressed by the Arabic dual *jānibayn* or *tarafayn* "the two sides, both sides; the contending parties, both parties."

Remark.—Similiar to هر دو *har du* "both," are همه *har si* "all three," etc. Ex.: هر پنج کتاب خود را فروختم *har panj kitāb-i khud-rā farūkh tam* "I sold all five of my books."

(g) (1) "Some, several, sundry, few." چند *chand*, or چندی *chand-i* "a few," signifies an indefinite quantity; it precedes or follows its substantive, which should be in the singular, and may or may not have the ی of unity.

¹ Or *har du tā mān āmadīm* هر دو تا مان آمدیم (m.c.): or *har du tā shān* هر دو تا شان (m.c.).

² "Neither—nor" are expressed by نه *na*—نه *na*.

³ *Lit.* "You have not these both."

⁴ Note that the order of the persons is the reverse to that in English: the Persians say "I and thou (or you)" and the English "you and I."

Ex.:— خورد چند غوطه بارى *bār-i, chand ghūta khurd* (Sa'di) "in short he sunk a few times"¹; چند روز برین بر آمد *chand rūz bar īn bar āmad*—(Sa'di) "a few days after this"; چند کلمه ² *kalima-i chand*—(Sa'di) "a few words"; سالی چند بر نیمی *qadam-i-chand biraftamī*—(Sadi) "I went a few steps"; سالی چند *sāl-i chand*—(Sa'di) "a few years."

Chand چند is an adjective. If it follows its noun, the noun requires the indefinite ی.

Remark.— *Chand* چند 'a few' properly indicates a number less than ten.

خروشی بر آورد بیژن چو شیر ز ترکان برفتند—د چندی دلیر

Khurūsh-i bar āvard Bīzhan chu shīr

Zi Turkān bi-raftand chand-i dīlīr.

Shāh-Nāma Book 4, *Giriftār shudan-i Māhūy-i Sūrī va kushta shudan-i n bi-farmān-i Bīzhan-i Turk.*

(2) In modern Persian, *chand* چند precedes its substantive, which is in the singular with or without the ی of unity, and the verb is generally in the plural. Ex.: چند سرباز رفتند *chand sarbāz raftand*³ "a few soldiers went"; چندی مردند *chand-i murdand*⁴ (Afghan) "a few died"; چند خدمتگار *chand khidmatgār* "some serving men," but از خدمتگاران *chand-i az khidmatgār hā* "a few from amongst the serving men."

(3) Colloquially and vulgarly the verb is frequently put in the singular. Ex.: چند نفر اصفهانی نشسته بود *chand nafar Isfahānī nishasta būd* "there were some Isfahanis seated (there)"; the verb should be in the plural (*būdand* بودند).

In the m.c. sentence در میان دریا چند کوهی دیگر هم بودند *dar miyān-i daryā chand kūh-yi dīgar ham būdand*, "in the midst of the sea there were some other rocks," *kūh* کوه the singular should be used with the verb in the singular. *Chand kasān* چند کسان though sometimes used in m.c., is incorrect.

(4) The Afghans (not the Persians) in speaking frequently use a plural substantive after *chand* چند. Ex.: چند تاجران و صاحبان کوهی⁵ نشسته بودند *chand tājirān u shāhibān-i kothī nishasta būdand* (Afghan) "a few merchants and

¹ Or آمد برین چند روزی (class.); also چند روزی (m.c.) "a few days." Ex.: چند روزی بشهر در آئی *maslahat ān ast ki chand rūz-i bi-shahr dar-āui* (m.c.) "it is proper for you to come and stay in the city for a while."

² The *hamza* is for the ی of unity.

³ Colloquially, *raft* رفت the singular is used; but incorrectly.

⁴ *Chand nafar-i murdand* چند نفری مردند a vulgarism and incorrect.

⁵ Or بود *būd*. Also *kūh* کوه should be in singular after *chand* چند.

⁶ In m.c. *chand nafar tājir* چند نفر تاجر or *chand nafar tājirān* چند نفر تاجران, but the singular is the commoner.

⁷ This is the Hindī word *kothī* کوثی.

owners of warehouses were sitting (there)"; چند انگشترهای طلا *chand angushtarhā-yi*¹ *ṭilā* "a few finger-rings of gold"; چند اقسام² عرق بود *chand aqsām-i 'araq būd* (m.c.) "there were several kinds of spirits."

(5) In m.c., چندی *chand-i*, or *yak-chand-i* یک چندی, means "a little while," several times. Ex.: حکیم³ العیالک بود اینجا بود چندی شد *Hakīm-'l. Mamālik ki chand-i būd injā būd dīda shud*—(Shah's Diary) "the *Hakīm-'l. Mamālik*, who had been here for some time, was interviewed by us"; چندی⁴ هست اینجا هست *chand-i hast injā hastam* (m.c.) "I have been here for some time"; بعد از چندی *ba'd az chand-i* (m.c.) "after a little while"; چوبی که در دست داشت چندی بر سر او زد *chūb-i ki dar dast dāsh t chand-i bar sar-i ū zad* (Af.) "he struck him several times with the stick he held in his hand."

Remark I.—It will be noticed that in m.c. چندی *chand-i* is used for چند گاه *chand-gāh* (classical), چند وقت *chand waqt* (classical and m.c.), چند بار *chand bār* (classical and m.c.), and چند دفعه *chand daf'a* (m.c.).

The Afghans use *chānd gāh* in speaking.

Remark II.—*Yak chand* یکچند is used in the sense of "a few"; یکنفری بودند *yak chand naṣar-i būdand* (m.c.) "a few persons were present."

(6) تنی چند *tan-i chand* (class.) signifies "sundry persons"; تنی چند بودند *tan-i chand dar ṣuḥbat-i man būdand*—(Sa'di) "certain individuals were friends of mine"; از مردان واقعه دیده و جنگ آزموده را *tan-i chand az mardān-i vāqi'a dīda va jang āzmūda rā bi-firistādand tā dar shi'b-i jabal pinhān shudand* (Sa'di) "certain experienced veterans were sent to hide in a ravine in the mountains."

In m.c., instead of the classical تنی چند *tan-i chand*, چند نفر *chand naṣar* is used.

(7) For چند *chand* as an interrogative, vide § 37 (w).

(8) *Yak-chand* یکچند and چند تا *chand tā* "a few, a little, somewhat." *Yak chand* takes a singular noun, but a plural verb: vide (5) Remark II.

If *tā ū* is added, however, the verb is in the singular, as: *yak chand tā mard būd*. *Yak-chand-i*, adv., is "a short while": vide (5).

(9) Compounded with the demonstrative pronouns, چندان *chandān* "so much as this," etc., and چندان *chandān* "so much as that," etc.: vide § 36 (b).

For *chandān ki* چندانکه "however much, as soon as, as long as," etc., vide § 92 (d) (13).

Remark I.—*Chand* چند is connected with اند *and*, and اندک *andak*.

¹ Or singular.

² In the m.c. of Persia, *aqsām* اقسام the broken plural of *qism* قسم might occasionally be used under the impression that it was a singular word.

³ Title of the Shah's physician.

⁴ i.e. days, weeks, or months (not portion of one day).

⁵ Similarly for things چند تا *chand tā* (m.c.) is used.

Remark II.—*Chand* چند is only used for things that can be counted.

For quantity that can be measured ¹ قدری and چقدر are used: *vide* (h).

For *pāra* پاره “some, a few,” etc., *vide* (p) (2).

(h). (1) “Somewhat, a little quantity,” قدری *qadr-i*. Ex.: قدری آب بده *qadr-i āb bi-dih* “give (me) a little water”; قدری جو² بیاور *qadr-i jaw biyār* “bring a little barley.” *Vide barkh-i* برخی, etc., “a little.”

(2) “So much, this quantity” is این قدر *in qadr*.

(3) “That much, that quantity” is آن قدر *ān qadr*.

(4) “How much, what quantity” چقدر *chi qadr*?

Remark.—قدری, etc., is only used for quantity, for things that can be measured: *vide* Remark II (g) (10).

(i) “All, every, the whole”:

(1) همه *hama* the whole, etc.; also means “every” (*har*). In classical Persian, همه precedes or follows its substantive. Ex.: مردمان همه *hama mardumān* (class.), or مردمان همه *mardumān-i hama* (Indian) “all the men”; همه رفتند (مردمان or مردم) *mardum*⁴ (or *mardumān hama raftand* “all the men went” (class. and modern).

In the *Gulistan*, *hama* همه generally precedes its substantive (without an *izāfat*), and the substantive and the verb are in the singular⁵ or plural according to the idea conveyed. Ex.: همه شب *hama shab* (Sa’di) “the whole night”; همه عمر *hama ‘umr* “the whole of one’s life.”

نمی بینی که گاوی در علفزار بی‌آلاید همه گاوان ده را

Namī-binī ki gāv-i dar ‘alaḥ-zār

Bi-yālāyad hama gāvān-i diḥ-rā?—(Sa’di).

“Dost thou not see that one ox in a meadow

Can contaminate all the oxen of a village?”

همه عیبه‌ها *hama ‘aybhā* (class.) “all the vices” (i.e. every vice there is: the plural is here used in an intensive sense⁷ to signify numbers).

¹ *Qadr-i*; *qadr*, A. and P., signifies “quantity, value” and *qadar*, P. (in Arabic *qadr*) signifies “fate, preordained destiny.” Hence قدری *qadarī* (note accent) “a person who maintains the doctrine of free will” as opposed to جبری *jabrī* “one who believes in predestination, a fatalist.”

² To be distinguished from جو *jū* or جوی *jūy* (also *jūb*) “a running brook” and the Imperative of *jūstan* of *jūyidan* “to seek”; جوی *jāv-i* “a single grain of barley.”

³ No *izāfat*.

⁴ *Mardum* مردم is a collective noun always treated as a plural, though it has also a plural *mardumān* مردمان.

⁵ A singular noun is often used in a collective sense and with a plural verb.

⁶ M.c. *hama-yi ‘aybhā* همه عیبه‌ها.

⁷ Similarly مدتها *muddat-hā* “ages, long times” is stronger than مدتی *muddat-i* “a long time”: مدتی ناخوش ماند “he was ill for a long time,” but مدتها ناخوش ماند “he was ill for ages.”

گر همه عالم مردند *gūyand chi gham gar hama 'ālam murdand*. (Sa'di) "they say 'what concern of ours is it, if the rest of the world perish?'" ; here *'ālam* is a collective noun signifying 'all the people of the world':

گرچه سیم و زر ز سنگ آید همی در همه سنگی نباشد زر و سیم
Garchi sīm u zar zi sang āyad hamī
Dar hama sang-i nabāshad zarr u sīm—(Sa'di).

"Though silver and gold come from stone
 Not in every stone is found gold and silver ;

چو دست از همه حیلتي در گسست حلالست بردن بشمشير دست
Chu dast az hama hīlat-i dar gusist
Ḥalāl ast burdan bi-shamshīr dast—(Sa'di).

"When every (single) stratagem has failed
 Then only is it lawful to resort to force."

دشمن چو از همه حیلتي در ماند سلسله دوستي بجنبايد
dushman chu az hama hīlat-i dar mānad ³ *silsila-yi dūstī bi-jumbānad*—(Sa'di) "when (your) enemy has failed by every single stratagem (to injure you), he then tries to make friends with you." In the last three examples *hama*, with the *y* of unity added to the substantive, signifies "each" or "every" considered separately, i.e. *har sang-i* هر سنگي.

It is difficult to say whether *hama* همه is a substantive or an adjective. In classical Persian it either precedes its substantive without an *izāfat* or follows it in apposition (of corroboration تاکید) without an *izāfat*, as: کاروانها همه بگذشت ز میدان شهيد. In modern Persian, though the same constructions are used, it is usual for *hama* همه to precede its substantive and be coupled to it by an *izāfat*: in this case it is obviously a noun.

In Indian Persian, *hama* همه is treated like an ordinary adjective, i.e. it precedes its substantive without an *izāfat* or follows it with one: it can also follow in apposition.

(2) In modern Persian, *hama* همه generally precedes the substantive ⁴ with the *izāfat*. ⁵ Ex.: همه زنبا آمدند *hama-yi zanhā āmadand* (or *zanhā hama āmadand*) "all the women came." However, *hama zanhā āmadand* is correct (though

1. اگرچه *agar-chi* Poetical for *agar-chi*.

2. For *zar* زر; *tashdīd* poetical license.

3. Or *mānad* ماند (Past tense) and *jumbānad* جنبايد.

4. همه شهر سوخت *hama-yi shahr sūkht* "the whole of the city (sing.) was burnt," but همه شهر ميگویند *hama-yi shahr mī-gūyand* "all the people of the city say." (*Sūkhta shud* could be said instead of *sūkht*).

5. *Tamām* تمام and *jami'* جميع are always followed by the *izāfat*.

rare) even in m.c.; شب همه *hama-yi shab* "the whole of the night" and روز همه *hama-yi rûz* "the whole of the day"; but *hama shab* شب همه (or *hama-yi shabhâ* همه شبها) and *hama rûz* روز همه (or *hama-yi rûzhâ* همه روزها¹) mean "every night" and "every day"; در همه شهری قصاب است *dar hama² shahr-i qaṣṣāb ast*³ (modern vulgar and incorrect) "in every city there are butchers" (collective noun).

Remark.—In modern Persian, *hama* همه with a singular noun is equivalent to *har* هر, and should be followed by a singular verb, but *vide* end of (4).

(3) Before the affixed pronoun *sh* there is no *izāfat*. Ex.: جلگه همه اش *julga hama-ash bā saḡā u zabz u ābād ast* (m.c.) "the valley, the whole of it, is pleasant, green, and fertile."

Before the affixed plural pronouns, the *izāfat* is either omitted or inserted after *hama* همه in speaking. Ex.: همه شان بداند or همه شان *hama-yi shān* or *hama-shān* (or *hama-yi ānhā* آنها همه⁴) *bad-and* "all of them are bad."

Remark.—Even in m.c. it is considered better to omit this *izāfat* after *hama* همه: the omission is, however, rarely made even by the educated. *Hama-yi in mardum* این مردم همه (m.c.) is "all these people": but *in hama mardum* اینهمه مردم (m.c.) is ambiguous, as it may mean either "all these people" or "so many people." *In hama mardum jam' shuda būdand ki dīgar jā na-būd* اینهمه مردم جمع شده بودند که دیگر جا نبود (m.c.) "so many people had collected that there was no room for more" is ambiguous; but in *in hama-yi mardum* اینهمه مردم "all these people" there is no ambiguity. However, it would be better to say *hama-yi in*.

(4) *Hama chiz* همه چیز "everything," *hama-jā* همه جا "everywhere," *hama-kas* همه کس "everybody," and *hama vaqt* همه وقت "always" are classical as well as m.c. *In hama makhārij* اینهمه مخارج "all this expense" appears to be modern.

Hama kas همه کس is followed either by a singular or plural⁷ verb according to the idea in the writer's mind; *hama kas āmad* همه کس آمد (m.c.)

¹ Also همه روزه *hama-rūza* "every day."

² No *izāfat*: or *dar hama-yi shahrhā* در همه شهرها.

³ Sa'dī, however, uses *dar hama sang-i* در همه سنگی.

⁴ *Julga* جلگه a valley, or plain, as opposed to hill.

⁵ *Ābād* means "cultivated" and hence "populous"; اینجا آبادی نیست *injā ābādī nīst* means "there is no cultivation here," or "there is no human habitation here."

⁶ For neuter things *hama-yi ānhā bad ast* آنها بد است.

⁷ Perhaps the only instance in the *Gulistān* where *hama kas* همه کس occurs as a nominative to a verb, is in the verse کسی مشتري بود *durr-i yatīm-rā hama kas mushṭarī buwad*.

“everybody came”; *hama kas āmadand* همه کسی آمدند (m.c.) “all the people came,” *vide* (i) (2) Remark.

(5) The Afghans in speaking also say *hama kasān* همه کسان.

(6) The m.c. expression *hama tū-yi ham* همه تویی هم means “all together, indiscriminately” (= *hama dar-ham bar-ham* همه درهم برهم); *bā in hama* (classical and modern) “with all this, nevertheless, in spite of all this”; *in hama nist* این همه نیست “this is not all, something remains.”

Remark.—It will be noticed that in classical Persian, *hama* همه is considered an adjective, while in modern Persian it is generally treated as a substantive.

(7) The regular plural of *hama* همه, *hamagān* همگان is old and not used in m.c. *Hamginān* همگنان is generally used as the plural of *hama* همه, and signifies the whole collection regarded as *individuals*.

As the diacritical bar of گ is omitted in Persian, there is nothing in writing to distinguish the plural of *ham-kun* همکن “fellow-worker, companion” from *hamginān* همگنان.

(8) *hamagī* همگی is a substantive, signifying “all, the whole, entirety,” derived from *hama* همه, as *jumlagī* ¹ جملاگی is from *jumla* جمله (*vide* 9). Ex.: *az hamagī-yi zanān* از همگی زنان “out of all the women” (m.c.); *hamagī az buzurg u kūchak namī-tavānand khud-dārī bi-kunand* (m.c.) “all, great or small, lose their self-control; *من همگی* *man hamagī-yi chīzha-yi khud rā āvardam* “I brought all my things.” *Hamagī* همگی also, like *hama* همه, can follow the substantive in apposition.

Hamagī همگی, followed by a plural verb, unlike *hamginān* همگنان, does not refer to the whole regarded as individuals, but to the whole regarded as a collection. It is generally followed by a plural verb, as: *همگی رفتند* “all went,” but *همگیش خوب است* “all of it is good.” *Hamagī* is rarely used.

(9) *Jumla* جمله “sum, whole, total, aggregate” is a substantive, and is usually followed by the *izāfat*. Ex.: *jumla-yi wujūd-i ū* (Sa’dī) “the whole of his body”; *guft du‘ā-yi khayr² ast turā u jumla-yi Musalmānān rā* (Sa’dī) “he said, ‘it is a prayer of welfare for you and the whole of the Muslim people’”; *jumla-yi lashkar* “the whole of the army (Sa’dī)”; *jumla-yi kā’inūt* “the whole of the things that be, all creation”; *گر من از خدی³ تعالی چنین ترسیدم*; *agar man az Khudāy ta‘ālā chunīn*

¹ *Hama* همه is Persian, but *jumla* جمله is Arabic. *Jumlagī* is of course a Persian noun.

² *Khayr* خیر is here an adjective: *du‘ā-yi khayr* دعای خیر, opposed to *du‘ā-yi bad* دعای بد.

³ There should be no *izāfat* after *Khudāy* though colloquially it is usually inserted.

tarṣīdamī ki tu az Sultān az jumla-yi siddīqān būdamī (S'adī) "had I feared my God as you do the King, I would have been one of the Faithful¹ Testifiers"; *va az jumla-i ki dar firāq-i ū guftam in ast* (Sa'dī) "and the following is an extract from all that I composed on our separation (his separation from me)"; *jumla khaṭā kardand* (S'adī) "the whole missed the mark"; *jumla talaf shud* "the whole was destroyed."

Jumla جملة occasionally follows its substantive in apposition.

Remark.—*از آن* *az ān jumla* signifies "out of the whole, as an example"; *بالجملة* *bi-l-jumla* "in substance, in short"; *على الجملة* *'ala-l-jumla* "on the whole"; *في الجملة* *fi-l-jumla*² "in short"; *من جملة* *min jumla* "out of the whole."

(10) *Jumlagī* جملي (also *jumlahī* جمليہ, rare) "universality, totality." There is properly a shade of difference in meaning between *jumla* جملة and *jumlagī* جملي. Ex.: *jumla-yi zanān āmadand* جملة زنان آمدند "the whole or nearly of the whole of the women came," but *jumlagī-yi zanān āmadand* جملي زنان آمدند "the totality of the women came, none was left."

Ra'īyyat-i ān tarāf bi-jumlagī muṭī-i farmān gashtand رعیت آن طرف بجملي مطيع فرمان گشتند (Sa'dī) "the people (peasantry, etc.) of that district became subject to him in a body (at once and without exception)"; *jumlagī-yi lashkar* جملي لشکر "the whole of the army"; *jumlagī-yi asphā* جملي اسبها (m.c.) "the whole body of the horses."

Remark.—"All came," can be expressed by *hamagī* (or *jumlagī*, *tamāmī* *hama*, or *jumla* جملة) *āmadand*. *Hamagī*, (etc.) *yi-khūrāk šarf shud* همگی خوراک صرف شد "all the food was eaten."

Some Persians maintain that these uses of *hamagī* همگی and *jumlagī* جملي are vulgar, and that the two words should be considered adverbs, as: *zanān jumlagī āmadand* زنان جملي آمدند "the women came in a body."

(11) *Jamī* جمع "all, the whole, universal," is always followed by an *iẓāfat*. Ex.: *jamī-i mardum* جمع مردم "all men, or all the men"; *jamī-i zanhā* جمع زنان "all women, or all the women"; *jamī-i lashkar* جمع لشکر "the whole of the army"; but in *mardum jamī āmadand* مردم جمیع آمدند "the whole of the people came," *جمیع* is an adverb in the Arabic Accusative. *Majmū*, مجموع is occasionally used for جمع, as: *majmū-i banī Ādam* مجموع بني آدم "all the sons of Adam, mankind."

¹ *Siddīq* صدیق "a faithful witness," an epithet of Joseph, Abū Bakr and Abraham. *Sādiq* "sincere, true."

² Note the *ی* of *فی* is pronounced short *fi*.

³ Or *zanān bi-jumlagī āmadand* زنان بجملي آمدند (m.c.).

(12) *Sā'ir* سائر properly signifies "the remainder, the rest," but is frequently employed in Persian to express "the whole": it is always followed by an *izāfat*. Ex.: *که نکرد و منکری¹ از سائر معاصی و منکری¹ که نکرد* *fi-l-jumla chēz-i na-mānd az sā'ir-i ma'āsī va munkar-i ki na-kard va muskir-i ki na-khurd* (Sa'dī) "in short there was no sin nor forbidden thing that he had not committed, nor intoxicant that he had not tasted."

(13) *kāffā* کافه "all, universal"; and *qāṭiba* قاطبه "altogether, all." *kāffa-yi anām* کافه انام "the whole human race"; *kāffa-yi ulūm* کافه علوم "all the sciences": *kāffa-yi anām az khawāss u 'awāmm* کافه انام از خواص و عوام (Sa'dī) "everybody, high and low."

These two words are not in common use.

Remark.—*kāffata^{an}* کافته^{ان} and *qāṭibat^{an}* قاطبه^{ان} are adverbs, "all of them, in totality."

(14) *Tamām* تمام "complete,² entire, the whole, all" is both a substantive and an adjective, and has the same *izāfat*-constructions as *hama*: it is also used, like *hama*, in apposition. Ex.: *tamām-i rūz³* تمام روز (m.c.) "the whole day," and *tamām-i rūzhā* تمام روزها (m.c.) "every day"; *tamām-i shahr* تمام شهر (m.c.) "all the city"; *tamām-i makh'lūq* تمام مخلوق (m.c.) "all the people"; *tamām-i chēzhā* (or *chēz*) *hāzīr shud* تمام چیزها حاضر شد (m.c.) "every thing was ready"; *tamām-i chēz tayyār shud* تمام چیز تیار شد (Afghan) the same; *qamar-i tamām* قمر تمام (rare), (in m.c. *māh-i tamām*) "the full moon."

اسباب تمام نا تمامان دارند

Asbāb-i tamām nā-tamāmān dārand

"And clumsiest workmen own the finest tools."

(O. K. 141 *Whin.*).

In classical (and in Indian) Persian *tamām* تمام does not take an *izāfat* when it precedes its substantive.

Remark I.—The phrase *har-chi tamām-tar* هر چه تمامتر means "as much as possible," as: *bi zūdī-yi har-chi tamām-tar* بزودی هر چه تمامتر "as quickly as possible."

Remark II.—*Tamām shudan* تمام شدن "to be completed" or "to be ended, finished"; *tamām kardan* تمام کردن "to complete, finish off."

(15) Instead of *tamām* تمام, the adjective *tāmm* تام (class.) is sometimes

¹ The demonstrative *yi*.

² *rāst rā zīnat-i rāstī tamām ast*—(Sa'dī) "to the right (hand), the fact of its being the right hand is complete and sufficient ornament in itself."

³ In India *tamām rūz* تمام روز (without *izāfat*).

used in writing. *Tāmm u tamām* تَامُّوْ و تَامَّام (emphatic) “perfect and complete”; *istiṣnā'ī tāmm* استِصْنَائِي تَام (emphatic) “a complete exception.”

(16) *Tamāmī* تَامَّامِي (m.c.), substantive, is also sometimes used: *tamāmī-yi mardum* تَامَّامِي يِ مَرْدُم “all the men.”

(17) *Tamāmat* تَامَّامَت (class.) is a substantive, old, but is still used by Afghans and Indians in writing. Ex.: *tamāmat-i pīlān* تَامَّامَت يِ پِيلَان² (Indian) “all the elephants.”

Remark.—*tamām*^{an} تَامَّام is an adverb, “wholly,” “in toto.”

(18) *Kull* كُل substantive “all, universal, the whole, each”: it is common in Arabic phrases. Ex.: *kull-n-nās* كُلُّ النَّاسِ “all the people,” *kull^u aḥadⁱⁿ* كُلُّ أَحَدٍ Ar. “every one.”

Kull كُل is also used in m.c. and in writing, as: *kull-i zanān* كُلُّ زَنَان “all the women”; *kull-i shahr* كُلُّ شَهْر “all the city”; *kull-i ālam* كُلُّ عَالَم “all the world.”

Kull كُل, like *hama* هَمَّة, can be used in apposition. Classically (and in Indian Persian) *kull* كُل precedes its substantive without the *izāfat*. Possibly the *izāfat* after *kull* in modern Persian is a corruption of the final vowel of the Arabic nominative case *kull^u*.

(19) From the Arabic *kull* كُل, the Persian abstract noun and the Arabic adjective *kullī* كُلِّي are formed. Ex.: *mardum bi-kullī raftand* مَرْدُم بِي كُلِّي رَا فْتَانْد, P., “the whole of the men went”; *iḥtimāl-i kullī* اِحْتِمَال يِ كُلِّي “every probability”; Arabic adjective.

Remark I.—*bi-kullī* بِي كُلِّي, adv., “altogether, generally.” *Kulliyat^{an}* كُلِّيَّة and *kull^{an}* كُلَّ are also two adverbs with different meanings, as: *Mardum kull^{an} (not kulliyat^{an}) āmadand* مَرْدُم كُلَّ اَمَدَنْد (m.c.) “all the men came”; but *ū kulliyat^{an} rāzī nīst* اَوْ كُلِّيَّة رَاضِي نِيَسْت (m.c.) “he is quite dissatisfied.”

Remark II.—*kulluhum* كُلُّهُم (Ar.) “the whole of them” is used by the Afghans in speaking; it is also occasionally used in m.c.

(20) *amma* اَمَّة (class.), *umūm* اَعْمَم (m.c.), “the whole, etc.” From the Arabic root اَمَّ *amma* “to be general, comprehensive” is derived the adjective اَمَّ *amm* (m.c.) “common, universal” (as opposed to اَخَاص *khāṣṣ*, m.c., “special”); *al-amma* اَلْاَمَّة (class. and rare) “the common people,

¹ Emphatic, like the English saying “most complete.”

² In m.c. *tamāmī-yi pīlān* تَامَّامِي يِ پِيلَان.

“or the people in general”; عامی *ām(m)ī* (m.c.) adj. “vulgar”; عموم *umūm* (m.c.) “universality”; عمومی *umūmī*, adj. (m.c.) and عموم *amīm* (class.) “universal”; فیض عمیم او بهر کس رسیدہ “his universal liberality.” Hence in Persian مردم عامه *amma-yi mardum* (m.c.) “the whole of the people”; عموم ناس *umūm-i nās* (class.), and عامه ناس *amma-yi nās* (class.) “the whole of the people”; رعیت عامه *amma-yi ra’iyyat* (m.c.) “the whole of the peasantry”; عامه زنان *amma-yi zanān* (m.c.) “the whole of the women.”

(21) این مخلوق عامی اند *in makhhlūq ‘ām(m)ī* and (class. and m.c.) “these people are ignorant, uneducated”; این مرد عامی است *in mard ‘ām(m)ī-st* “this man is common, uneducated.”

(22) *Khāṣṣ* u عام خاص also means “noble and plebeian”; the plural is عوام و خواص *khawāṣṣ* u *awāmm*.

(23) عموم مردم *umūm-i mardum* “the people generally, very nearly all the people” (but in سخن عمومی “a common matter,” عمومی *umūmī* is an adjective; but *in* *umūm-ī dārad* “this is common”).

Remark.—From the same root comes the adverbاً *umūm^{an}* “in general, i.e. as a rule”; عموماً میگویند *umūm^{an} mī-gūyand* “it is commonly said.”

(24) یکسر *yak-sar* (m.c.) “all together, in one body; suddenly”; also “without a break, and direct.”

(j) “Each,” “every,” “all,” “whatever,” هر *har*³, هر یک *har yak* (or *har yak-ī*), هر کس *har kas*, هر کدام *har kudām*.

(1) هر *har*. Ex.: هر بار *har bār* “every time”; هر جا *har jā* “everywhere”; هر روز *har rūz*, هر سال *har sāl*, هر وقت *har waqt*, هر شی *har shay*, etc., “every day,” “every year,” “every time or continually,” “every thing,” etc.: سخنان دیگر بگویم اگر راست نباشد بهر عقوبت که فرمائی سزاوارم *sukhan-i digar bi-gūyam, agar rāst na-bāshad bi-har ‘uqūbat ki farmāi sazāvar-am*. (Sa’dī) “let me say one more word and if it does not prove true, I am fit for any (or every)

¹ *In makhhlūq ‘awāmm-and* این مخلوق عوام اند (m.c. only) “these people are uneducated.”

² Not to be confused with the word اُمّی *ummī* (Ar.) “illiterate” derived from اُمّة *ummah* “people, nation, sect, etc.”

³ هر احد *har aḥad* is not used in modern Persian, and is rarely if ever used in classical Persian.

⁴ For *hīch-kudām* کدام هیچ with or without negative, vide (d) (5).

⁵ Note the absence of the ی of unity (?), which could, of course, be inserted. *ki har yak-ī bad’-i jahān va mumtāz-i zamān-and* (Sa’dī) “(slave girls) who are one and all such as are rarely found in this world and are unequalled at the present time.”

punishment you may command"; *bi-har zarf-i-ki sar-i-tān bi-gunjad kīla-yi ān zarf barabar-i sar-i shumā-st* (m.c.) "any vessel that contains your head will be the measure of a quantity equal to your head"; *az har taraf* هر طرف "from every side."

Har هر is properly a distributive and precedes its noun. It is emphasized by the ی of unity,¹ as *har mulk-i zabān-i dārad* دارد هر ملکی زبانی "each separate country has its own language."

Har هر is sometimes used instead of *hama* همه "all," just as *hama* همه "all" is sometimes used for *har* هر "every." [This confusion has probably arisen from the fact that "every man says" = "all men say"].

Remark.—*Har ān* هرآن, and *har ān ki* که هرآن, the more emphatic forms of *har*, are used in relative sentences, *vide* (k) and (l).

(2) *har yak* (or *har yak-i*) هر یکی, *har kas*,² هر کس "every one"; *har kudām* هر کدام "everybody"; *har yakī* (or *har yak*) and *har kudām* take the singular or plural verb according to the idea in the speaker's mind, but the singular is the more correct. Ex.: *har yak (or har kas) chīz-i mī-gūyad or mī-yūyand* (m.c.) هر یکی بذله و لطیفه چنان که رسم ظرفان میگوید or میگویند "every one says something different"; *har yak-i bazla-i wa laṭīfa-i chunān ki rasm-i zarījān bāshad ham-i guftand* (Sa'di) هر یکی از بازله و لطیفه چنان که رسم زاریجان باشد همی گفتند "every one told some good story or pleasant jest after the manner of witty people"; (here the plural is used as the writer had in his mind, a number of people in the assembly concerning which he was writing); *va har yak-i bar viṣq-i dānīsh-i khud rāy mī-zad* (Sa'di) و هر یکی بر وفق دانش خود رای میدهد "and each one, according to his knowledge, gave his opinion"; (here the verb could not be in the plural). اگر گوسفندها ده تا *agar gūsbandhā dah tā būdand bāyad har kudām-i yak gūsband dāshda bāshand* (m.c.) "if the sheep were ten then everybody should have one sheep apiece"; (here the plural is also used, for the same reason).

(3) *Har* هر also means "whatever." Ex.: *har nahv-i ki gufta and bāyist 'amal kard* (m.c.) "we must act in whatever way we have been directed; (lit. in every way they have directed, in that way it must be done)."

¹ It is perhaps this ی and not the demonstrative ی that is found in the antecedent to a relative clause when the antecedent is preceded by *har*, *vide* § 42.

² Or همه کس, *vide* (i) (4).

³ Or grammatically *dāshda bāshad* داشته باشید.

⁴ *Bāyist* بایست, past, for future action.

(k) "Whoever, whosoever" هر کدام *har kudām ki*, هر آن *har ān ki*,
 هر کی *har ki*, هر کسی *har kas-i ki*, همه کسی *hama kas-i ki*.

(1) Examples:—

هر آن که تخم بدی کشت و چشم نیکی داشت دماغ بیهمده پخت و خیال باطل بست
Har ān-ki tukhm-i badī kisht u chashm-i nīkī dāsht,
Dimāgh-i bihūda pukht u khayāl-i bāṭil bast—(Sa'dī).

"Whosoever sowed evil seed and expected (to reap) good, imagined a vain and foolish thing."

(2) هر کدام *har kudām ki* اسپی دارند انعامی میگیرند *asp-i dārānd in'ām-i mī-gīrand* (m.c.) "whoever has a horse, will get a prize."

Remark.—In. "take whichever you please" *har kudām rā ki mī khwāhīd bi-gīrīd* (m.c.), the *rā* is necessary otherwise هر کدام would be taken to be the subject.

(3) *Har kas-i ki* هر کسی, *har ki* هر, and *hama kas-i ki* همه کسی are used in the same way. *Har kas-i ki* (or *har kas-ki* هر کس) *biyāyad in'ām-i mī-gīrad* (m.c.) هر کسیک بیداید انعامی میگیرد "whoever comes (or every one who comes) will get a reward";

ماری تو که هر کرا به بینی بزنی * یا بوم که هر کجا نشینی بکزی
Mār-i tu ki har kirā bi-binī bi-zanī ?
Yā būm ki har kujā nishīnī bikanī ?—(Sa'dī).

"Art thou a snake that whomsoever thou seest thou strikest?
 Or an owl that wherever thou sittest thou destroyest?"

Remark I.—In the following *har* is understood:—

کرا پای خاطر در آید به سنگ نیندیشد از شیشه نام ونگ (بوستان)

Remark II.—*Har ān ki* هر آنکه is in classical language applicable to things, also vide (l) (3).

Remark III.—*har-ki bāshad* هر که باشد "whoever he may be."

(l) "Whatsoever, whichever, whatsoever thing"; هر چیز *har-chi*,
har chīz, هر کدام *har kudām*, هر آن *har ān ki*, هر آن چه *har ān chi*,
 آنچه *ān chi*.

(1) هر چه *har chi* (classical and m.c.). Ex.: هر چه بشوید هر چه
har ki dast az jān bi-shūyad har-chi dar dīl dārad bi-gūyad

¹ Note هر او *har ū ki* is not used; it does not exist in Persian. *Har ān ki* هر آنکه though old is not obsolete. It is more emphatic than *har ki* هر که.

² *Har kas-i ki* is better and more common in modern Persian.

³ *Har kas-i ki* would be preferred in m.c.

(Sa'di) "whoever abandons hope of life, says whatever is in his mind (without fear)."

Har-chi هرچه can also be used for living beings (in classical and modern Persian), as: گفت هرچه درویشانند¹ ایشان را و می بده و هرچه توانگرانند² از ایشان چیزی بخو: *guft har-chi darvishān-and īshān rā vām-i bi-dih va har-chi tavāngarān-and az īshān chiz-i bi-khwāh* (Sa'di) "he said, 'such of them as are poor, give them a loan; and such of them as are rich, ask a loan from them' (lend to such of them as are poor, and borrow from such as are rich)."

The following uses of *har chi* هرچه should also be noticed: *هرچه این میزند har-chi īn mī-zanad ān mī-raqsad* (m.c.) "as this one pipes, that one dances (i.e. in whatever method or time he pipes)" or "the more he plays the more he dances"; *هرچه زود تر har-chi zūd-tar* "as quick as possible"; *هرچه تمامتر har-chi tamām-tar* "as complete as possible"; *هرچه تمامتر سعی کرده har-chi tamām-tar sa'i karda shavad* (Sa'di) "let the utmost endeavours be made"; *هرچه گشت عقب جو - گیر نیامد har-chi gasht 'aqab-i jaw, gīr na-yāmad* (m.c.) "however much he sought for barley, he couldn't find any (in spite of all his seeking he failed to find any)."

(2) *Har-chiz* هر چیزی³ (classical and m.c.); *هر چه از این هر چیزی⁴ که مرا ضرورت ba'd az īn har chiz-i ki marā zarūrat būd hama rā girifta bi-kināra guzāsham* (Afghan) "after this I took whatever I had need of (or every single thing that I had need of) and put it on shore."

(3) *har ān ki* هر آن که⁵ *har ān ki pīsh āmadī bi-quwwat-i bāzū bi-yafgandī* (Sa'di) "whatever old ruined wall he came across, he cast down by the mere strength of his arm."

Har ān ki هر آنکه is also applicable to living beings. Ex.: *بحکم آنکه har ān ki bi-hukm-i ān-ki har ān dushman ki bā-vay ihsān kunī mukhālāfat ziyād kunad* (Sa'di) "because whatever enemy you treat kindly, he increases his enmity towards you (whenever you treat an enemy kindly he increases his enmity): vide also (k) (1).

(4) *Har kudām* هر کدام "whatever, whichever." Ex.: *بهر کدام کاری⁶*

¹ Note the plural of the adjective: the plural here makes the adjective definite; *harchi darvish ast* would mean "all the poor of the world."

² Instead of *har chiz-i ki* هر چیزی یک the following:—*har chi marā zarūrat būd* or *har chi ki mī-khwāstam* هرچه مرا ضرورت بود or هرچه که میخواستم (m.c.)—(*kinār mī-guzāsham* کنار میگذاشتم).

³ In modern Persian, *har dīvār-i qadīm-i ki* هر دیوار قدیمی که.

⁴ Or *har dushman ki* or *har dushman-i ki* هر دشمنیکه or هر دشمن که might be used.

⁵ Or *har kudām kār-i ki* هر کدام کاریکه (m.c.), or *bi-har kār-i ki* بهر کاریکه, or *har kār-i ki* هر کاریکه (m.c.), or *bi-har chi* بهر چه.

• هر کدم از اين : *bi-har kudām kār-i-ki dast mī-zanī kharāb mī-kunī* (Afghan) “whatever you put your hand to you spoil”; *har kudām az īn kiābhā bi-girī khūb ast* (m.c.) “whichever one of these books you select, it will be a good business for you.”

(5) *Har ān chi* هر آنچه (classical or used in writing only); زدیم بر صف زندان; هر آنچه بادا باد (class.) “we have attacked the rinds let happen what will.” *Ān-chi* آنچه (classical and m.c.). Ex.: *har ān-chi* (or *har-chī*) *guftam qabūl na-kard* “in spite of all I said, no matter how much I said, he did not agree (lit. whatever I said—).” آنچه دستیاب² *va ānchi dastyāb shud tamām rā āvurdam* (Afghan) “and whatever I could lay hands on I brought (the whole of it)”; آنچه که میخواست *ānchi ki mī-khāhad mī-kunad* (m.c.) “he does whatever he wishes”; آنچه سفر کرده ملکها را دیده بودم *ānchi ghulām u asp dāshtam farūkhtam* (m.c.) “whatever slaves and horses I had, I sold”; آنچه سفر کرده بیفایده بود *ānchi safar karda mulkhā⁴ rā dāda būdam bi-jāida būd* (m.c.) “I got no benefit from all the travelling and visiting of countries I had done = in spite of the fact that I had travelled and seen many countries I got no advantage.”

(m) (1) “A great number, many, enough”; *bas* بس. Ex.:—

بس نامور زیر زمین دفن کرده اند *Bas nāmvar bi-zīr-i zamīn dafn karda and*
Kaz hasti-yash bi-rū-yi zamīn yak nishān na-mānd— (Sa’di).

“Many a famed one have they buried beneath the ground,
 Of whose existence not a trace has remained on this earth.”

بس گرسنه⁵ خفت و کسی ندانست که کیست *Bas gursna⁶ khuft va kas na-dānist ki kīst*
Bas jān bi-lab āmad ki bar-ū kas na-girīst⁶— (Sa’di).

“Many a man has slept hungry and none knew who he was,
 Many a man has been in death’s agony over whom none wept.”

Bas-i بسی “a many,” and *basā* سا with the “alif of excess”; (vide § 45):—

va bas-i dīlhā az ū shaydā (Sa’di) “and a number of hearts (were) fascinated by him”; *bas-i mardum mī-gūyand*

¹ Or better *harchi* هرچه or *har qadr guftam* هر قدر گفتم.

² In m.c. *dast-gīr* دستگیر.

³ Note *ki* که after *ānchi* آنچه; also the *که* could be omitted; or *harchi* هرچه substituted for *ānchi* آنچه.

⁴ Note the plural is necessary here.

⁵ Poetical for *از* *ki* از.

⁶ Also *gursina*, *gursna*, etc., etc.: but *nigārist* نگریست “he looked.”

⁷ This is perhaps the only instance in the *Gulistan* where *bas-i* بسی occurs in the prose portion; and it is followed by the plural as in modern Persian.

(m.c.) “many people say”; *bas-ī zanān* بسی زنان (m.c.) “many women,”¹ (*bas zan* or *bas zanān* not used); *az bas-ī farsang*¹ (Sa’dī: verse) “from many a *farsang*.”

ای بسا² اسپ تیزرو که بماند که خرننگ جان بمنزل برد

Ay basā asp-i tīz-raw ki bi-mānd

Ki khar-i lang jān bi-manzil burd—(Sa’dī).

“Oh how many a swift courser has flagged and failed,
When the wretched ass has reached the stage’s end.”

bas-ī zanhā-yi fāhisha dar Kirmān hastand (m.c., but uncommon) “there are many loose women in Kirman”; *basā ihsān* بسا احسان (m.c.) “he (respectful pl.) treated me with great kindness”; *bas-ī* (بسی) زیرک بود (or) *bas-ī* او بسی *bas zīrak būd* (Afghan and Indian, written and colloquial) “he was very intelligent.”

(2) *Bas-ī* بسی is also an adverb. Ex.: *bas-ī bar na-yāmad ki*—“a long time did not elapse before—”; *bas-ī bi-gardīd* (Sa’dī) “he wandered about backwards and forwards a great deal (or a great while)”

(3) *Basā* بسا is old and rarely used even in writing: *basā buzurg* (classical old) “very big,” *vide* § 88 (1) (3).

(n) “Many of them, a large number.” *bi-syārī* بسیاری *gurūh-ī* گروهی

(1) From the adjective and adverb *bi-syār* “much, many” comes the substantive *bi-syārī* بسیاری (modern Persian), and *bi-syār-ī* “a many” (with ی of unity). Ex.: *bi-syār-ī mī-gūyand* (m.c.) “many say,” or *bi-syār-ī az mardum mī-gūyand* (m.c.); but *az bi-syārī-yi mardum rāh na-būd* (m.c.) “from the excess of the crowd there was no room to pass.”

(2) *Gurūh* گروه “a troop, band, class.” Ex.: *gurūh-ī mardum* (class.), or *gurūh-ī mardum*, or *gurūh-ī az-mardum* (m.c.) “a body, a number of men”; *gurūh-ī mī-gūyand* (class.) “a class, a certain number (of people) say.”

Remark.—*Gurūh gurūh* گروه گروه signifies “in troops”; *gurūh gurūh mī-āyand* گروه گروه می آیند “they are coming in crowds.”

¹ In the clause *va bas-ī shukr guftam*—(Sa’dī), it is not clear whether *bas-ī* qualifies the substantive *shukr* شکر, or whether it qualifies the verb *shukr guftam* شکر گفتن, and means “a great deal, a good while.”

² This is not the *alif* of the vocative: *basā bāshad ki* (m.c.) “probably—.”

³ In m.c. *bas-ī ihsān* بسی احسان.

⁴ *Ki-az bi-syārī-yi du’ā wa zārī-yi banda sharm hamī dāram* (Sa’dī) “because from the excess of the beseeching and lamentation of my servant, I feel ashamed.” Note accents.

⁵ *gurūh-ī mardum rā دید* (Sa’dī) “he saw a collection of people”: note absence of *iẓāfat* after گروهی on account of ی of unity.

(o) “Most of them” اکثر شان *aksar-ash* “most of it”; بیشتر - اغلب, etc.

(1) اکثرشان *aksar-i-shān*¹ (or *aksar-i-īshān*) “most of them”; اکثرش *aksar-ash* (m.c.) “most of it.” *Aksar-i-māl* (or better *amvāl*), (مال or اموال) “most of the property”; اکثر زنان *aksar-i-zanhā* “most of the women”; اکثر کسان *aksar-i-kasān* (m.c.) “most persons” (*aksar kas* not used).

Remark.—اکثر *aksar* also means “for the most part.”

(2) اغلب *aghlāb*:² used like *aksar*.

(3) بیشتر *bishtar* or بیشترین *bishtarīn*, used as *aksar*.

(p) “Something, a little, nothing” - چیزی - طرفی - اندکی - خورده - پاره - چیزی - جزئی - بخشی - ذره - شمه - کمی - لختی - جزوی - برخی - ذره - شمه

(1) چیزی *Chiz-i* (lit. “a thing”). Ex.: در علم محاسبه چنان که معلوم است *dar ‘ilm-i muḥāsaba chunān ki ma‘lūm ast chiz-i dānam* (Sa’di) “I know a little of accounts—as is known to you”; از من چیزی بخواه *az man chiz-i bi-khūwāh* (Sa’di) “ask me for something (for a boon)”; چیزی دور تر *chiz-i dūr-tar* (Afghan) “a little further”; چیزی سر باز رفت *chiz-i sarbāz raft?* (m.c. only) “has anything in the way of soldiers started? (i.e. has any armed force been sent there?).”

Remark.—*Chiz-i* with the negative signifies “not a thing.” Ex.: *va chiz-i na-khūwānda am* (Sa’di) “I have read nothing, I am unlettered”; از این سبب چیزی کار نکردم *az in sabab chiz-i kār na-kardam* (m.c.) “for this reason I did no work.” *hawā chiz-i kam shud* (Afghan) “the wind abated somewhat.”

(2) *Pāra-i* پاره subs. “a piece, bit, patch” is usually followed by the plural. In m.c. only, it signifies “a little.” Ex.: *pāra-i ḥarfḥā dāshtam bi-gūyam-ash* (Shah’s Diary) “I had a few words to say to him”; پاره سربازها رفتند *pāra-i sarbāzhā raftand*, or *pāra-i sarbāz raft* پاره سر باز رفت (Tr. H. B. Chap. XIV) “concerning some small arrangements of the harem”; در سراچه حکیم پاره زن *pāra-i ḥakīm ba’zī ḥarfḥā* (H. B. Chap. XXIII) “I used to see some women in the court of the Hakim, but—.”

(3) *Khurda-i* خورده (m.c.) (lit. “a crumb, a speck”); also *yak-*

¹ *Aksar* اغلب and اکثر *aghlāb* according to the regular rule of the superlative are followed by a genitive. The *izā’at* is, however, sometimes incorrectly omitted after these two words in m.c.

² In m.c., here *qadr-i* قدری.

³ Or *sarbāz-i chiz-i raft?* سربازی چیز رفت (m.c.).

⁴ In m.c. باد *bād* would be used, *hawā* هوا signifying “air.” Indians and Afghans use *hawā* for “wind” as well as “air.”

⁵ Or better *ba’zī ḥarfḥā*, and *ba’zī az sarbāz-hā* بعضی از سربازها.

khwurda (m.c.) “a little” (m.c.). Ex.: خوردۀ جو (با آب) بده *khwurda-i jaw* (or *āb*) *bidih* “give me a little barley (or water).”

(4) *Kam-i* کمي “a little” (classical and m.c.), from *kam*, adjective “few, little.” *Kam-i* کمي² could be substituted for *khwurda-i* خوردۀ in the above example.

(5) *Andak-i* اندكي (classical) “a little,” or “a little time.” Ex.: تا اندكي قوت يافت *tā andak-i quvvat yāft* (Sa’dī) “till he gained a little strength”; از بسياري جمال به اندكي *andak-i jamāl bih az bisyār-i-yi⁴ māl* (Sadi).

Andak اندك “little, few”; and *andak-i* اندكي “a little.”

Andak اندك is an adjective, pure and simple: it is according to some Grammarians the diminutive of *and* اند; but according to others *and* اند is a contraction of *andak* اندك: vide also “Approximate Numerals.”

Remark I.—*Andak* also means (classically) “a few,” vide first example in (r).

Remark II.—*Qalīl* قليل, Ar., “little, few”; and *qalīl-i* قليلي “a few” are equivalents of the Persian *andak* اندك and *andak-i* اندكي.

(6) *Taraf-i* طرفي a portion (old classical). Ex.: ملك واطرفي از ذمائم اخلاق *malik rā taraf-i az zamā'im-i akhlāq-i ū ma'lūm shud* (Sa'dī) “a portion of his crimes became known to the king”; طرفي ازین معامله بگوشش *malik rā taraf-i az zamā'im-i akhlāq-i ū ma'lūm shud* (Sa'dī) “something of the matter had reached his ears.”

(7) *Barkh-i* برخي (classical and rare modern). Ex.: و برخي از بلاد از قبضۀ *va barkh-i az⁵ bilād az qabẓa-yi taṣarruf-i ū badar raft* (Sa'dī); برخي آمدند *barkh-i āmadand* (mod.) “a few came”; برخي از زنها *barkh-i az zanhā* (modern) “a few women”; اگر در ادای آن برخي نهان و نکامل روا دارند *agar dar adā-yi ān barkh-i takāṣul ravā dārānd* (Sa'dī) “if they show even a little slackness or neglect in performing (the duty)”; و برخي *va barkh-i az 'umar-i girān-māya bar-ū kharch namūdīm* (Sa'dī) “we expended a portion of our precious life on it.”

Barkh-i برخي is lit. “a portion, a share.” It is not followed by an *izāfat*, as an *izāfat* cannot follow the ی of indefiniteness or the ی of unity. This is perhaps the reason that it is more often followed by *az*. Compare *ba'ẓ-i بعضي*.

¹ ی of unity; also *kam-i* subs. “deficiency.”

² *Qadr-i* قدری could also be substituted.

³ *Andak*, adj. Ex.: آتش اندك را *ātash-i andak rā* (Sa'dī); *bi-andak muddat* به اندك مدت (Sa'dī) “in a little time.”

⁴ Not *bisyār-i* بسياري as might logically be expected. As *jamāl* جمال has two syllables and *māl* one, euphony requires *bisyār-i-yi māl* سياري مال to balance *andak-i jamāl* اندكي جمال.

⁵ This first *az* از omitted in some copies: the two prepositions *az* close together are *ṭhiqil*, uneuphonic.

(8) *Juzv-i*¹ جزوی (Persian): *juzv* جزء = Ar. *juzʿ* جزء, "part, portion, section of a book": and جزوی is either *juzv-i* for جزئی "a little," or else = *juzvī*, Pers. adj. for Ar. adj., جزئی "partial." Ex.: *juzv-i pūl dāsham* (m.c.) "I had a little money"; *bi-qīmat-i juzvī* (m.c.) "at trifling cost"; *juzʿ-i birinj girištam* (m.c.)² "I took a little rice"; *bi-juzʿ-i ḥarf-i* (m.c.) "at the least word, at a partial word"; *bi-juzʿ-i nasīm-i* (m.c.) "at the least wind, at a partial wind."

Remark.—*Kull u juzʿ* کل و جزء, or *kullī u juzʿ-i* کلّی و جزئی, or *az kullī u juzʿ-i* از کلّی و جزئی "in whole and in part, entirely." [There is also the adjective جزوی *juzvī* "petty, trivial," *qīmat-i juzvī* قیمت جزوی].

(9) *Lakht-i*³ لختی "a short time" (old classical, and rare modern) from *lakht* "a piece, a portion," etc., etc. Ex.: *lakht-i bi-andīshā farū raft* (Sa'dī) "he considered a little"; *andar in lakht-i andīshīd*—(Sa'dī) "he considered a little about this."

(10) *Shamma-i* شمه (rarely used, Ar.) "an atom, particle, a pinch (of snuff), etc.": *vazīr shamma-i rāḥ burd* (Būst.) "the *vazīr* got an inkling of the matter"; *bārī vazīr az shamā'il va akhlāq-i ū dar ḥazrat-i malik shamma-i mi-guft ki* (Sa'dī) "well (or so) the *vazīr* was mentioning a few of the good qualities of the boy in the presence of the King, saying—."

Remark.—*Nabẓa* نبذه Ar. "small portion," has much the same signification, but is rarely used.

(11) From *zarra* ذره "an atom, a mote in a sunbeam," comes *yak zarra* یک ذره "one atom, the least part." Ex.: *yak zarra āb bi-dāh* (m.c.) "give me just a drop of water."

(12) *Bi-qadr-i yak par-i kāh-i* یک قدر یک پر کاهی (m.c.) "a very little." Ex.: *bi-qadr-i yak par-i kāh-i qīmat na-dāsh* (m.c.) "it was not worth a straw" (lit. a chip of straw).

(9) "Some"; بعضی *ba'zī*, Per. and بعض *ba'z*, Ar. (lit. "a portion"). Ex.: *ba'z-i mī-gūyand* بعضی میگویند "some say"; *ba'z-i az zanhā* بعضی از زنان "some of the women"; *ba'z-i chīzhā* (m.c.) "some things"; *ba'z-i az rakhtā-yi khud rā dādam* (m.c.) "I gave some

¹ *Juzv-i* جزوی (m.c.) ی of unity: in writing also *juzʿ-i* جزئی.

² But *yak juzʿ-i birinj rā girištam* (m.c.) "I took a portion of the rice."

³ *Lakht-i jigar* لخت جگر (or *dīl* دل) "a corner of one's liver (or heart)"; metaphorically "a beloved child."

⁴ *Par-i gul* پر گل is a "petal of a flower": کاهی has the ی of unity.

of my clothes"; بعضی اشخاص میگویند *ba'z-i ashkhās mī-gūyand* (m.c.) "some persons say"; بعضی خوانین *ba'zī khavānīn* "some Khans"; *ba'zī az khavānīn* بعضی از خوانین "some of the Khans."

Ba'z بعض Ar. substantive "portion" is not used in m.c.; it is followed by the *izāfat*, and by a plural noun or by a collective noun, *vide barkh-i* برخی.

Ba'zī بعضی is an adjective¹ and therefore does not take the *izāfat*, but *ba'z* is a substantive and is correctly followed by the *izāfat*, as: *ba'z-i awqāt* بعض اوقات "sometimes." The plural of بعضی is بعضیها.

Ba'zī murghhā dīdam بعضی مرغها دیدم "I saw some birds (indefinite)."
Ba'zī az rakht-hā rā dādam بعضی از رختها را دادم = *ba'zī rakht rā dādam* بعضی رختها را دادم "I gave some of the clothes." The plural is better with *ba'zī* بعضی.

(r) "Much, many," بسیار *bisṡār* adj. and adv. Ex.: آورده اند که سپاه دشمن *āvarda and ki sipāh-i dushman bisṡār būd va īnān andak* (Sa'dī) "it is related that the soldiery of the enemy was much while the latter (were) few"; شکایت روزگار نا مساعد بنزدیک من آورد که کفاف اندک دارم و عیال بسیار *shikāyat-i rūzgār-i nā-musā'id bi-nazdīk-i man āvard ki kafāf-i andak dāram va 'iyāl-i bisṡār* (Sa'dī) "complained to me of his wretched state (saying) that 'I have small means and a large family'"; بسیار بمشقت بسیار *bi-mashaqqat-i bisṡār* (Sa'dī) "with much trouble"; در انزای رها *yak-i tawbat-i bisṡār kardī* (Sa'dī) "a certain man used to repent much and then—"; در انزای رها *dar aṡnā-yi rāh shutur bisṡār būd* (or *shuturhā bisṡār būdand*) (m.c.) "on the way there were many camels"; زنهای بسیار میگویند *zanhā-yi bisṡār* (or *bisṡār zanhā*) *mī-gūyand* (m.c.) "many women say":

مکن تکیه بر ملک دنیا و پشت گاه بسیار کس چو تو پرورد و کشت

Ma-kun takya bar mulk-i dunyā va pusht

Ki bisṡār kas chūn-tu parvard u kusht—(Sa'dī).

"Place no reliance on this world,

For many like you it has nourished and slain."

Note the meanings of بسیار in the following sentences: *az shab bisṡār guzasht* از شب بسیار گذشت (m.c.) "a great part of the night had passed"; *bisṡār shab* (or *shabhā*) *guzasht* (or *shabhā*) *guzasht* (m.c.) "many nights passed," or *shabhā-yi bisṡār guzasht* (m.c.); بسیار قسم *bisṡār qism paranda-hā giriṡtam* (m.c.) "I caught various kinds of birds" = اقسام پرندها گرفتم (m.c.).

Bisṡār-i (az) بسیاری "a much," and *bisṡārī* بسیاری (subs.) "abundance": *bisṡār-i az mardum mī-gūyand* بسیاری از مردم میگویند "many men say": *bisṡārī-yi māl* بسیاری مال "abundance of wrath": *vide also* (p) (5) and footnote.⁴

¹ In Urdu *ba'ze* is an adjective.

² The plural *būdand* بودند could have been used.

³ Or *shutur-i bisṡār* شترهای بسیار, or *shuturhā-yi bisṡār* شترهای بسیار.

⁴ In prose *kasān* کسان

(s) “Remaining, remainder” ; باقی, Ar. adj., is incorrectly followed by the *izāfat* as though it were a substantive :—

(1) باقی *bāqī* (adj.). Ex. : روز هم گذشت *bāqī-yi rūz ham guzasht* (m.c.) “the remainder of the day passed”, but روزها باقی *bāqī-yi rūzhā* “the remaining days” ;

استبجم درد دل تمام نشد * باقی داستان — فردا شب

Imshab-am dard-i dil tamām na-shud

Bāqī-yi dāstān bi-fardā shab—(Salīm).

“To-night I could not relate all my suffering,

The remainder of the story stands over till to-morrow night.”

Bāqī pūl rā chi kardī or *bāqī-yi pūl rā chi kardī* are both m.c.

The Indians and Afghans correctly omit the *izāfat* after *bāqī* باقی, on all occasions.

(2) باقیه *baqiyya*, subs. (classical and m.c.). Ex. : سپاه باقیه *baqiyya-yi sipāh* “the remainder of the soldiers” ; روز باقیه *baqiyya-yi rūz* “the remainder of the day.”

(3) ما باقی *mā baqiyā*, Ar., in Persian *mā-baqī* ما باقی, lit. “that which remained.” This is used in modern (and perhaps in classical) Persian as a substantive. Ex. : روز ما باقی *mā-baqī-yi rūz* (m.c.) “the remainder of the day.”

Remark I.—تتمه *tatimma*, Ar. subs. “completion, appendix, etc.” is used for the remainder or balance of an account, as : حساب تتمه *tatimma-yi hisāb*. The Ar. word میزان *mizān* has the same signification.

Remark II.—*Pas-mānda* پس مانده is generally applied only to remnants of food ; عقب مانده *‘aqab mānda* “to what remains or is left behind ; باقی مانده *bāqī mānda* “to what remains over” (of an account, etc., or of people, things, etc., after counting).

CHAPTER IV.

THE ARTICLE AND THE RELATIVE PRONOUN.

§ 40. The Definite Article.

(a) *Harf-i ta'rif* (حرف تعریف ¹). There is no article properly so called. If the noun is definite and in the accusative case, it requires *rā*. Ex. : آب را بده *āb-rā bidih* "give (me) *the* water"; but آب بده *āb bidih* "give me water"; دو اسب دیدم *du asp-rā dīdam* "I saw *the* two horses"; but دو اسب دیدم *du asp dīdam* "I saw two horses," and امروز در بازار اصلا اسب ندیدم ² *imrūz dar bāzār aslā² asp na-dīdam* (m.c.) "to-day I saw no horses in the bazar."

Remark.—In the nominative case دو لشکر *du lashkar* can mean "two armies" or "the two armies."

(b) Proper names, titles etc., the separate, the demonstrative, and the reflexive pronouns, the interrogative که *ki*, فلانی ³ *fulānī* and همه ⁴ *hemma*, همگی *hemgī*, etc., سائر *sāir*, تمام *taḡam*, and هر دو *her du*, etc., are considered definite or *ma'rifa* (معرّفه), and require را, especially in modern Persian ⁴; so also does the pronoun یکی *yak-i*.

(c) In modern Persian, the affixed *possessive* pronouns when affixed to a noun in the accusative case, are also usually followed by را.

In classical Persian, this construction is rare. In the *Gulistan*, the را is both omitted and inserted.

The را of the dative, however, cannot be omitted. For further rules on the insertion or omission of the را of the accusative and dative, *vide* under *Syntax*.

Remark.—The following are also definite:—

(1) All nouns that have the Arabic definite article ال *al*; as القادر *al-qādir* "The Powerful."

(2) Nouns preceded (or demonstrated ⁵ *mušārrah*) by the demonstrative pronouns.

¹ *Ta'rif* (تعریف) also means "definition."

² For *aslā*.

³ *Fulān* فلان (adj.) and *fulānī* فلانی (subs.).

⁴ In the *Gulistan* and in classical Persian the را of the accusative is often omitted, contrary to the rules of syntax. As a rule the reason of the omission can be traced to the exigencies of the rhythm. Imitators of the style of Sa'di, especially Indians, make syntactical mistakes of this description, but no ordinary modern Persian does.

- (3) The مضاف of a proper name or of a pronoun (affixed or separate), as: درخت باغ etc. ; or of a معهود ذهنی, as: کریم.
- (4) Some nouns in the vocative, as: کریم.
- (5) Proper names, noms de plume (تخلص¹), personal pronouns, and معهود خارجی and معهود ذهنی.

(d) In sentences such as, دو هزار سربازان (or سربازها) *du hazār būdand* (or m.c. *sarbāzhā*) *du hazār būdand* “the soldiers were two thousand”, the plural makes the noun definite; but *du hazār sarbāz* دو هزار سرباز signifies “two thousand men” or “the two thousand men”: *vide* also example in Remark to (a).

Remark.—The cardinal numbers are not followed by a plural noun.

(e) In relative sentences, a demonstrative or relative ی, often confused with the ی of unity (sometimes accented for emphasis), in conjunction with the connective که makes the noun definite: *vide* § 42 (b) and (g) to (r). If the noun is to remain indefinite, the ی (or *) must not be accented: *vide* § 42 (p).

(f) In the sentences پادشاه را شنیدم *pādishāh-i rā shanīdam* (Sa’dī) “I have heard of a certain king,” and یکی را از ملوک عجم حکایت کند *yak-i rā az mulūk-i ‘ajam hikāyat kunand* (Sa’dī) “it is related (they relate) of a certain one of the kings of ‘Ajam,” the objects are to be considered definite though accompanied by the ی of unity or so-called indefinite article: for the rule of the affix را in such cases, *vide* under Syntax.

(g) The demonstrative pronouns, especially in m.c., frequently take the place of the definite article, as: آن مرد که آمد *Ān mard ki āmad* (for *mard-i ki āmad* مردی که آمد) “the man who came”—; hence the reason that Persians learning English generally say, “that man who” instead of “the man who—.”

§ 41. The Indefinite Article.

(a) *Harf-i tankīr* or *Yā-yi waḥdat* (حرف تکبیر or یای وحدت).

The numeral یک *yak* “one” sometimes takes the place of the indefinite article. Ex.: یک شب ایام گذشته میکردم *yak shab ta’mmul-i ayyām-i guzashta mī-kardam* (Sa’dī) “one night I was pondering on olden times”: here شبی *shab-i* could be substituted for *yak shab* یک شب, without altering the meaning. *Vide* also examples in (m). In m.c. this *yak* یک is more often used for the indefinite article than is the ی of unity.

Remark.—*Yak* یک can also be joined to the ی of unity, as یکی “one, a certain person”: او از جمله آداب ملوک یکی است *va az jumla-yi ādāb-i*

¹ Poetical *nom-de-plume*.

nudamā-yi mulūk yak-ī in ast (Sa'dī) “and this is one of the (good) manners of the companions of the kings.”

There is nothing to distinguish from each other the *yā-yi vahdat* بای وحدت or the *yā-yi tankīr* بای تنکیر, and the *yāyi mawṣūl* یای موصول (§ 42), except the difference in signification. When the ی signifies unity—in this case its place can be taken by the numeral *yak*—it is known by the first name. When the ی is used before a relative clause and is equivalent to the demonstrative pronoun, it is known by the last name.

Remark.—The ی that follows هر is probably not the demonstrative ی, but the ی of unity.

(b) The *yā-yi tankīr* بای تنکیر or ی of indefiniteness acts as an indefinite article. This ی, which has several uses, and is more or less emphatic, either in magnifying or in minimising, was in classical Persian pronounced with the *majhūl* sound.¹ In modern Persian it is pronounced *ī*, and with the exception mentioned in § 40 (e) is *unaccented*, in order to distinguish it from the suffix ی of abstract nouns. Thus in classical Persian *mard-e* مردے “a man” or “a certain man”, but *mardī* مردی “manliness”: in modern colloquial *mard-ī* مردی “a man”, etc.; but *mardī* مردی “manliness.”

This ی is supposed to be derived from the numeral *yak* یک (or *yag* یگ) of which the last letter has disappeared. *Yi*, for *yak* یک, exists still in some songs in the dialect of Mazenderan. *Yi-qadr āw bi-dih* یقدر آو بده “give me a little water” is common in S. Persia.

In modern Persian, however, it can be added to a plural, making it a collective noun: *vide* (k) (2).

(c) If the noun terminates in silent *z*, then, instead of the affixed ی, the symbol *hamza* is superscribed, but in modern Persian is still pronounced *ī*, [*vide* § 26 (f)], as *bachcha-e* بچّه (classical) and *bachcha-ī* (m.c.) “a child” or “a certain child.”² If the noun is concrete and terminates in ی, the ی of the noun is generally represented by *z* before the ی of unity, as: *māhī* ماهی “fish”, but *māhī-ī* (or ماهی ماهی) *māhī-ī* “a fish.”

(d) (1) If silent *z* precedes *ast* “is”, the *z* may be omitted and the *ast* written است. Ex. :—

ور شکر خدده است شیرین لب آستینش بگش و شمع بکش

Var shakar-khanda-īst shīrīn-lab

Āstīn-ash bi-gīr u sham' bi-kush—(Sa'dī).

“But if she be attractive and sweet-lipped

Take her by the sleeve³ and put out the light.”

¹ *Vide* foot-note 4, page 141.

² With the *izāfat*, *bachcha-yi kūchak* بچّه کوچک (mod.): difference in transliteration and pronunciation.

³ *Āstīn* آستین is probably the old hanging sleeve, in Persia still worn by some darvishes.

• *Banda-ī-st* may be written بندۀ ایست or بندۀ است, and *māhī-īst* may be written ماهی ایست, etc., or ماهی ایست.

Remark.—Grammarians, however, give this ی different names according to the sense in which it is used. Thus in :—

اندر این ره جزوکل محتاج یک دیگرشود عنکبوتی میشدود پیغمبری را پرده دار

“—One and all need each other,

Even a small spider can hide a great prophet”

the first ی is called *yā-yi taṣghīr* یای تصغیر “the diminutive *yā*” or *yā-yi taḥqīr* یای تحقیر “the *yā* of contempt”, while the second ی having the contrary meaning is called *yā-yi ta‘ẓīm* یای تعظیم “the *yā* of respect.”

For the names of the relative ی (expressing the *definite* article in relative sentences), *vide* § 42.

(2) After final *alif* الف, *yā* یا, or *vāv* واو, this ی is preceded by a ؤ, to distinguish it from the ی of the *īzāfat* اضافت, as : بوی گل *bū-ī gul* “a scent”, but بوی گل *bū-yi gul* “the scent of the flower”; چوین دولت عظمائی *chunīn dawlat-i ‘uẓmā-ī* (m.c.) “such a very great empire.” A ی should be inserted as bearer for this *hamza*. Some Arabic words end in a *hamza*, which may or may not be written in Persian, but before a suffixed ی, the Arabic ؤ must fall away, thus : صحراء “desert, or *jungle* as opposed to cultivation”, صحرائی “a desert” and صحرای بزرگی “a great desert.”

(3) If the Arabic word ends in *alif-i maqṣūra* (ی or ی), with or without the *tanwīn*, the final letter is changed to *alif* before the ی of unity, as : اعمی *a‘ama* (or اعمی) “blind”; اعمائی *a‘amā-ī* “a blind man.” The word معنی *ma‘nī* is in Persian pronounced *ma‘nī* معنی, or *ma‘na* معنی; its final letter may therefore in Persian be considered to be either *yā* یا or *alif-i maqṣūra* الف مقصورة, thus : معنائی *ma‘nā-ī*, or معنئی *ma‘nī-ī* (m.c.) “a meaning.”

Remark I.—The ی is sometimes added to adjectives, as : اندکی جمال *andak-ī jamāl* (Sa’dī) “a little beauty”; چاند-ی “a few.” For *sāl-ī du* دو سالی, *vide* (f) 9.

Remark II.—In old Persian, the ی is added to the *noun* when it is qualified by an adjective, and not to the adjective, as : مردی خوب *mard-ī khūb* (class. and mod.) “a good man”; در اندک زمانی *dar andak zamān-ī* (class. and mod.) “for a little while.” In modern Persian, the ی is generally added to the adjective, *vide* (k).

(e) The ی of unity combines with است in pronunciation, but may be written separately in full, or combined with the *ast*. Ex.: *khūb mard-ī-st* (m.c.) “he is a good man” is written خوب مردی است, or خوب مردست.

(f) Examples of the various significations of this *ی* are:—

(1) پادشاهی پسری¹ بادیبی داد *pādishāh-i pisar-i bi-adīb-i dād* (Sa'dī) “a certain² king handed over a son of his to a tutor—”; *pās-i az shab guzasht* “پاسی از شب گذشت” “one watch of the night passed.”

(2) میخوام بشما *kār-i na-dāram* “I have no special business”; *mī-khūwāham bi-shumā khidmat-i rujū kunam* (m.c.) “I want to entrust you with a (special, or a certain) commission.”

(3) هیچ تدبیری نبود *hich tadbir-i na-būd* “there was not a single plan”; *bar har yak-i az sā'ir-i bandagān u ḥawāshī khidmat-i mu'ayyan ast*—(Sa'dī) “for every single one of his slaves and attendants a special (or a separate) duty is appointed.”

(4) بهترش این است که الحال بطوری از اینجا کنار کشی *bihtar-ash in ast ki al-hāl bi-tawr-i az injā kinār kashī*⁵ (m.c.) “the best thing is that somehow or other you at once get away from here.”

(5) روزگاری برین برآمد *rūzgār-i bar-in bar-āmad* (Sa'dī) “a short time elapsed after this”; *sā'at-i* “a short time” or “one hour”; *dar andak zamān-i* (Sa'dī) “in a little time”;—مبادا شد که مبادا *va ham shakk-i paydā shud ki mabādā* (m.c.) “also a bit of a doubt arose lest—” (but *va ham shakk paidā shud*—هم شگ پیدا شد—“there was doubt lest—”); *āngāz روی بمن کرد و گفت از آنجا که همت درویشان است و صدق* *āngāh rūy ba-man kard va guft az ānjā ki himmat-i darvishān ast va šidq-i mu'āmala-yi īshān khātir-i hamrāh-i man kunād ki*—(Sadi) “he then turned to me and said, ‘on account of the gracious magnanimity of dervishes and their uprightness in dealings pay a little attention to me for—’”; *burūt-i tābid* (m.c.) *burūt-i tābid* (m.c.) he gave a slight twirl to his moustache.”

(6) بهم بر—ر ممکن تا توانی دلی که آهی جهانی بهم بر کند

Bi-ham bar ma-kun tā tavānī dil-i

Ki āh-i jahān-i bi-ham bar kunad.—(Sa'dī).

“Distress not, if thou canst avoid it, a single soul,

For one sigh to God (from a broken heart) can destroy
even a whole world.”⁵

¹ Note that though there is no *ی* in this sentence, there is yet no confusion as to sense.

² When this *ی* has the adjectival sense of “a certain” and is followed by an explanatory clause, its noun may be considered definite, and if in the accusative case requires the affix *rā*. vide § 40 (f).

³ More common in m.c. *kināra kunī* کناره کنی.

⁴ In m.c. *rūzagār* روزگار.

⁵ It is this sentiment, the fear of the distressed sigh, that so often prevents the punishment of a convinced malefactor in Persia. Some irresponsible person intercedes, and the Governor, to hide his superstitious fears, professes to be overcome by pity.

The idioms *s biham kardan* (and not—*kandan*)

• (7) وزیر چه خیالی است افتاده است (7) *Vazīr chi k̲hiyāl-i-st uftāda ast?* (m.c.) “into what a way of thinking (into what kind of a fancy) has the Wazir fallen I wonder?”

(8) عشق آفتی است *‘ishq āfat-i-st* “love is a great calamity.”

در نا امیدى بسی اعید است پایان شب سینه سفید است

“In despair is many a hope;

The close of a dark night is fair.

For *bas-i* “many a” vide § 39 (m).

(9) سالی دو برین بر آمد *sāl-i du bar īn bar āmad* (Sa’dī) “a couple of years or so passed after this”; فصلی دو *fasl-i du* (Sa’dī) “a couple of chapters.”

For *ī* with the plural in modern Persian, vide (k) (2).

(10) حاتمى *Fir‘aūn-i* “a Pharaoh (i.e. cruel and overbearing¹)”; حاتمى *Hātīm-i*² “a Hātīm”, a man generous as Hātīm (but *hātīmī* حاتمى “generosity”).

(11) نه گرفتار آمدی بدست جوانی معجب - که هر دم هوایی پزد و هر لحظه راى *na giriftār āmādī bi-dast-i javān-i mu‘-jab, ki har dam havā-i pazad wa har lahza rāy-i zanad va har shab jā-i k̲huspad va har rūz yār-i gīrad* (Sa’dī) “you fell not into the bondage (of marriage) with a youth vain * * *, who at every breath starts a fresh fancy, and each moment states a new opinion, and every night sleeps in a different place, and every day takes a new love.”

(12) قلندر درویشی است نا خراشیده نا تراشیده *qalandar darvīsh-i-st nā-k̲harāshīda nā-tarāshīda* (m.c.) “a Calendar is a kind of darvish, rough and uncivilized.”

(13) لعنت بر مثل شما مسلماني *la‘nat bar miṣl-i shumā Musalmān-i* “curses on a Muslim like you”; or لعنت بر مسلماني مثل شما *la‘nat bar musalmān-i miṣl-i shumā*.

(14) جوان مثل من این جور کار نمیکند *javān miṣl-i man īn jūr kār namī-kunad* (m.c.) is a simple statement; but *javān-i miṣl-i man-i* جواني مثل مني expresses a considerable amount of conceit and “brag” and lays a stress on *javān* جوان and *man* من; *javān hamchu man-i* جوان همچو مني expresses the same idea, but in speaking there would be no stress on the word *javān* جوان.

(g) The noun with its *ی* of unity is often in m.c. preceded by the

¹ *Fir‘aun* فرعون a title common to the ancient kings of Egypt, as Ptolemy to the later ones. The Pharaoh of Moses’ time is known to Muslims as Valid. *Fir‘aun* has come to mean ‘a cruel tyrant, insolent and unbelieving.’

² In Persian sometimes *Hātīm* حاتم : an illustrious Arab of the tribe of *Tayy* who lived before the Prophet, but his son, who died at the age of 120 in the 68th year of the Flight, is said to have been a companion of the Prophet.

³ *Dūst* دوست, in Persia, is only used for men, but *yār* یار is a man-friend, or a mistress.

(2) The *ی* can also refer to a plural and seems to give it a collective sense. Ex.: *چکشهای غریبی است* *chakushhā-yi gharīb-i 'st* (Shah's Diary) "they are (were) a strange lot of hammers": *زنانی دارد کرمان که زرد تخم* *zanhā-i dārad¹ Kīrmān ki zarda-yi tukhm rā az miyana-yi safida mī-duzdand* (m.c.) "Kerman has a class of women so tricky that they can steal the yolk of an egg from the midst of the white."

In English, the indefinite article is still common before a general noun denoting a sum of money or a space of time. The answer to a question, "what is your pay?" might be: *هیچ - دو تومانی* *hīch, du tūmān-i* (m.c.) "nothing; a paltry two tumans." "From his birth **** to his death-stroke on the field of Jena, what a seventy-one years" (Carlyle), *از توگد تا دم مرگش در کارزار جینا چه هفتاد و پنج سال است* *az tavallud tā dam-i marg-ash dar kār-zār-i Jenā chi haftād u panj sāl-est*. In, *دو فرسخی بیشتر نیست* *du farsakh-i bishtar nīst* (m.c.) "it is not more than a couple of farsakhs," the *ی* has a diminutive force."

(3) If, however, the adjective is of the simple kind that can precede the noun, the *ی* is naturally affixed to the noun. Ex. *خوب مردیست* *khūb mard-i-st* "he is a good man" (m.c.); *پیر مردی* *pīr-i mard-i* (m.c.) "an old man."

(l) In modern Persian the constructions *جمعی مردمان دیدم* *jam'-i murdu-mān dīdam* "I saw a body of men"; or *جمعی از مردمان دیدم* *jam'-i az mardumān dīdam*; and *جمعی زنان دیدم* *jam'-i zanhā dīdam*, or *جمعی از زنان دیدم* *jam'-i az zanhā dīdam*, are used. *Vide* also (h) and (i).

(m) In modern Persian, as stated in (k), the *ی* is generally added to the qualifying adjective; if, however, the adjective itself end in *ی*, the numeral is preferably substituted, as: "an Abyssinian slave girl" *بک کنیز حبشی* *yak kanīz-i ḥabashī* (m.c.) or *کنیزی حبشی* *kanīz-i ḥabashī* (m.c.).

Note the following m.c.:—"a spoonful of milk" (a) *یک قاشق شیر* *yak qāshuq shīr*, or (b) *قاشقی شیر* *qāshuq-i² shīr*, or (c) *قاشق شیر* *qāshuq-i shīr-i*. "a glass of water" *یک گیلان* *gīlās-i āb*, or *گیلان آب* *gīlās-i āb*, or *گیلاس آب* *gīlās-i āb*, or in apposition *yak gīlās āb*.

(n) Note the absence of *ی* in the following:—"he had a (the) wound from a leopard" *زخم پلنگ داشت* *zakhm-i palang dāsh³t* (Sa'di); "he got a sword wound" *زخم شمشیر خورد* *zakhm-i shamshīr khwurd* (m.c.).

¹ i.e. the women of Kerman generally are of such a class. Note the present tense with the idea of "can (and consequently do) steal."

² For *qāshiq* قاشق, T.

³ Here *zakhm* زخم is used as the description of wound and it therefore becomes definite. It would be also right to say *zakhm-i palang* زخم پلنگی, or better *zakhm-i az palang* زخمی از پلنگ.

مرتبه *va ū-rā dar chunīn martaba¹ دید*—(Sa'dī) “and saw him possessed of such great rank.”

In these examples the noun is considered *generic*, and, therefore, does not take the *ی*. It does not mean the wound of *one* leopard; it might be the wound of ten. Similarly *هنوز طفل است hanūz ṭifl ast* “he is still a boy.”²

(o) The construction *کتابی خوبی kitāb-i khūb-i* is occasionally met with: it seems to mean “a book, a good one”; *پولی هنگفتی دادم pūl-i hanguft-i dādam* (m.c.) “I paid a thumping sum.”

(p) As *dīgar-i* دیگری means “another person”, *dīgar* meaning “another” does not classically take the *ی* of unity³:—*chīz-i dīgar* چیز دیگر or *yak chīz-i dīgar* یک چیز دیگر “another thing, one thing more”; and in m.c. (vulgarly) *chīz-i dīgar-i* چیز دیگری.⁴

As in m.c. the distinction is not observed, *asp-i dīgar-i* اسب دیگری may mean “another horse” or “another person’s horse”: but as already stated the former is a vulgarism.

For an example of *dāgh-i dīgar-i* داغ دیگری “another misfortune”, vide § 94 (i) example from ‘Umar-i Khayyām.

The following are m.c.:—*این پسر شیطان است īn pisara shaytān ast* “this boy is a devil”, but *پسری شیطان است pīserī shaytān ast* “he is a devilish boy”; *آدم خریست ādam-i khar-i-st* “he is the son of a devil”; *این آدم خر است īn ādam khar ast* “he is an ass”; *mardumān-i khar-i* and *این مردم خری اند īn mardum kharī ānd* and *این مردم خری اند*.

Remark.—It is, however, correct in modern Persian to add the *relative* *ی*, *kitāb-i dīgar-i ki*—کتاب دیگری که “the other book which (or that)—.”

(q) The following construction is borrowed from the Arabic: *در مشاری dar mashrā'i az mashārī* (class.) “in a road (lit. in a road of the roads)”; *در ممراتی dar mamarr-i az mamarrāt* (class.) “in a place of passage, in one of the places of passage”; *باشد که خدای تعالی ناگاه از اطاف bāshad ki Khudā-(yī) ta'ālā nāgāh az alṭāf-i khwīsh lutf-i numāyad va dar-i az darhā-yi rūzī bar mā bi-kushāyad* (mod.) “it may be that God on High out of his gracious goodness may suddenly open a way of livelihood (out of his many ways) for us” *از اطراف روم bi-taraf-i az atrāf ravam* (m.c.) “I may go in some direction or other, somewhere or other.”

¹ In modern Persian incorrectly *martaba-i* مرتبه. This is the *incorrect* reading by modern Persians, even when the *ء* is omitted in the copies of the Gulistan.

² The *ی* could not be added to *ṭifl*.

³ In m.c. *شخص دیگری shakhs-i dīgar-i* “another person” is a common vulgarism.

⁴ Also *yak chīz-i dīgar* یک چیزی دیگر.

⁵ *Shaytān* شیطان is really an adjective here.

⁶ Erroneously *tarf* طرف. In Arabic *tarf* طرف is the “eye”, but *taraf* طرف is “a side, extremity, margin, etc.”

(r) The *ی* is occasionally added to Arabic phrases, thus: *ما حضري از طعام* *mā ḥazar-i az ta'ām tartīb kardand* (Sa'di) "they set out a something of what was ready in the way of food"; here *mā* is the relative pronoun Arabic "that which", and *hazar* حضر is the 3rd person singular, masc., Pret. of "to be ready."

(s) When substantives are coupled together, the *ی* is added to the last only: سرهنگ زاده¹ را بر در سرای اغلامش دیدم که عقل و کیاستی و فهم و فراستی زائد الوصف داشت *Sarhang-zāda rā bar dar-i sarā-yi Ughlamish² dīdam ki 'aql u³ kiyāsāt-i va³ fahm u firāsāt-i zā'id³ l-waṣf dāsht* (Sa'di) "I saw the son of a certain (?) officer at the door of the palace of Ughlamish, that was possessed of an understanding and sagacity, and an intelligence and ingenuity beyond all description"; بحکم آنکه ملاذی منبع از قلعه کوهی بدست آورده بودند و ملجا و مائوئی ساخته *bi-ḥukm-i ān ki malāz-i manī' az qulla-yi kūh-i bi-dast āvardā būdand wa maljā u ma'vā-i sākhta* (Sa'di) "because they have taken possession of an impregnable asylum on the summit of a mountain and made it a place of safe refuge."

In m.e. the first substantive may, however, be preceded by *yak* یک, as: *yak kār u changāl-i bi-dih* یک کارد و چنگالی بده *kārd u changāl-i bi-dih* کارد و چنگالی بده "give me a knife and fork."

Remark I.—Similarly, in modern Persian. the *ی* is added to the second only of two adjectives qualifying one noun, as: *saḡar-i dūr u darāz-i* سفر دور و درازی (m.e.) "a long long journey."

Remark II.—For an example in classical Persian of the *ی* added to both of two adjectives qualifying one noun, *vide* last example of (c), § 125.

(t) When the *ی* of unity supplies the place of a simple indefinite article, its noun does not *as a rule* take the *را* of the accusative. Ex.: پیش پدرش کسی *pīsh-i pidar-ash kas-i firistād* (Sa'di) "he sent some one to his father."

In the sentence *zamīn-i rā kanda sang bardāshtha* زمین را کنده سنگ برداشته (Afghan) the sense requires the definite sign *را*, "having dug up a (certain) special plot of ground and removed the stones."

Note the distinction in meaning between the two following: خانه آتش زدند *khāna-i ātash zadand* (m.e.) "they set fire to a house"; but خانه را آتش زدند *khāna-i rā ātash zadand* "they set fire to one of the houses."

In the following: *shunīdam gūsfand-i rā* شنیدم گوسفندی را بزرگی رها کنید *buzurg-i rihānīd* (Sa'di) "I have heard that a certain elder released a sheep—," the *rā* is necessary to distinguish the object and make the sense

¹ Probably a copyist's omission; *sarhang-zāda-i rā* را سرهنگ زاده "an officer." If *sarhang-zāda* سرهنگ زاده be the correct reading, it means "the son of the Colonel" referring to a local celebrity.

² The son of *Chingiz Khān*: he reigned in Turkistan about 656 *Hijra*.

³ Note these two pronunciations of و.

clear: omit it and *buzurg-i* بزرگی at first sight appears to be an adjective qualifying the nominative, *gusfandi-i* گوسفندی.

Remark.—It will be noticed that the *ی* immediately follows the *ی* of unity.¹

(u) The *ی* can be added to some of the personal pronouns. Ex.: آدم چون *ādam-i chūn* man-*i* bar zamīn namī-kh^h wābad (m.c.) “a man like me does not sleep on the ground”; آدم مثل توئی آمد *ādam-i mišl-i tū-i āmad* (m.c.) “a man like you came”; آدم مثلی شمائی نباید چنین کند *ādam-i mišl-i shumā-i na-bāyad chunīn bi-kunad* (m.c.) “a man like you ought not to act thus”; آدم مثلی اوئی کار نمی کند *ādam-i mišl-i ū-i kār namī-kunad* (m.c.) “a man like him won't work.” In these examples the *ی* could be added to آدم, but in this case it must be omitted after the pronoun.

The *ی* is not added to ما *mā* “we” nor to ایشان *išhān* “they.”

(v) — یکی منم در این عیان که *yak-i man-am dar īn miyān ki* — (Sa'di) “I am one of these here who—”; but من یکی ام *man yak-i am* (m.c.) “I am alone, single.”

(w) In a negative proposition the *ی* must be translated “not a—, none.” Ex.: آنجا کسی نبود *ānjā kas-i nā būd* (or *ānjā hīch kas na-būd* (m.c.) “there was no one there”; آنجا حیوانی نبود *ānjā hayvān-i na-būd* (m.c.) “there was not an animal there.”

(x) The indefinite *ی* can be added to the substantive qualified by چنین *chunīn* “such an one as this” or by چنان *chunān* “such an one as that”, or to چندان *chandān* “much, so much”, as: من در جست و جوی چنین جائی *man dar jūst u jū-yi chunīn jā-i būdam ki* (m.c.) “I was in search of just such a place as this—”; چنان شخصی نباید این طور کارها بکند *chunān shakhs-i na-bāyad īn tarīk kārha bi-kunad* (m.c.) “such a person like that ought not to act in this way”; چندان ربی به زبان فارسی ندارم *chandān rabt-i bi-zabān-i Fārsī na-dāram* (m.c.) “I do not know a great amount of Persian.”

This *ی* can also be added to the substantive qualified by این چنین *īn chunīn*, آن چنان *ān chunān*, همچنین *ham-chunīn*, هم چنان *ham-chunān*, but not to these words themselves.

For the definite or demonstrative *ی* (relative with که) with *chunān* and *chandān*, vide § 42 (s).

(y) The personal pronoun 1st pers. sing. *man* “I” makes its accusative regularly when the *ی* is affixed, as: همچو منی را اسیر دست تو کرد *hamchu man-i rā asīr-i dast-i tu kard* “he made a person like me a prisoner in your

¹ Similarly in the dative case:—*magar mardumān-i rā ki hālat-i mutawassit dārand* مگر مردمانی را که حالت متوسط دارند گاهی این نوبت نمی رسد *gāh-i īn nawbat namī-rasad* (class.) (in modern Persian *hīch vaqt* instead of *gāh-i*) “but to men possessed of a modest competence only, such a thing never happens.”

hand”¹ خدا هیچ احمق مثل منی را بپیغمبری انتخاب نمی کند: *Haji Baba* “God will not select a fool like me as a Prophet.” This could also be expressed by: — خدا هیچ احمقی مثل من را. In neither case could *marā* مرا be substituted.

(z) The ی can sometimes be added to the infinitive used as a noun, as: راز گفتنی *rāz-guftan-i* “a telling of a secret”, but *rāz-i guftan-i* “a secret to be told.” *Yak-dīdan-i* “one visit”; *yak-kushtan-i* “one killing” (of one person or of many).

(aa) For the demonstrative ی as a definite article with the connective که in relative clauses, vide § 42.

§ 42. The Relative Pronouns and the Demonstrative or Relative ی.

HARF-I MAWSŪL OR HARF-I ŠILĀ² (حرف موصول or حرف صلة).

(a) There are no relative pronouns. Instead the indeclinable particle که *ki* is used as a connective (حرف موصول).³ Thus the Persian construction of the English sentence, “The man that came yesterday, came to-day”, would be, “The man that (*ki*) he came yesterday came to-day.” From this it will be seen that in every relative clause there is a pronoun expressed or understood.

If this pronoun is the subject of the verb in the relative clause, it is usual to omit it, except for the sake of special emphasis or for clearness. In oblique cases it is often inserted. In m.c., however, it is oftener omitted than in the classical language, as: اسپیکه بران سوار می شوی *asp-i ki bar ān savār mī-shavī* (class.) “the horse that you ride on it” (the horse which you ride); in m.c. the برآن would be omitted.

(b) The noun that precedes a Persian relative clause may often be regarded as definite, even if in English it be preceded by the indefinite article (بای موصول).⁴ In Persian this noun is made specially definite by affixing a demonstrative ی even to the plural: this ی connects it with the particle

¹ *Manī* منی P., is also a subs. “presumption; egoism; also the quality of sufficiency that is peculiar to God”: *manī*, Ar., “the seminal fluid”; also *man-i*, as in, *bā man-i* “thou art with me.” Persian poets frequently play on these various meanings.

² *Šilā* (صلة) conjunction; note that this که is considered a particle (حرف) and not a pronoun: for fuller explanation vide § 130 “Relative Clauses.”

³ *chē* چه is also considered by some grammarians as a connective in relative sentences. As, however, it is only in this use found joined to هر or آن, as هرچه and آنچه, and does not moreover admit of the “relative ی”, the author has preferred to omit it and to treat the words هرچه *harchi* and آنچه *ānchi* as single words, indefinite pronouns. *Ānchi*, *harchi*, etc., are applicable only to inanimate objects in the singular: if the antecedent is a plural noun, rational or irrational, که is the only connective.

⁴ Thus “a fool who lights, or the fool who lights, a wax candle by day” have much the same meaning. If the noun before the relative is to be kept indefinite the sentence must be arranged differently: *vide* (p) and Remark to (r).

ki. As however this ي, unlike the ي of unity,¹ admits of the accent in modern Persian for the sake of emphasis, it is perhaps an extension of the *izāfat* that connects an adjective to its noun. Ex.: شخصی که *shakhṣ-i-ki* (nom.) “a man who” or “the man who, the man that, etc.”; را کسی *shakhṣ-i-rā ki* (acc.) “a (or the) person whom.” It will be noticed that the demonstrative ي followed by که corresponds to the *restrictive* relative pronoun in English; compare with (r).

(c) This ي is called the *yā-yi sīfat* or ي of qualification and implies the force of the demonstrative pronoun “that.”

This ي, however, in such sentences as: کتابی که میخوانم همین است *kitāb-i-ki mī-khwayāham ham-in ast* “this is the book that I require”, is distinguished by some grammarians as *yā-yi mauṣūl* (ياي موصول) or *yā-yi muzmar* ياي مضممر “the *yā* of the pronoun (the noun that is kept in mind),” or یای آنی *yā-yi ānī* “the *yā* equal to the demonstrative pronoun *ān*”: while in such sentences as:—

عزیزیکه از درگش من بغافست هر در که شد من میبخت نیافت
they consider the ی to be the equivalent of *chunān* “such a—” and call it *yā-yi tawṣīfī* ياي توصيفي “the *yā* يا of description.” For further remarks on relative sentences *vide* § 130.

In writing, this ي can either be joined to the که or written separately, thus شخصی که or شخصی.

Remark.—The ي after هر and هرآن is probably not the demonstrative ي, but the ‘ي of unity’, as in بودم لنگ بود: *vide* under *har* هر in Pronouns.

(d) The pronoun in the relative clause may be either expressed (but is seldom expressed) or understood. It is better to omit it unless necessary to the sense [*vide* (f)].

In the following examples, words in parenthesis do not belong to the examples, but may be inserted to show the complete construction:—

Nominative:—کافوری که روشن شمع کافوری نهاد *abla-i kū² rūz-i rūshan sham-i-ki kāfūrī³ nihad* (Sa’dī) “the fool who lights a wax candle in broad day”; شیر میدهد که (او) گاوی *gāv-i-ki (ū) shīr mī-dihad* (m.c.) “the cow that gives milk”; مشق میکنند (ایشان) سربازهاییکه *sarbāzhā-i-ki (īshān) mashq mī-kunand* (m.c.) “the soldiers who drill.”

Genitive:—آن ده من باشم که روز جنگ بینی پشت من *ān na man bāsham ki*

¹ However in classical Persian both this ي and the ي of unity had the same sound, i.e. the مجهول *majhūl* sound of *e*: *vide* § 41 (b).

² For *ki ū*.

³ From *kāfūr* “camphor.” The adjective is frequently applied to anything white. Falconers even apply the term to a variety of hawk that happens to be unusually light coloured.

⁴ ده من and not *na-man* نمن.

rūz-i jang bīnī pusht-i man (Sa'dī) "I am not that kind of man whose back you'll see in the day of battle"; *طبیبی که حبش بیمارم کرد* *ṭabīb-i ki ḥabb-ash bīmār-am kard* (m.c.) "the doctor whose pills made me ill—"; *ستارهائیکه پر تو* *sitārāhā-i ki partav-i shān rawshan ast* (m.c.) "the stars whose rays are bright."

Dative:—*ای که شخص منّت حقیر نمود* *ay ki shakhs-i man-at ḥaqīr namūd* (Sa'dī) (*shakhs-i man turā*) "oh thou to whom my form appeared mean—"; *پدرش پول دادم* *pisar-i ki bi-pīdar-ash pūl dādam* (m.c.) "the boy to whose father I gave money—"; *شهرهائیکه بدانجا رفتم همه را آب گرفته است* *shahrhā-i ki bi-dānjā (for bi-ānhā) raftam hama-rā āb girifta ast* (m.c.) "the cities to which I went, have all been washed away."

Accusative:—*دیدم (او را) شخصی که* *shakhs-i ki (ū rā) dīdam* (m.c.) "the person whom I saw" (lit. that I saw him); *آنکه چون پسته دیدمش همه مغز—* *ānki chūn pista dīdam-ash hama maghẓ—* (Sa'dī) "he whom I beheld all kernel like the pistachio-nut"; *مارهائیکه دیروز کشته بودم* *mārḥā-i ki dīrūz (ānhā rā) kushta būdam* (m.c.) "the snakes which we killed yesterday—"; *اسبائیکه داشت* *asbāb-i ki dāsht hama rā farūkht* (m.c.) "he sold all the things he had, all his property."

Ablative:—*مظنه خطر است* *ān kār ki dar vay² mazinna-yi² khaṭar ast* "the proceeding in which there is a suspicion of danger—"; *خانه که* *khāna-i ki (dar ān or dar ū) dākḥil shudī* (m.c.) "the house which you entered"; *مینشینی که (در آن)* *jāy-i ki (dar ān) mī-nishīnī* (m.c.) "the place where you always sit"; *ایلیاتی که از ایشان اسبهای خوب بهم* *īliyāt-i ki az īshān asphā-yi khūb biham mī-rasand* (m.c.) "the black-tent tribes from whom good horses are obtained—."

Locative:—*گلیم³ که بر آن خفته بود در راه⁴ دزد انداخت* *gilim-i ki bar ān kḥujta būd, dar rāh-i guzar-i duzd andākht* (Sa'dī) "he cast the rug on which he was (or had been) sleeping on the way the thief would pass"; *از آن بوستان⁵ که تو (در آن) بودی مارا چه نطفه کرامت آوردی* *az ān būstān⁵ ki tu (dar ān) būdī mā-rā chī tuḥfā karāmat āvardī* (Sa'dī) "what rare present hast thou in generosity brought us back from that garden in which thou wert ?":

1 "—turned out to be skin on skin like an onion," i.e. 'the man whom I thought had sterling qualities proved a fraud.'

2 Also *mazanna* مظنه : or *az vay*.

3 A *gilim* is a cheap carpet without any pile.

4 But *راهگذر* *Rāh-guzar* "traveller, passer-by."

5 Another reading is *بودی که بوستان* *dar ān būstān ki būdī*.

نرمه-م نرمه-ي بکعبه^۱ اي اعرابی^۲
کين ره^۳ که تو ميروي بقرکستان است

Tarsam na-rasī bi-Ka'ba ay A'rābī

K-in rāh ki tu mī-ravī^۴ bi-Turkistān ast (Sa'dī).

“I fear thou wilt never reach the *K'aba*. oh Arab,
For this road thou goest leads to Turkistan.”

کسی را که اقبال باشد غلام * ببرد میل خاطر بطاعت مدام

i.e. *kas-i rā ki iqbal ghulām-i ū bāshād*, or —*iqbal ūrā ghulām bāshad*. [This construction has led to the following erroneous but now common construction: *mard-i rā ki imrūz chūb zadand duzd būd*, where *mard-i rā* is the object of the verb in the relative clause: vide (e)].

(e) There is another means of declining the relative (if in the dative or accusative case) commoner perhaps in modern than in classical Persian. It consists in putting the noun first in an oblique case and then the connective *که*: in this sentence the pronoun cannot be inserted in the relative clause, as its place is taken by the substantive in the oblique case at the beginning. Examples: *kishti-i rā ki Nūh nākhudā 'st chi bāk az tūfān* “what fear from the flood to the boat whose Captain is Noah?” In this example, instead of placing *kishti-i* کشتی in the dative case at the commencement, it could be put in the nominative: and the pronoun in the relative clause, expressed or understood, in the dative, as: *kishti-i ki ān-rā Nūh nākhudā ast chi bāk az tūfān*; *mard-i rā ki dīrūz chūb zadand imrūz murd* (m.c.) “the man who was beaten yesterday, died to-day”: vide end of (d).

(j) An expression like *ādam-i-ki ū-rā دیدم* “the man whom I saw”, though correct, is heavy: as *ū-rā* او را is not necessary to the sense, it is better omitted.

(g) The relative cannot be joined to the singular demonstrative pronouns

^۱ *Ka'ba*, lit. “a cube.” The cube-like building in the centre of the *Masjid* at Mecca: it contains the black stone (*hajar al-aswad*), white as milk when it first descended from Paradise, but now black from the defiling touch of sinful man.

^۲ The broken pl. is اعراب: the pl. of عربي is عرب.

^۳ Poetical for این راه *ki in rāh*.

^۴ *ki tu (dar ān) mī-ravī*.

^۵ This sentence, though grammatically incorrect, the noun at the beginning being the object of the verb in the relative clause, is not uncommon in modern Persian. The construction in *dūst-i rā ki be-mari farjeng ārond nshād ke bīk dam biyāzānd* *bi 'umr-i farā chang ārand na shāyad ki bi-yak dam bi-yāzārand* (Sa'dī) “to a friend whom it has taken a lifetime to make, offence should not be given in a moment” is different, as the accusative at the beginning is the object of the verb *biyāzārand*.

آن *ān*, and این *in*, nor to هر *har* “every.” It is best to consider آن-کی *ān-ki*, آن-چه *ān-chi*, این-کی *in-ki*, هر-کی *har-ki*, هر-چه *har-chi* as single words.

However the plurals of the demonstrative pronouns آنان *ānān*, آنها *ānhā*, and اینان *inān*, اینها *inhā*, may take or omit the ي, thus: آنها-یکه *ānhā-i-ki*, or آنها *ānhā-ki*,¹ etc. As the demonstrative pronouns are already definite, the definite ي is a pleonism and may be omitted.

The personal pronouns too are definite in themselves and do not admit of the relative ي; vide § 41 (u). A sentence like ایشان-که رفتند *ishān-i-ki raftand* (m.c.) “they who went² —” is incorrect; the ي should be avoided.

(h) As the ‘relative’ ي before که is used to make nouns definite, it can be omitted when the noun is already made definite by the demonstrative pronouns [vide (g)] or by هر *har*. Ex.: و آن پوستها که در خانه کژدم بینند اثر است *va ān pūsthā ki dar khāna-yi gazh-dum bīnand agr-i ān-ast* (Sa’dī) “and those skins that are found in scorpion-holes are the sign (remains) of that”; گفت من فلانم *guft man fulān-am va in sang hamān sang ast ki dar fulān tārikh bar sar-i man zadī* (Sa’dī) “he said, ‘I am So-and-So, and this stone is that very same stone with which you struck me on the head on such and such a date’”; گفت ای سعدي تو نیز مستغنی نگوي از *guft ay Sa’dī tu nīz sukhan-i bi-gūy az ānhā ki dīda-i va shunīda-i* (Sa’dī) “he said, ‘oh Sa’dī, do you too relate some of the things you have seen and heard’”; بدان بند فریب که از وي نهان داشته بود ناي در آویخت *bidān band-i gharīb ki az vay nihān dāshta būd bā vay dar āvīkht* (Sa’dī) “he closed with him by means of that tricky artifice (or throw) which he had kept to himself”;³ و آنجا که در *har jā ki ravad bi-khidmat-ash iqdām numāyand* (Sa’dī) “wherever he goes, he is well served”; و آنجا که در *va ānjā ki durr-i shahvār ast nihang-i mardum-khwar ast* (Sa’dī) “and where the costly pearl lies, there too is the man-devouring shark.”

¹ Sa’dī generally omits the ي یکی از آنان که غدر کردند بامتش دوستي بود *yak-i az ānān-ki ghadr kardand bā man-ash dūstī būd* (Sa’dī) “one of those who had mutinied had a friendship with me.”

² In — از شما که دلور نر است و مردانه و زورمند ناید که *yak-i az shumā ki dilāvar tar ast va mardāna va zūrmānd bāyad ki*—(Sa’dī) “any one of you who is braver than the rest, and manly and strong of arm—”, *yak-i* though it has a ي before the connective که is in itself *indefinite*. If it be required to make the pronoun definite, some such phrase as شما هر نفري که از شما *har nafar-i ki az shumā* “the one of you who is—”, would be used.

³ If the ي were inserted همان سنگيست *hamān sang-i-st* (m. c.).

⁴ Or *dar tārikh-i fulān* فلان در تاریخ could have been said.

⁵ But compare امروز بدان دقیقه نر من دست یافت *imrūz bidān daqīqa-i bar man dast yāft* (Sa’dī) “to-day by that one single artifice he overcame me.”

In the above examples the ي could be inserted.¹

(i) In the following examples the ي is inserted: همچو آن نابینائی که شبی ham-chu ān nā-bīnā-ī ki shab-ī dar vaḥal uftād va guft (Sa'dī) "like that blind-man who one night fell in the mire and exclaimed—"; این دخترى که مي بيني اسمش خورشيد خانم است in dukhtar-ī ki mī-bīnī ism-ash *Khurshīd Khānum ast* (Mod. Pers.) "the name of this girl that you see is Khurshid Khanum"; هر کسی که میخواهد بپوشد باندازه قد او بپزند har kas-ī ki mī-khwāhad bi-pūshad bi-andāza-yi qadd-i ū bi-burand (m.c.) "let it be cut according to the size and figure of whoever is going to wear it"; هر کسی که har kas ki, or هر که har ki, or هر کس har kas could be used instead of هر کسیکه har kas-ī ki.

In the above examples the ي could be omitted.

(j) As proper names are definite, they do not require the ي unless some special distinction be required: محمود که دیروز آمد *Maḥmūd ki dīrūz āmad guft* (m.c.) "Maḥmūd, who came yesterday, said—"; but محمودی که دیروز آمد *Maḥmūd-ī ki dīrūz āmad*—"the Maḥmūd who came yesterday" (it being understood that there is more than one of this name). Similarly in the sentence اما با اعتماد وسعت اخلاق بزرگان که عوایب زبردستان پنداشتند *ammā bi-ī'timād-i vus'at-i akhlāq-i buzurgān ki 'avāyib-i zīr-dastān bi-pūshand* (Sa'dī) "but trusting to the breadth of nature and magnanimity of the great, who hide the defects of their inferiors", بزرگان buzurgān does not require the ي: بزرگانیکه buzurgān-ī ki would mean "those (that section of the) great who—."

(k) If the noun with this ي is qualified by a simple adjective that can precede its noun (*vide* under Adjective) it is better for the adjective to precede, as: نخستین دشمنی که بر سر ایشان ناخت خواب بود *nakhustīn dushman-ī ki bar sar-i īshān tākht khwāb būd* (Sa'dī) "the first enemy to attack them was asleep"; دلاورترین زنی که دیده ام: *avval kas-ī ki* (m.c.) "the first person who—"; دلاورترین زنی که دیده ام *dīlāvar-tarīn zan-ī ki dīda am* (m.c.) "the bravest woman I have seen—"; بزرگترین تاسف آن باشد که *buzurgtar ḥasrat-ī ān bāshad ki*²—(Sa'dī) "the greatest regret will be that—"; نا بینایی که باندک رنجی که بدم چه مایه گنج آوردم *na-bīnī-ki bi-andak ranj-ī ki burdam chi māya-i ganj āvardam* (Sa'dī) "dost thou not see what an amount of gain I have brought in return for the small stock of trouble I underwent?"; سابقه معرفتی که داشتیم *bi-sābiqa-yi ma'rifat-ī ki dāsh-tīm* "by the former friendship that we had—."

(l) If the adjective cannot precede the noun (*vide* under Adjective) it follows it taking the relative ي, as: دختر خوش گلیکه دیروز آمد *dukhtar-ī khush-gil-ī ki dīrūz āmad* (m.c.) "the pretty girl who came yesterday."

(m) Sa'dī says: حکماء گفته اند برادر که در بند خویش است نه برادر است نه: *ḥakamā' guftand ānd brādar ki dar bānd khūsh ast ne brādar ast ne*

¹ Similarly the nouns after آنچه do not require the ي: *ānchi asp u māl-ī ki dāsh-tam* (m.c.) (for *ānchi asp u māl ki dāsh-tam*) "whatever horses and property I had—", appears to be a confusion of two constructions.

² In modern Persian this would be بزرگترین حسرت آن است که *buzurgtarīn ḥasrat in ast ki*.

هوش *hukamā* gufta and barādar ki dar band-i khwīsh ast na barādar ast na khwīsh ast* “the wise have said that a brother who is wrapped up in himself is neither brother nor kin.” In modern Persian this would be برادریکه *barādar-i-ki*. Possibly Sa’di considered برادر *barādar* in the above sentence as a generic noun, or the copyist has omitted the ي. The reading in many Gulistans is برادریکه *barādar-i-ki*.

(n) The ي can accompany a substantive preceded by a numeral when it is required to make it definite, as: سه صندوقی که از سر بازان بود آن را شکستم *si sandūq-i ki az sarbāzān būd ān-rā¹ shikastam* (Afghan colloquial) “I broke the three boxes belonging to the soldiers,” but سه صندوق که *si sandūq ki—* “I broke three boxes belonging to—.”

(o) The phrase از قراریکه معلوم میشود *az qarār-i ki ma’lūm mī-shavad* means “as it appears.”

(p) If a noun is *indefinite* before a relative clause, the verb occurs before the connective *ki*, as: اتفاقاً در آن میان جوانی بود که میوهٔ عنفوان شبابش نورسیده *ittiḥāq^{an} dar ān miyān javān-i² būd ki mīva-yi ‘unfavān-i shabāb-ash naw-rasīda* (Sa’di) “there was in that assembly, by chance, a youth, the flower of whose youth had but newly bloomed”; موقعی آمد که *mawqa-i āmad ki* (m.c.) “an opportunity came which—.”

سهمگین آبی که مرغ آبی درو یمن نبود

کمترین موج آسیا سنگ از کنارش در رید

Sahmgīn āb-i ki murgh-ābī dar ū īman na-būd

Kamīārīn mawj āsyā sang az kinār-ash dar rabūd (Sa’di).

“Such a terrible expanse of water that even the (a) water-fowl was not safe in it.

Its smallest wave would have swept away a mill-stone off its banks”; in this example بود is understood after *āb-i*, hence *āb-i* is indefinite. Vide (r) Remark.

(r) Note the absence of ي in the following non-restrictive relative clauses :

ذکر جمیل سعدی که در افواه عوام افتاده است وصیت سخنش که در بیض زمین رفته *zikt-i jamīl-i Sa’dī ki dar afvāh-i ‘avāmm uftāda ast va ‘ṣīt-i sukhan-ash ki dar basīt-i zamīn rafta* (Sa’di) “the good repute of Sa’di, which (and it) is in the mouths of all, and the fame of his words, which (and it) has gone out into the wide world—.” در عمارت حضرت صدر اعظم که ما هر دو آمد و رفت داریم *dar ‘imārat-i ḥazrat-i ṣadr-i a’zam ki mā har du āmad u raft dārīm* (m.c.) “in the palace of H. H. the Grand Wazir where we both have free access”: تک تک قصرهای خوب و کوشکهای بزرگ و کوچک از روی سلیقه با کمال قشنگی در کنار رود خانه و بالای *tak tak qashrā-yi khūb va kūshkhā-yi buzurg u kūchik az rū-yi salīqa bā kamāl-i qashangī dar kinār-i rūd-khāna va*

¹ Should be آنها *ānhā rā*.

² i.e. “a certain youth”; the noun is hardly indefinite.

• (t) For remarks on the definite article, *vide* § 40.

(u) For the use of the demonstrative pronouns آن *ān*, as a definite article before a relative clause, *vide* § 40 (g).

(v) As with the ی of unity [*vide* § 41 (j) Remark], abstract nouns in the singular do not admit of the relative ی. Ex.: *Javān bi-ghurūr-i dīlāvarī ki dar sar dārad* جوان بغرور دلآوری که در سر دارد (Gul. Chap. III, St. 27).

The relative ی may, however, be used with plural abstract nouns, as: *nāfarmānīhā-i ki az mā sar zada ast* (m.c.); *khūbīhā-i ki shumā karda id* خوبیهائی که شما کرده اید.

Concrete nouns however in ی may take the relative ی, as: — *عابدی که دست بردارد به از عابدی که در سر دارد* (Gul.).

(w) When substantives are coupled together, the ی is added to the last only, as: *magar ikhtiyār u ʿizzat-i-ki Khān ḥālā bi-ū dāda ast kifāyat-ash namī-kunad?* مگر اختیار و عزت که خان حالا باو داده است کفایتش نمیکند (m.c.) “but the authority and importance that the Khan has already given him are they not sufficient for him?”

CHAPTER V.

§ 43. The Adjective. *Ism-i šifat* (اسم صفت).

(a) The adjective is called *šifat* (صفت) and the substantive qualified *mawṣūf* (موصوف).

Persian adjectives qualifying nouns are as a rule indeclinable. In construction, they usually follow and are coupled to their nouns by the *izāfat*, as: *asp-i qizil-i man* اسب قزل من “my grey¹ horse.”

(b) In old Persian prose, the adjective preceded its substantive without the *izāfat*. In modern Persian, some few adjectives may precede their nouns, and in this case the *izāfat* is discarded. This construction is called the ‘inverted epithet’ *izāfat-i maqlūbī* (ضائفت مقلوبی).² The substantive has usually the “ی of unity.” Examples: *khūb mard-i* (m.c.) “a good man”; *ʿajab havā-i injā dārad* (m.c.) “this place has a fine air, a good climate.”

The adjectives نیک *nīk* “good” and بد *bad* “bad” frequently precede their substantives in this manner.

With the exception of the simple adjectives “good” and “bad”, the ‘inverted epithet’ is used only in poetry or in rhetorical language, or in modern colloquial for the sake of emphasis: in the last example above, عجب *ʿajab* is by position emphatic and signifies “a really fine air.” *Darakhshanda zan-i* درخشنده زنی (m.c.) “a bright, cheerful, woman”; *sharīr mard-i* (m.c.)

¹ *Qizil*, T., “red.” Can this be a translation of the Arabic *rummānī* “scarlet like the flower of the pomegranate,” the epithet for a nutmeg grey, or is it applied to a grey horse because in Persia the tail and legs of a grey are usually dyed with henna?

² *Vide* § 117.

³ m.c. for *durukhshanda*.

شرير مردی “a wicked man,” etc., are used in modern Persian and are more emphatic than the ordinary collocation.

(c) Arabic adjectives and compound adjectives should follow the nouns they qualify, but *vide* § 117 II (e).

Turkish adjectives precede their Turkish substantives, as: قزل باش (m.c.) lit. “red-head,” a name for Persian and also for certain other settlers in Afghanistan: قرا قوش *garā-qūsh* “the golden eagle” (lit. the black¹ bird of prey); قرا کمر *garā-kahar*, adj., “dark bay (horse).” In قرا قارل *garāqāval*, m.c. for *garqāval* “a pheasant,” the first word is perhaps not an adjective.

(d) The adjectives *khaylī* (mod.) and *bisyār* (class. and mod.) “much, many,” take either a singular or plural, as: *khaylī* (or *bisyār*) zan (خیلی or بسیار) زن “a lot of women”; *khaylī* (or *bisyār*) zanhā (خیلی or بسیار) زنهای, but not *zan-i bisyār*; *zan-i ziyād* is, however, used.

Note that خیلی unlike بسیار cannot follow its noun.

Note too that جهاز های بسیار بزرگ is ambiguous, for it may stand either for *jahāzihā-yi bisyār-i buzurğ* “many large ships,” or for *jahāzihā-yi bisyār-buzurğ* “ships very large, very large ships.” For examples of *bisyār* as an adverb, *vide* § 89 (l) (2).

(e) *Chand* چند is followed by a noun in the singular, *vide* § 39 (g) (1) to (7).

(f) *Chandān* چندان has many meanings; “many, as much, how long, etc.” When it signifies “much, many” it is followed by a singular noun and in Modern Persian always by a negative verb, as: *chandān sarbāz ānjā na-būd* چندان سرباز آنجا نبود (m.c.) “there was not a great amount of soldiery there”: *chandān sar-rishta-i dar zabān-i Fārsī na-dāram* چندان سر رشته در زبان فارسی ندارم (m.c.) “I don’t know very much Persian.”

Remark.—*Chandān sarbāz ānjā būdand* چندان سرباز آنجا بودند “there were many soldiers there”, is old.

(g) In modern colloquial, one or two adjectives sometimes precede their substantives with the *izājat*, as: *pīr-i mard* پیر مرد “the old man”; *pīr-i mard-i*

¹ The young of the Golden Eagle is black.

² *Pir* is also a founder or a chief of any religious sect: *pīr-i tarīqat* پیر طریقت “a spiritual guide.” *Sabza-Maydān*, a square in Tīhrān, is vulgar for *Sabz Maydān*. *Sabza* سبزه is also used as an adjective, “dark-complexioned,” of people; *rang-ash sabza ast* رنگش سبزه است (m.c.); but *shīrat-ash sabz ast*: “he looks green, ill.”

نک سبزه بی نمک نبود در تمام هند گویا که هند را بنمک آفریده اند

“There was not a dark face, bad-looking, in the whole of Ind.

’Twas as though Ind were created of salt.”

[The word “green,” *sabza*, adj., is applied by the Persians to a dark complexion, while a pleasant or good-looking face is said to be “saltish” or “ull of salt” ملیح or

پیر ملیح: the play on the words is lost in English.]

The Arabs, however, do not consider the word ملیح “good-looking about the mouth” to be connected with ملح “salt.”

پیر مردی “an old man”; *pīr-i zāl* پیر زال “the grey-headed old woman”: *pīr-i fartūt-i* (m.c. and class.) “a decrepit, worn-out old man”: but پیر باغبان *pīr bāghbān*, or پیر باغبان *bāghbān-i pīr* (Afghan and m.c.) “the old gardener”: پیر ناخدا *pīr nā-khudā*,¹ or پیر ناخدای *nā-khudā-yi pīr* (Afghan and m.c.) “the old Captain.”

Pīr-sāl پیر سال “aged” is an Afghan expression for *dirīna-sāl* دیرینه سال, or *dirīna-rūz* روز, or *sāl-khurda* سال خورده.

For the modern colloquialism *marhūm-i shāh* مرحوم شاه “the late Shah” and *bachcha Turk* بچه ترک, or *Turk bachcha* ترک بچه (for *bachcha-yi Turk*), vide § 117, III (b).

In classical Persian, the *izāfat* in the above cases is omitted, thus *pīr-mard-i* پیر مردی, etc.

(h) Adjectives, without an *izāfat*, may precede or follow nouns to form compounds, as: *khush-rang* خوش رنگ “of pleasing colour”; *dum-zada* دم زده “docked (of horses)”; *dum-darāz* دم دراز “long-tailed, i.e. donkey”; *gūsh-darāz* (m.c.), more commonly *darāz-gūsh* دراز گوش “donkey”; *garden-kuluft* گردن کلفت, adj. “of strong-back (in a vulgar sense)”; also “a man of power, no weakling.”

(i) When several adjectives are attributed to the same noun they may.—

(1) Be connected to their noun and to each other by the *izāfat*: this construction is called *tansīq-i ṣifāt* (تنسيق الصفات) “the stringing, or arranging, of the epithets.” Examples: *kūh-i buland-i sang-i-yi barf-dār* (m.c.) کوه بلند سنگی برف دار “the high rocky snow-covered mountain”: *yār-i gul-badan-i shīrīn-zabān* (class.) یار گل بدن شیرین زبان “the mistress with delicate body and honied speech.”

(2) The adjectives may be coupled by the conjunction *vāv* و—a construction not common. Examples: *āfāq-i shāh-i dāst dar vāq-e kam-dar* (Tr. H. B., Chap. XXXII) “though he was of a fine soldierly appearance, he was in reality the most timid and pusillanimous of men.”

جوانی پاک ناز و پاک رو بود که با پاکیزه روئی در گرو بود
(Gul., Chap. V., St. 20.)

“A gallant youth there was and fair
Pledged to a maid beyond compare.”

(East. Trans.)

چه میبیند که اناز صندوقی را کشوده پارچه کهنه و غلیظ پوشیده است (Afghan)² “what

¹ From *nā-khudā* ناخدا.

² In modern Persian چه دند که اناز صندوقی را کشوده لباس کهنه کثیف نو کرد

does he see but that Ayāz has opened a wooden chest and taken out some old and dirty clothes.”

(3) The adjectives may follow the noun in apposition without the conjunction و, *vide* § 139 (b) (2) or with the conjunction و, *vide* § 90 (a) (5). Example: *shakhṣ-i dīd siyāh-fām za‘īf andām* (Sa‘dī) شخصی دید سیاه‌فام “he saw a person dark-complexioned and feeble-looking”: ضعیف اندام “thou didst not fall into bondage to a youth, vain and foolish, hot-tempered and fickle” (Sa‘dī).

Remark I.—In modern Persian و would be necessary after شخصی *shakhṣ-i*, otherwise it might be mistaken for the subject.

(j) If the noun is also qualified by an affixed pronoun, the pronoun is affixed to the adjective and not to the noun, as: *awqāt-i ‘azīz-at* اوقات عزیزت [or *awqāt-i ‘azīz-i tu*] “thy precious time.”

The و of the dative or of the accusative is added to the last adjective only, as: *asṭi ‘arabī ra dazd bud* اسب عربی را دزد برد “robbers carried off the Arab horse”; *qālī bزرگ xōsh rang bīd xorde fshārī ra fūrxn* قالی بزرگ خوش رنگ بید خورده فشاری را فروخن “I sold the large finely-coloured moth-eaten Afshar² carpet.”

(k) If an adjective is a predicate after the verb “to be” (in English), the *izāfat* is of course omitted, as: *barf sard ast va ātash garm* برف سرد است و آتش گرم “the snow is cold and the fire is hot.”

For a predicate plural in English (substantive or adjective) and qualified by an epithet, *vide* § 119 (o).

(l) If the predicate is a noun qualified by an adjective of the class mentioned in (b), the adjective may, according to ordinary rule, either precede or follow its noun, as: *pidar-i tu mard-i khūb-ist* پدر تو مرد خوب است, or *pidar-i tu khūb mard-ist* پدر تو خوب مرد است. In such cases the noun of the predicate has usually the ی of unity.

(m) An adjective used substantively may be in the plural, as: *az akābir-i Baghdād ast* از اکابر بغداد است “the sages say”; *khushghāy-i majlis* خوشگلهای مجلس is m.c. and incorrect: *buzurgā* بزرگها properly “big things” is sometimes in m.c. applied to persons for size (soldiers) as opposed to *kūchak-hā* کوچکها; but *buzurgān* بزرگان “the great in rank; forefathers.”

In English, adjectives may occasionally take the place of nouns; *vide* (p) (3) and Remark.

¹ The singular *duzd* دزد gives an indefinite sense equal to the passive: either ‘a thief or thieves stole—’; or ‘the horse was stolen.’

² A scattered Turkoman tribe whose head-quarters are said to be in Azerbaijan. Many are nomadic and live on the produce of their camels and flocks. The men act as carriers and the women weave carpets. Nadir Shah was an Afshār.

• (n) (1) In a few instances in classical Persian, sometimes imitated by modern writers, a plural substantive, Arabic or Persian, animate or inanimate, is qualified by a plural adjective, Arabic or Persian.

(2) The use of a plural *Persian* adjective to agree with a plural noun denoting rational beings is in imitation of the Arabic and should not be copied. For an exception *vide* p. 122, line 4.

(3) It must also be recollected that, in Arabic, all broken plurals are collective nouns, and may, therefore, be grammatically feminine singular, and that the commonest Arabic feminine termination is ة sing., and ات pl.

(4) and (5) Examples: مردان دلاوران¹ از کمین بدرجسند (Sa'dī) "the brave men sprang out of their ambush": غلیطان شداد را بر گمارند (Sa'dī) "they appoint coarse ruffians—."

*Bishtar-i īshān dilāvarān va bahādurān-i kār-āzmūda*² بیشتر ایشان دلاوران و بهادران کار آزموده (Trans. H. B., Chap.): here *dilāvarān* and *bahādurān* are treated as substantives and predicates to ایشان *īshān*, and are qualified by the adjective *kār-āzmūda* کار آزموده.

Ashkhāṣ-i akābir اشخاص اکابر (mod.) "persons, grandees," *vide* (7): [*akābir-i ashkhāṣ* "the great ones of the people," would be an ordinary construction].

Qasamhā-yi ghlāz قسمهای غلاظ (m.c.) "solemn oaths"; سوگندهای غلاظ و شداد³ روزان راندم (mod.) "I swore strong and mighty oaths." In the Quran occurs the phrase ملائكة غلاظ شداد "angels strong and harsh," and this probably accounts for the plural Arabic adjectives being (incorrectly) used after سوگندها and قسمها.

Common in *farmāns* are وزرای عظام and مستوفیان عظام.

Shuhūd-i muvaṣṣaqa (rare) شهود موثقه (or شهود موثقین) "trustworthy witnesses"; رجال اقویاء⁴ *riḡāl-i aqwīyā* (but not in Pers. *riḡāl-i aqwīyā*) رجال قویه or رجال قوی "strong men."

(6) The regular Arabic masculine plural of adjectives is sometimes used for men, but always in the oblique case, as: *Ghuzāt-i mujahhidīn* غزاة مجاهدین "true warriors of the Faith": *kubārā-i ʿarīfīn* کبراء عارفین "great mystics."

A regular Arabic masculine plural substantive may be qualified either by a regular Arabic masculine plural or else, less frequently in Persian, by a masculine broken plural.

(7) A broken plural signifying rational beings *may*, as in Arabic, be

¹ In some copies of the *Gulistan* *dilāvar* occurs and not *dilāvarān*.

² Or *bishtar-i īshān dilaor va bahādur-i kār-āzmūda* بیشتر ایشان دلاور و بهادر کار آزموده or *bishtar-i īshān dilāvar va bahādur-i kār-āzmūda* or *bishtar-i īshān dilāvar-i bahādur-i kār-āzmūdā*.

³ *Shidād* شداد plural of *Shadīd* شدید, and *ghilāz* غلاظ plural of *ghalīz* غلیظ.

⁴ But *riḡāl-i kram* is used in Persian.

⁵ Not *majāhdun* nom. pl.

qualified by an adjective in the masculine broken plural, as: *A'imma-yi āḥār* (or reg. pl. — *tāḥirīn*) ائمه اطهار “the pure Imams.”

(8) As stated in (3), Arabic broken plurals are collective nouns and grammatically feminine: it is therefore also correct to say *a'imma-yi tāḥira* ائمة طاهرة; *ḥukkām-i 'aẓīma* حکام عظیمه, etc.; but رجال قویه, however, does not appear to be used in Persian, though correct Arabic. If, however, the broken plural is not applicable to rational beings, it is usually followed by a singular feminine, rarely by a broken plural, as: *asmā'-i ḥusnā* اسماء حسنی = “the 99 attributes of God; کتب عدیده”; exception ایمان غلاظ شداد, vide (4).

(9) An Arabic regular inanimate feminine plural is usually qualified by a feminine singular, less often of a masculine singular, and very rarely by a feminine plural: *darajāt-i 'ālīya* درجات عالیہ “high ranks” is commoner than درجات عالی, while درجات عالیات is rarer still. However, in a few instances a regular Arabic feminine plural is qualified by a regular feminine plural, as باقیات صالحات “pious works that are permanent”; مقامات عالیات “high places”: the first occurs in the Quran.

(10) A dual denoting rational beings may be qualified by a dual, as *wālidayn-i mājīdayn* والدین مجیدین “noble parents.”

A dual denoting irrational beings or neuters is rarely qualified by a masculine singular, as *ṭarafayn-i muqābil* طرفین مقابل, but generally by a dual.

(11) An Arabic feminine singular denoting a lifeless object is usually followed by an Arabic adjective agreeing with it, as *yad-i bayẓā* يد بیضاء “the white hand (of Moses), a miracle”; *rutba-yi 'ulyā* رتبه علیا “of highest rank.” It does not, however, always agree, as *yad-i vāḥid* يد واحد “monopoly.”

If the noun ends in ت, for the servile Arabic ة, the adjective is usually masculine; thus همت عالی, vide (t) (3).

When, however, an Arabic feminine rational noun is followed by an adjective ending with the relative ی (*yā-yi nisbatī*), the adjective is feminine: if irrational it is masculine or feminine, as: کتب شیرازی but دولت عثمانیه but حکمت عملی; کتب دیفیه

(12) If a singular Arabic substantive denotes a rational being, the Arabic adjective should always agree with it.

It will be seen that the concord of Arabic substantives and adjectives in Persian usually follows the rules of Arabic grammar.

(o) Summary of rules of concord of substantives and adjectives other than the ordinary Persian concord.

(1) A regular Arabic masculine plural denoting *rational beings* can be qualified either by a regular plural or rarely by a broken plural.

(2) A broken plural denoting male *rational beings* may be qualified by a broken plural, a regular masculine plural, or rarely a feminine singular.

• (3) A broken plural *not* of rational beings is *usually* qualified by a feminine singular, rarely by a broken plural.

(4) A dual of rational beings is qualified by a dual agreeing with it.

A dual of irrational (or neuter) things is rarely qualified by a masculine singular, generally by a dual.

(5) A singular Arabic feminine of lifeless things *usually* has the adjective agreeing with it, but not always.

If the noun ends in ت for the servile ّ, the adjective is *usually* masculine.

An adjective ending in the *yā-yi nisbatī* and qualifying a feminine rational Arabic noun is feminine in form; irrational, masc. or fem.

(6) If a singular Arabic substantive denotes a rational being, the adjective should always agree with it.

(7) Plural Persian nouns should not be qualified by a plural adjective, neither Persian nor Arabic.

(p) (1) A few Persian adjectives are also treated as substantives, as: *پخته و جهان دیده و گرم و سرد روزگار چشیده و نیک و بد ايام آزموده* (*Sa'dī*) “(thou wast most fortunate that thou fellest to the lot of an old man) experienced and travelled, one who had seen the ups and downs of life, and tried its good and bad.” The adjectives *شیرین* and *تلخ*, and *راست و دروغ*, and *پست و بلند*, are often so used.

(2) Adjectives, Persian and Arabic, may stand for substantives, as:

مردگان and *گذشتگان* (pl. of *میت*) “the dead”; also *مردگان* and *گذشتگان*, *vide* (r) and § 115 (r).

(3) An adjective standing for a substantive may be qualified by another adjective, as: *توانگری بخیل را پسری رنجور بود* (*Sa'dī*) “a certain rich miser had a sick son”:

آن شنیدنی که لاغر دانا گفت روزی بابلهی فرته (*Sa'dī*).

Remark.—In English, adjectives occur as nouns, generally in poetry, as: “the past.” George Eliot talks of the “painful right” and the “irreclaimable dead,” but only a master of English prose can so introduce an adjective qualified by another adjective.

(4) Sometimes an adjective is better, or as well, known as the substantive it usually qualifies, and hence is used alone, as: *چو هندی زم بر سر ژنده پیل*;

Hindī here stands for *ligh-i Hindī*. Compare “my Toledo” for “my Toledo blade.”

(q) A few substantives are in modern Persian treated as adjectives also, as: *کشتی بسیار آرام بود* *kishī bisyār ārām būd* (Shah's Diary) “the boat was calm, did not roll”: *این صندلی بسیار راحت است* (m.c.) “this chair is very comfortable.” That *ārām* and *rāhat* are considered as adjectives and not as substantives forming a component part of a compound verb, is shown by their having in modern Persian a comparative form *ārām-tar* and *rāhat-tar*. *تمیز* (*for judgment, discrimination*) in m.c. signifies “clean.”

(r) (1) The noun of agency, and—as in English—the present and past participles, are used as adjectives. With these must be classed the verbal adjectives in *ā*.

(2) The noun of agency is not much used. In modern Persian it is nearly always an adjective: *shakhṣ-i bakhshanda* (m.c.) بخشنده شخص “a liberal man”; *rū-yi darakhshanda* (m.c.) روی درخشنده “a bright-looking, cheerful face”; *mard-i ‘atā-kunanda* (m.c.) مرد عطا کننده “a generous man.” *Vide* § 115 (r).

Even classically, the noun of agency was used as an adjective:—

در صومعه و مدرسه و دبر و کنشت ترمزده ز دوزخ اند و جوانی بهشت

“In synagogue and cloister, mosque and school,

Hell’s terrors and Heaven’s lures men’s bosoms rule.

O. K. Rub. 49 Whin.

Remark.—The adjective شرمنده *sharmanda* “ashamed” is from an obsolete verb شرمیدن.

The adjective *farkhunda* فرخنده is connected with *فَرخ*, Pers., from *far*, Pers., “beauty, lustre”, and *رُخ* *rukḥ*, Pers., “cheek, face.”

In *charand u parand* چرند و پرند “grazing beasts, and birds,” the *ṣ* is dropped. In m.c., *charand* چرند alone, is an adjective, meaning “bosh, rot” (چرند گفتن).

Mānand, prep., “like” (in India vulg. *mānind*), is from the verb مانستن “to be like, to resemble.”

A few other adjectives, possibly derived from obsolete verbs, have this agent form, as: *dīranda* (m.c.) دیرنده “slow to act.”

(3) Present Participle:—گفتم حکایت آن رو باه مذاصب حال نَست که دیدمش گریزن *(Sa’dī)* “I said you are like the fox who was seen fleeing away and stumbling blindly in its haste.”

(4) Past Participle:—بی الجملة خانه اورا کسی ندیدی در کشاده و سفره اورا *(Sa’dī)* “in short none had ever seen his house with open door or table spread”: *gilās-hā ham rasīda va pur bār būd* (Shah’s Diary) “the cherries too were ripe and (the trees) well laden with them”: *kār-i nā-pasandīda kard* (m.c.) “he committed a displeasing (or reprobated) act.”

(5) According to Platts, *mast*, *dūst*, and a few nouns and adjectives were once past participles.

(s) (1) The Persian adjective پیر appears to have a feminine پیره:—

(Sa’dī) نکردی درین روز بـر من جفا که تو شیر مردی و من پیره زن

“—Thou wouldst not have treated me roughly in these days

When thou art a strapping youth and I a poor old woman.”

Pīra-zan پیره زن is also used in m.c.

It must be recollected that Persians sometimes express or emphasize an

izāfat by writing it as *z*. Possibly, therefore, this *z* may stand for an *izāfat*, *vide* (g).

(2) In modern Persian, کمینه is used by *women* for the pronoun ‘‘ I ’’ or ‘‘ me ’’ when writing to a superior, *vide* pages 51 (f) and 69 (e).

In classical Persian, کامینه *kamīna* is generally used as positive masculine, ‘‘ mean, vile.’’

نگذار که من بـهـ ذلـت کـمـینـم تا در صف بندگان نشینم
(Sadi).

‘‘ Permit me—for I am just a humble person—
To rank and sit amongst the slaves.’’

(t) (1) As stated in (n) (3), all broken plurals are grammatically feminine singular, and the Arabic feminine termination singular is *ġ*.

(2) This feminine *ġ* is frequently added to Arabic participles and adjectives even if the noun qualified is Persian. Examples: *mashā'ikh-i mazkūra* مشائخ مذکوره (class.) ‘‘ the Shaykhs mentioned above ’’; زنان موصوفه ‘‘ the women described ’’; تکلیفات مذکوره ‘‘ the duties mentioned ’’; مکاتیب مکاتیب مرقومه *mukātaba-yi marqūma bi-dūstī* (class.) ‘‘ correspondence written in friendship.’’

(3) If the fem. noun is Persian or Arabic, singular or plural, and denotes rational beings, or if the qualifying Arabic adjective is of the form فاعل or فعيل, the adjective is *usually* put in the feminine singular: حکمت کامله or (perhaps incorrectly) حکمت کامل ‘‘ perfect wisdom,’’ but قدرت کامل of man’s power and قدرت کامله of divine power; *vide* (n) (11).

(4) If, however, the Arabic adjective is separated from the Persian noun it qualifies, or if it is a predicative adjective, it is preferably left in the masculine form, as: او زن خیلی عاقل است ‘‘ she is a very intelligent woman.’’ In این زن در شهر مشهور شد ‘‘ this woman became famous in the town,’’ it would be better to substitute مشهور.

(5) It appears that it is optional in *modern* Persian to add a *ġ* to Arabic adjectives and participles: in speaking the *z* is generally omitted, but in writing it is generally inserted.¹ Examples: لباس فاخر (m.c.), or لباس فاخره (in writing) ‘‘ rich apparel ’’; همشیره عزیز (m.c.), or همشیره عزیزه (in writing). There seems no sufficient reason for adding the *z* to *fākhir* in the previous example, as *libās* is masc. in Arabic: in لباس مرتع the *ġ* is never added; but in خلعت فاخره the *z* is correct, as *khi'at* خلعت has itself the feminine termination.

As ضعیفه is used as a substantive signifying ‘‘ a woman (in m.c. especially a married woman),’’ the feminine termination is only added to ضعیف when the qualified noun is a rational being: مادیان ضعیف *mādiyān-i za'if* ‘‘ the

¹ The author is of opinion that it is better to add the *z* to all Arabic participles and adjectives when they qualify a noun. Persian or Arabic, that is feminine either logically or grammatically.

weak mare," but *mādiyān-i za'īfa* "the mare of the woman": خانم ضعیف (m.c.) "the feeble lady" is commoner than خانم ضعیفہ.

In مجلس عدلیہ, generally translated "a court of justice," the second word is an Arabic abstract noun formed according to rule, from the relative adjective.

(6) The advantage of adding *z* to Arabic participles will be seen from the following:—

زن مرحومہ "the deceased woman," but زن مرحوم "the wife of the deceased": رود حائل بود "the river intervened," but رود حائل از بورش بود (mod.) "the intervening river prevented an assault": here حائل could be substituted, but حائلہ clearly indicates that it is a qualifying adjective and not predicative, though رود is not feminine.

(7) Arabic adjectives or participles that are commonly used as adjectives in m.c., are seldom inflected for gender. There is, however, no rule; for Persians that pride themselves on their Arabic, will use Arabic constructions, even when contrary to Persian grammar and idiom. The Arabic past partic. مقبول in m.c. means "pretty," and hence is rarely inflected: however دختر مقبولہ is used in m.c. for "pretty girl," as well as دختر مقبول.

(8) In گوی ساینده (m.c.), there appears to be no grammatical reason for the feminine termination. Possibly the explanation lies in the fact that most of the common words in Arabic for 'conversation' are feminine.

(9) *Musammā* مسمی "named" (in Persian written and pronounced مسمّا has for its feminine *musammāt* مسمّات:—

کنجا با زنی مسمّات بعداجی بی بی نکاح¹ کرد (m.c.) "there he married a lady called Hājī Bibī"; but حادجی بی بی نا شخصی مسمّا بنصر لله خان نکاح¹ کرد.

In India, in written documents مسمّات is prefixed to almost every woman's name and = Mrs., or Madame, or Miss.

(10) *Ālī-jāh* عالیجاه is used as a form of address for men, and *ulyā-jāh* علیاجاه for women. *Ulyā* علیا is the feminine of *alī* the elative of *علی*. The construction appears to be Arabic, i.e. علیا جاهاً "high as to rank."

¹ *Nikāh* in its literal sense signifies 'conjunction', but in the language of the law it implies the marriage contract and its celebration. The past part. fem. *mankūhah* منکوحه "joined in legitimate wedlock" is applied to a woman married by the ceremony of نکاح as opposed to that of *متعه* (lit. usufruct, engagement), which is a marriage contracted for a fixed period and for a fixed sum—a kind of legal prostitution. In Persia the word *متعه* is used only by the learned, the term *ṣiḡha* صیغه being substituted both for the ceremony and for the temporary wife. The children of a *ṣiḡha* wife are legitimate, but do not rank equal with those of a *mankūhah* منکوحه wife, except in the eye of the law. Though the Prophet sanctioned 'temporary wives' as a preventive to vice and the Shi'as still practise such marriages, the Sunnis consider them unlawful. Kirmān, in Persia, is noted both for the number of its *ṣiḡha* صیغه women and of its prostitutes.

In India, and probably in Afghanistan, *عالی جاہ* is still an address for persons of position, but in Persia it is used for *نائب وکیل* *nā'ib vakīls*, etc.¹

(11) An Arabic feminine elative is often used to qualify a feminine noun, Persian or Arabic, as: *dawlat-i 'uzmā* دولت عظمیٰ “the most great empire”; *آمد و سجدات شکر این موهبت عظمیٰ و عطیہ*: “the smallest sister”; *خواهر صغریٰ* *Iq. Nāma-yi J.*, *Ed. Bib. Ind., As. Soc. Beng.*

Remark.—If an Arabic adjective of the measure *أفعل* has an elative signification, its feminine is on the measure *فعلی*; but if it denotes colour or deformity its feminine is on the measure *فعلاء*, as *صفراء* “yellow,” fem. *صفراء*; *عرجاء* “lame,” fem. *عرجاء*.

(u) Arabic participles used as substantives make their feminines in *ه* according to rule, as: *محبوب من* “my friend (male)”; *محبوبه من* “my friend (female)”; *مرحوم* “deceased (male),” *مرحومه* “deceased (female)”; *مطلقه* “a divorcee.”

In classical Persian and Arabic, *عاشق* is generally used for the male lover, while *معشوق* or *محبوب* “the beloved” is generally considered to be feminine of necessity, and hence it is not necessary to add an *ه* to distinguish it as feminine.

In classical Arabic, it is a rule that “nouns” which by their nature can apply only to females do not take the feminine termination. Sa'di, neglecting this rule, writes *حامله* “pregnant,” but observes it in the word *معشوق* “mistress.” *Umar-i Khayyūm*, however, uses *ma'shūqa* :—

گویند بهشت و حور و عین خواهد بود و آنجا می ناب و انگبین خواهد بود
گر نما می و معشوقه پرستیم (روست) چون عاقبت کار همین خواهد بود

“In Paradise, they tell us, Houris dwell
And fountains run with wine and oxymel:
If these be lawful in the world to come,
Surely 'tis right to love them here as well.”

O. K. 185 *Whin*.

(v) (1) *Mushkil* مشکل (pl. *mushkilāt*) is in classical Persian both a substantive and an adjective.

In modern Persian it is generally used as an adjective only, *ishkāl* شکل being usually used in writing and in m.c., for the substantive.

(2) *Umda* عده is both a substantive and an adjective: *چیز عده* “an excellent thing”; (mod.) *او از عده* *مشتربانم بود* “he was one of my best

¹ Great offence was once given to a Persian Governor by the Afghan interpreter of a British official ignorantly writing to him as *‘ālī-jāh* *عالی جاہ*.

customers"; وزراء عَمَدَةُ "of the best of the ministers"; نَزْ عَمَدَةُ مَقْصُودُ "my real object."

(w) (1) Two substantives are often substituted for an English substantive with its adjective, as: بَهْت لَنْد مَوْصُوفُ بُود (or بِلَنْدِي مَعْت مَوْصُوفُ بُود) "he was endowed with high aspirations, a noble ambition": مَاقَبَةُ مَعْرِفَتِي كِه مِيَان: (Sa'di) "by the previous acquaintance we had—"; سَوَاقِ اِبْعَت (Sa'di) "by former beneficences, by previous favours"; (m.c.) سَوَاقِ اِبَام "former days": بِيَمِيْن مَحَبَّتِ 2 دُرُوِيْشَان وَ صَدَقِ نَفْسِ اِيْشَان ذَمَائِمِ اخْلَاقِش بِعَمَائِدِ 3 مِجْدَلِ گِشْت: (Sa'di) "by the felicity of the companionship² of dervishes and the purity of their nature, his evil qualities became changed to good ones"; (m.c.) لَازِمَةُ سَفَرِ "what is necessary for a journey"; (m.c.) لَازِمَةُ نَدِيْبِرِ "what planning is necessary, the right course to take"; (Sa'di) لَوَازِمِ مَحَبَّتِ "what is proper to good companionship"; اِيْن زِ عَجَائِبِ كَارِ (or كَارِهَا) اِسْت "this is a wonderful exploit": در کمال بُدِيْه و قُوَّتِ مَحْسُنِدِ: (Shah's Diary) "they are in perfect bodily health"; عِيْنِ تَبَاهِي وَ مَحْضِ گَمِ رَاهِي "the highest perfection"; عِيْنِ کِمَالِ "complete error."

(2) *Kull* كُلُّ Ar. and کُلِّي Per., are substantives; while کُلِّي, fem. کَلِيَّة, is an Ar. adjective. In sentences such as, — اَحْمَالِ کُلِّي مَيِرُودِ کِه— (m.c.) "there is a every probability that—", *kullī* is sometimes mistaken for a substantive.

Kullīyyat کُلِّيَّة is also an Arabic abstract noun "totality"; the Persians also use *kullī* in the same sense.

(3) The Arabic substantive حُسْن and its antonym سَوْء are in classical and in modern Persian frequently used instead of adjectives: دَر حَقِّ اِيْن طَائِفِه "he entertained the very highest opinion of this sect"; حُسْنِ سَلُوْكِ "upright conduct"; حُسْنِ اَدَبِ "good manners"; حُسْنِ اِنْطِظَامِ "good administration, also good discipline, etc." A m.c. phrase is اِيْن اِسْتِ حُسْنِ خُوْنِيْشِ "the good thing about him is this—"; vulgarly also حُسْنِ نَدِيْشِ is used.

1 مَسْبُوقِ بَكَارِ سَاقِ: (مَاقِبِ سَاقِ the fem. of سَاقِ) "precedents"; مَسْبُوقِ بَكَارِ سَاقِ: (مَاقِبِ سَاقِ) "based on a precedent."

2 In m.c. مَحَبَّتِ means "conversation, also "mention"; اَزْ اَوْ سَخْتِ مَحَبَّتِ دَاشْتِ "he spoke in strong terms about him."

3 *Zamā'im* (pl. of ذَمِيْمَة) "misdeeds, reprehensible qualities": "hamā'il (pl. of حَمِيْدَة) "laudable actions or qualities."

* Note that the *hamza* in سَوْء distinguishes it from the Pers. *sū* "direction" or the Turki *sū* "water."

. Similarly with سوء ظن: "evil thought, suspicion"; سوء عمل "evil doing"; سوء حال: "bad plight"; سوء هضم "indigestion"; سوء ادب "rudeness"; سوء خاتمه "evil end"; سوء خلق "bad temper or nature."

(x) The classical سخن عام "a common or well-known matter" is not so common in modern Persian, as سخن عمومی, or سخن عام فهم (m.c.). 'Umūmī is an Arabic adjective.

(y) A few Arabic adjectives and some Persian and Arabic participles are, before a substantive, followed by an *izāfat* instead of by a preposition: مخالف رأيي ثالث (m.c.) "it is contrary to reason";

مخالف رأيي ثلث (m.c.) "contrary to sound opinion"; برخلاف فهم شما ست (m.c.) "this is not like your usual good sense."

Muḥāl-i mumkin محال ممکن (m.c.) is a vulgarism, apparently for muḥāl u nā-mumkin محال و ناممکن.

(z) In m.c. پاک means "clean, and religiously pure," but صاف means "smooth, level"; صاف کردن, however, is "to strain liquid through cloth," and پاک و صاف is "clean."

Indians and Afghans use پاک in the sense of "pure" only. and صاف in the sense of "clean"; also "completely wholesale (of a thing)."

Remark I.—For the negative use of کم and تر vide § 121 (b).

(aa) The addition of āna ان — to substantives forms adjectives, and to adjectives forms adverbs, as: مردانه "manly, virile"; ملوکانه "royal (from mulūk, pl. of malik "king"); دلیرانه "bravely, boldly"; عاتلانه - حقمانه - لائقانه; vide also § 108 (a).

After a 'vowel,' the usual euphonic change is made, as: دانه dānāyāna دانانه, etc.

استادانه تر "in a more masterly way" seems to be an exception, as the adverb is here formed from a noun.

§ 44. Compound Adjectives.

(اسم صفت مرکب).

(a) Any noun with a particle prefixed may become an adjective, or a whole phrase may be an adjective: مرد با مال "the man possessed of property: ناچیز همت (Sa'dī) "poor-spirited"; پا در گل pā dar gil (m.c.) = دار ماندہ dar mānda: سر در هوا sar dar havā (m.c.) "awkward, thoughtless"; سرنگریبان sar bi-giribān "full of thought, anxious"; هیچ مدان "ignoramus"; کن ممکن kun-ma-kun "hesitating; also a command"; کس مترس kas ma-tars "fearing none"; کس میسر kas ma-purs "out of the way, outlandish"

چیز محال "impossibility."

= دور فزاده. In *sar-i dast* سر دست “ready at hand,” *sar-i zabān* سر زبان “on the tip of one’s tongue,” *sar* is practically a preposition.

An epithet may consist of a whole clause, as: *banda-yi ḥalqa* بندۀ حلقه گوش *bi-gūsh* (*Sa’dī*) “slave with a ring in his ear” *mulk-i dar jang girifta* (m.c.) “country taken in war”: *nağzārān* ناگزریان “a merchant whose ship has been wrecked and an heir who has associated with Kalendars—”:

ی هذرها نه فزاده بر کف دست عیبها بر گوشت زبر نعل
(*Sa’dī*).

“Oh thou that displayest thy virtues, but concealest thy defects.”

marā bi-khalvat-i مرا بخلوت کوچکی سه سوی بستۀ دوش نسوی حرم کشاده بخواست *kūchak-i si sū-yi basta-yi dar-ash bi-sū-yi ḥaram gushūda bi-khūst*—Tr. H. B. Chap. XVIII, “he called me into a private place, closed on three sides, with its door opening into the *harem*.”

Note the position of را in: *am* هرگز دعوائی نمان مشکلی را دو چار نشده ام (m.c.) “I have never encountered such a difficult law-case as this.”

(b) Compound adjectives are formed:—

(1) Of an adjective or participle prefixed to a noun:—

زشت روی of ugly face	} both elements, Persian.
شکسته دل broken-hearted	
لطیف طبع of gentle disposition	} both elements, Arabic.
ضعیف حال in wretched circumstances	
خوش آواز of pleasant voice	} mixed elements.
مخجل خلق ill-tempered	
نور خط with moustache just coming	
صاف دل pure-hearted	
سلیم دل simple-minded, rather stupid	

Remark I.—Compounds with نیکو and نیک are rare in modern colloquial. The compound نیک نام is common.

Remark II.—The adjectival member can qualify two substantives, as: *ḥāṭir-i qawī w qawī bāl w bāl ʿanī qāṭir-nām* (H. B. Chap. VI) “a muleteer stout and strong, ‘Alī Qāṭir by name’”; here قوی بāl و قوی بāl stands for قوی بāl و قوی بāl. In modern Persian the former construction is preferred.

(2) Of a Persian noun prefixed to a Persian adjective:—

دل ننگ sad, bored.
دست دراز oppressive.

¹ In modern Persian, both in writing and in speaking, لطیف الطبع and لطیف الحال, or حال لطیف and طبع لطیف.

² *Alḥān* (pl. of *lahn*) “notes”; *ilḥān* infin. “chanting.”

گرد دندان (*lit.* round-toothed) ‘one that drives hard bargains.’

ناخون دراز *vulg.*, a thief.

Vide also adjectives of resemblance, No. (25).

Remark.—The members of the compound are frequently inverted, thus : سفید ریش or ریش سفید “grey-beard, old man, etc.”

(3) Two nouns ; *vide* also (16) :—

شیر دل ¹ lion-hearted	} both elements, Persian.
پری رخسار fairy-cheeked	
ملک عنظر with the appearance of an angel.	} both Arabic.
شیطان خیال diabolical in thought	
لب لعل ruby-lipped	} Persian and Arabic.
گوهر نثار scattering pearls	
دربا موج billowy as the ocean (of a large army).	
کرم پیشه munificent	
لب ناقوت ruby-lipped	} Arabic and Persian.

Remark.—Rarely the compound consists of two Arabic broken plurals, as اشخاص معاسن آداب² “people of exquisite manners” : *vide* also (16).

(4) Of a substantive, Persian or Arabic, prefixed to a Persian verbal root :—

آتش نشان scattering fire.	} substantive Persian.
دل آزر heart-afflicting.	
جهان گیر world-conquering.	
خطا بخش fault-forgiving.	} substantive Arabic.
مجلس آرا assembly adorning.	

برپای خرابات رو من بخشای بردست پیداله گیر من رحمت کن

“Pardon these hands that ever grasp the cup,

These feet that to the tavern ever stray.”

(*O. K.* 884 *Whin.*)

This compound has often a passive, not an active, sense, as : خدا بخش *khudā bakhsh* “given of God” : رو شناس *rū shinās* “known by face, i.e. acquaintance” : دست آموز *dast-āmūz* “tamed (of wild birds, etc.)” : پای مال *pāy-māl* “trampled under foot.”

¹ In modern as well as classical Persian, *shīr* “lion” is often an adjective “brave.”

² *Maḥāsīn* معاسن pl. of حسن, “beauty, any good quality; the moustache and beard” : *ādāb* آداب pl. of *adab* ادب manners.

(5) Adjective (P. or A.) or adverb prefixed to a Persian verbal root :—

خوش خوان	sweetly-singing.	} prefix Persian.
نیک خواه	well-wishing.	
زود فهم ¹	of quick apprehension.	
پس اندیش	who thinks after the deed is done; imprudent.	
مقیر نما	mild looking, but not so in reality.	} prefix Arabic.
مظلوم نما	apparently oppressed, but in reality a tyrant.	

Some of these compounds have a passive signification, as نوآموز “in-experienced, a beginner” : کم ناب “difficult to be obtained, scarce.”

(6) Of substantive (P. or A.) and past participle :—

جهان دیده	experienced.	} substantive Persian.
جنگ آزموده	tried in battle, proved.	
معنت کشیده	one that has seen trouble.	} substantive Arabic.
حجالت زده ²	shame-stricken.	
صاحب مرده	whose owner is dead (abuse to an animal).	

In a few words the final *ه* is dropped, as زنگ : آلود “rusty” : سرآمد “foremost, perfect; also subs. froth. scum; a chief” : خدا داد “given by God.”

Compounds of Arabic nouns and past participles are rare : طالع منحوس “of ill-omened fate, unlucky.”

(7) Of substantives with prepositions, تا - به - بی - بر - زیر - etc. :—

بی دین	irreligious.
بی انصاف	unjust.
بی دل	cowardly.
بی خرد	unwise.
برقرار	lasting.
زبردست	imperious, tyrannical.
زیر دست	subordinate, oppressed.
بکار	useful.
ناکار	useless; vide (10)].
نا تنیه	(m.c.) of robust frame.
نا پول	wealthy.
نا مک	with salt; pleasant-featured; pleasant of conversation.
نا عقل	possessed of sense.

¹ From فهمیدن a Persian verb from the Arabic root فہم

² Properly خجلت *khaflat*.

- (8) Of a substantive, or a Persian verbal with the prefix هم :—

هم بستر	bed-fellow.	} Persian substantive
هم راه	fellow-traveller.	
هم عمر	of the same age.	} Arabic substantive.
هم مکتب	school-fellow.	
هم رو	travelling together.	} Persian verbal.
هم باز	playing together.	

- (9) A substantive with the prefix کم¹ as a privative:—

کم بخت	unfortunate (contemptuous).	} Persian substantive.
کم زور	weak.	
کم تجربه	inexperienced.	} Arabic substantive.
کم بضاعت	possessed of little capital.	

- (10) *Nā* تا² prefixed to adjectives, substantives, Persian verbals and past participles (compare with 12) :—

نا خوش	displeased (class.); unwell (mod.).	} adjective. Persian.
نا پاک	impure; in m.c. saucy, roguish (of a woman, in a <i>good</i> sense).	
نا پسند	not liked.	
نا بالغ	under age, immature.	
نا ملائم	rough.	} adjective, Arabic.
نا پاک رای	of impure intent.	
نا پایدار	inconstant; not durable.	} various compounds.
نا بکار	useless.	
نا برجا	out of place.	} various compounds.
نا چیز همت	of mean resolution or ambition.	
نا دان	ignorant.	} various compounds.
نا فهم	not understanding.	
نا تراشیده	rude; rough.	} various compounds.
نا ستوده	unpraised.	
نا اختصار با فائده ³	unabridged.	} various compounds.

نا کرده گناه در جهان کیست نگو

“ Was e'er man born that never went astray ? ”

O. K. 391 *Whin.*

نا مرد unmanly, coward.

نا چیز worthless.

نا امید hopeless.

1 For the negative use of کم and کم تر, vide § 121 (b).

2 In compounds usually *nā* and not *na*. Before an infinitive either تا or نه.

3 Or غیر مختصر.

In modern Persian *ā* is frequently used instead of نا; as گوشت نپخته in modern Persian is preferred to گوشت نا پخته : برنج دم نکشیده : “rice not steamed (after cooking).”

In negative compounds, when part of the compound is a verbal root, the negative should immediately precede it, as خدا ناکرده “Godless” : ناکرده خواب : “not having slept.” Sa’dī, however, has حق ناشناس for خدا ناکرده.

Remark I.—In speaking, *nā-ghāfil* is often used for غفلة *ghaflat^{an}*.

(11) The privative *ghayr-i*¹ prefixed to Arabic nouns, participles, and phrases, and Persian adjectives :—

غیر انصاف *ghayr-i insāf* contrary to justice (not unjust).

غیر تحقیق *ghayr-i tahqīq* “not verified.”

غیر حاضر absent.

غیر مشروط unconditional.

غیر مرتب out of order or proper arrangement.

غیر مستعمل not in use, obsolete.

غیر مذکوحه (fem.) unmarried (wife).

غیر آباد uncultivated, etc.

غیر اختیاری involuntary.

غیر تقسیمی not allotted.

غیر تربیت یافته uneducated, ill-bred.

غیر رسمی (m.c.) unofficial.

غیر ممکن لزراعت incapable of being cultivated

غیر ممکن الوصول irrecoverable.

(Shah’s Diary)—مرد وزن لی² غیر الهیات همه جا در دو طرف راه صف کشیده بودند
“men and women without number were everywhere drawn up in lines on both sides of the way.”

Remark.—In غیر متبوضه “not taken possession of, unappropriated” and غیر عقوله “immovable (property),” the participle is feminine to agree with a broken plural understood, viz. : ملک. In غیر علفونه, it is not clear why the feminine is used.

¹ In Persia, but not in India, the *izāfat* always follows غیر the use of غیر is rare in modern Persian. In Arabic غیر is a substantive, and when privative is followed by the genitive, as: غیر خالص “impure.” Possibly the *izāfat* of the غیر in Persian is a corruption of the *z* of the Ar. nom. case.

² In Persian often incorrectly written and pronounced لا *alā*.

• Sometimes the participle has the *ي* added to it, as: غير موروثي “not inherited.”

(12) Of a Persian or Arabic substantive or adjective prefixed by the Arabic لا “no, not”; [compare with (10)]:—

لا وارث belonging to no one.

لا ثاني unique.

لا چار } helpless, without remedy (چاره).

Remark.—*Lā-ubālī* لا بالي, adj., “careless,” is really an Arabic verb “I do not care.” from *مبالاه* (root *تلو*), *vide* (15).

(13) Arabic substantives prefixed by the privatives, *عدم*, adj., “void of” and *معدوم*, past part. “non-existent”—

عدم الوجود non-existing.

معدوم الأثر (m.c.) lost to ken, disappeared (of a thief).

موجود الاسم معدوم الجسم “known by name but non-existent, i.e. fabulous” (as the *Simurgh*).

Remark.—The substantive *عدم* is used for forming substantives, as: *لونا عدم*, Ar., and *عدم ونا*, Per., “want of fidelity.”

(14) Compound Arabic adjectives, compounded of an adjective or a participle and a substantive in the genitive case¹:—

جليل القدر (m.c.) of noble dignity.

موجود الاسم known by name only.

(15) Arabic phrases,² as *مشار إليه* “mentioned above”; *موصى إليه* “mentioned, hinted at”; *ما لا كلام* “beyond expression”; *لا يموت* “immortal” (lit. “he will not die”); *لم يزرع* “uncultivated” (lit. it was not sown); *لن أراى* “boasting” lit. “you will not see me”; *ن لك* “possessions,” subs. (lit. what he possesses); *لا ينقطع* “unceasingly, adv.”; *كمانى السابق* adv., “as formerly”; *مست لا يعقل* *mast-i lā ya‘qil* “dead drunk [lit. drunk (and) he knows nothing”].

Remark.—When the phrase contains an Arabic verb, such as in *Allāh ta‘ālā* الله تعالى “God, may He be exalted,” the Persians, if the first word is

¹ The final short vowel of the genitive is omitted.

² Many of these are substantives as well as adjectives, *vide* § 11 (a).

³ In m.c. *mawṣi ilayh* موصى إليه. *Mushar ilayh* مشار إليه can be used alone, but *mawṣi ilayh* موصى إليه must qualify a noun.

⁴ *I am* in Arabic gives to the Aorist a preterite sense

Persian, frequently but incorrectly insert an *iẓāfat*, as: *Khudāwand-i ta'ālā* خداوندِ تعالیٰ; *mast-i lā ya'qil* مست لا عقل.

(16) Adjectives of resemblance are formed by affixing to nouns certain words, chiefly substantives, *vide* (3):—

فرشته صفت like an angel, angelic.

پری کردار^۱ acting like a fairy.

زورق مثال shaped like a boat.

ملک اشتباه^۲ (old) like the sky.

حوری^۳ نظیر like a houri.

قمر طلعت with a face like the moon; beautiful.

Mānand مانند, adj., “like”, is derived from ماندن; and, affixed to a substantive, forms an adjective, as: *daryā-mānand* دریا مانند “like the sea” (gen. to signify quantity).

Rarely, a broken plural is used, as: *ḥaẓā'ir-i falak-naẓīr* حظائر فلک نظائر “enclosures high and inaccessible as the heavens”: *ḥalak naẓīra* (or—*naẓīr*) would also be correct.

(17) In a few compounds, a numeral is prefixed to a noun:—

چار چشم very alert.

چار گوشه four-cornered; square, oblong.

چار ساله four-year-old; *vide* § 98 (b) (4).

Remark.—Adverbs and substantives are also so formed, as: *چار نعل رفتن* “to go at full gallop”: *چار زانو بستن* “to sit tailor-fashion”: *چار سو* “a market-place.”

(c) The following words, chiefly Arabic, are frequently attached to substantives and adjectives to form compound adjectives:—

(1) *معمور پذیر* (m.c.) “possible”: *حصول پذیر* “receiving,” as: *پذیر** “can be mended” (prop. of buildings).

(2) *پناه* *panāh* “asylum, refuge, shelter”, as: *مغفرت پناه* “asylum of pardon” (an epithet for kings, governors or *mujtahids*); *جهان پناه* (for kings).

(3) *مآب* *ma-āb* lit. “place of return”: *فرنگی مآب* (mod.) “Europeanized.”

(4) *شعار* *shī-ār*, lit. “outer garment; anything that envelops the body”: *معدلت شعار* “clothed with justice.”

^۱ *Kirdār* کردن from *kardan* کردن, when one would expect *ka'dār* کردار.

^۲ In mod. Pers. *ishvāb* اشتباه means “doubt, error.”

^۳ *Hūrī* حوری Pers. *Hūr* حور, Ar. is pl. of *حور* أ, fem. of *حور* ح. In Persian *حوریه* *hūrīyya* is used as a singular: though Ar. pl. in form, this word is not used in Arabic.

^۴ From *pazīruftan* پذیرفتن or *pizrutān* پذیردتن “to receive.”

^۵ From *مآب* — *مآب* “to return”

- (5) *aṣḥar* “trace, sign” : مهابت اثر : “inspiring awe, majestic.”
 مودت آثار : اثر : *āṣār*, pl. of “friendly” (of people).
 (6) صاحب عزت = عزت نشان : *nishān* “sign, mark”
 (7) کفر آسلوب = کفر آسلوب : *uslūb* “arrangement, manner” : خوش اسلوب
 “well-shaped” (of things).
 (8) دوزخ قرار : *qarār* “dwelling, fixed abode” : “dwelling in Hell.”
 (9) خبانت مشعرون : *mashḥūn* “filled” : “wicked.”
 (10) 1 ماصير *maṣīr* (rare in mod. Pers.) “place of returning, going” :
 شقارت مصير “unfortunate.”
 (11) عزت مدار : *madār* “centre, pivot” ; “centre of respect.”
 (12) جنت مکان : *makān* “place” : “dwelling in Paradise (of Muslims only).”
 (13) جنت نصيب : *naṣīb* “portion, fate” : “having received the award of Paradise.”
 (14) جفا کار = جفا پیشه : *pīshā* “trade” : “tyrannous.”
 (15) قرین *qarīn* adj. “joined, contiguous” and مقرون *maqrūn* past. part.
 “joined, contiguous” : عزت قرین = حشمت حشمت قرین :
 با سعادت = سعادت مقرون ; دولت مقرون
 Note also the following *qarīn-i maṣlaḥat* “advisable” :
 مقرون بصحت “healthful, etc., etc.”

(16) The verbal adjective in *aliḥ* is very rare in compounds: جادو کُنا *jādū-kunā* (obs.) ‘‘practising-magic’’: يَدَابُن پَوِيا (old) ‘‘wandering in the desert.’’

§ 45. Intensive Adjectives.

(a) (1) An intensive adjective is formed by adding to the simple adjective a final *alif*,² called *alif-i kaṣrat* الف كثره, or *alif-i mubālaḡa* الف مضاعفه, or *alif-i ta'ajjub* الف تعجب, as: *Khushā bi-hāl-i ṣulḥ-kunandagān* خوشحال صلح خوشتا بحال صلح کنندگان 'Blessed are the peace-makers.'

This intensive *alif*, which is probably the vocative *alij* and is of rare occurrence, except after the adjectives *بد - خورش* and *بس* usually precedes the noun it qualifies; but 'vide' *basā* Adverbs of Quantity (l) 3.

(2) In old Persian, the substantive so qualified has often a final *alif* as well, as: *khushā Shīrāzā* “oh delightful is Shiraz! ”: بد درویشا کورن نو فیکرن : سائی-(Sa‘di).

(b) (1) The adjective may be intensified by adding an adverb or adjective.

¹ From صَارَ — بَصِيرٌ.

² There are several final *alifs*, as: —الف زائد، —دب، —نحسين كلام، —دا، vide p. 12.

tive, as: *خیلی خوشگل* (m.c.) “very pretty”; *بهر خور*: “very bad”; *بهر خور*: “a great eater, glutton”; *پری عقل*: “a perfect fool”; *very unpalatable*: “یک سهل” (class.) “quite easy”; *شد*: *ū sakht shād* (m.c.) “he became very delighted”; *ورطهای هول*: “نگیز بچشم من در نهایت”; *وحشت و دهشت میدمود*: “the precipices appeared in my eyes extremely terrifying”; *vide* § 45: *خر با شد* (m.c.) “an accentuated ass, an ass and an ass again.”

خوش مبتلا شدم به بلاهای یکسی ای وای یکسی من و وای یکسی

For *bas. az baz*, etc.. *vide* Adverbs of Quantity (l) (3).

(2) It may be intensified by the *ی* of unity, as: *این گل خوش رنگی دارد*: “this is a very beautiful flower” = *in gul chi rang-i khūb-i dārad* “what a very fine colour this flower has.”

(c) (1) Repetition² may give a continuative or intensive signification, as: *پاک و پاکیزه* *pāk u pākizā* “very clean”; *دور و دراز* *dūr u darāz* “very far away”; *رفت و شست* *rufta shusta* “tidied and cleaned (lit. swept and washed).”

(2) Sometimes the meaningless appositive gives this meaning, *vide* § 140 (a) and Remark.

(3) The repeated adjective may be in the plural, as: *mast-i mastān* “dead drunk”; *فقیرو فقیران* *faqīr-i faqīrān*. or *فقیرو فقیران* *faqīr-u fuqarā* “a pauper of paupers, very very poor.”

In the title *خانخانان* modern Persians and Indians insert the *izāfat*. Mons. Raymond, the translator of the “*Seir Mutaqherin*,” who knew at least one Indian holder of the title, used the *izāfat*.

In Turkish, *Mir Mirān* *میر میران* is a title equivalent to *Amīr* “*Umarā*” *امیر الامرا*.

(d) For *sar mast, sar sabz*, etc., *vide* § 117 (j) (4) Remark.

(e) (1) The prefixes *شاه* - *خز* - *دبو* to a substantive form an *ism-i mukabbar* (اسم مکبر), giving the idea of size or fineness, etc., as: *shāh-rāh* “main-road”; *شاه کاسه*: “a big cup or pot”; *شاه پر*: “flight-feather (of wing)”; *شاه نوت*: “a large variety of mulberry”; *شاه داور*, *شاه سوز*, etc.

Khar-magas *خر مگس*: “horse-fly”; *خرچنگ*: “crab”; *خرگله*: “large tent, pavilion”; *خرسنگ*: “a large stone”; *خرپشه*: “a species of large mosquito”; *خرپه*, *خرخیار*, *خربوزه*.

¹ The comparative and superlative can also be so intensified, as: *خیلی خوشگل تر*: “much prettier.”

² *Vide* Repetition of words § 140.

³ He however writes *Rāy-Rāyan* (an Indian title).

⁴ *Khar* *خر* in Pahlavi means “big, ugly.”

* *Dīv-savār* دیوسوار “bold horse-man” دیو گندم “a large kind of wheat”: دیو کلوخ “large clod”: دیو باد “whirlwind, frenzy”: دیو جان “brave, hard-hearted.”

(2) In the following compounds, خر signifies “ass” and not “large”: *khar-ās* خر آس “ass-mill”: خر پُشنه “hog-backed, a tomb”: خر دماغ “asinine”: خر مست “stupidly drunk”: خر نفس vulg. “having an ass-like or very large penis.”

(3) Whether خر گوش means “big-eared” or “ass-eared” is a disputed point.

§ 46. Degrees of Comparison and Comparative Clauses.

(درجات صفات)

(a) (1) The Persian comparative is formed by adding تر to the positive, as: *pur jam'īyyat-tar* پُر جمعیت تر (m.c.) “more populous”: *Sa'dī* سعادت تر, in Mod. Pers. “more honoured”: لذت تر (*Sa'dī*), in Mod. Pers. “more delicious.”

(2) The superlative, which is not much used in Modern Persian [*vide* (r) (3)], is formed by adding *tarīn* ترین to the positive, sometimes contracted to *-īn*, *vide* (b) (6).

(3) The comparative can be used in the plural, as: بزرگ ترهای ما (m.c.) “those greater than us.”

(4) The superlative has no plural.

Remark.—Note that the comparatives of the past participles اسوده تر “more comfortable”; فهمیده تر “more intelligent”; فقاده تر “more humble” are in common use: but not اسوده تر, جهاندیده تر, تعلیم یافته تر, which are not in use.

(b) (1) Arabic adjectives, in Arabic, form both the comparative and superlative on the measure أَفْعَل for the masculine, and أَفْعَلَى for the superlative¹ feminine, as: *kabīr* كبير “great.” comparative and superlative masc., and *kubīq* كبرى fem.

When comparative, the elative is followed by من “than,” when superlative by the genitive

(2) The Arabic elative (so called because it includes both comparative and superlative), when it is a comparative makes no change in Arabic for gender or number. The Arabic elative is used in Persian.²

(3) Note the superlatives in: *dar vaqt-i aḥsan* در وقت حسن “in the most

¹ The Arabic comparative has no feminine nor plural

² Both as a comparative and a superlative.

propitious time": در سعد زمانی *dar as'ad zamān-i* "in a very fortunate time": *as'ad-i zamān* سعد زمان "the most fortunate of the age."

(4) Sometimes a cognate Arabic noun follows an Arabic superlative:—

نی نی بگونه عیالها مرا شاد که طیب طیبانم¹ (Tr. H. B., Chap. XXI) "no, no, such an honour is fit for me who am the most skilled of physicians": اشعر شعرا ایم (Tr. H. B., Chap. VII) "I am the most poetical of poets."

(5) Generally speaking, Arabic adjectives in Persian form their degrees of comparison in the Persian manner: فاضل تر — فاضل ترین.

(6) The affix ترین *tarīn* is sometimes contracted to *īn*, as: بهترین "the best": کمترین or کمترین "the least": مهترین or² مهترین "the greatest": برترین or برترین "the highest": these words are classical or poetical only.

(c) A double comparative is sometimes formed by adding the Persian affixes to the Arabic elative: پرسید از عبادتها کدام افضل تر است (*Sa'dī*) "he asked what is the best kind of worship": افضل ترین (m.c.) "the most excellent": *nasl u tabār-i īshān mungatī kardan aulā-tar³ ast*—(*Sa'dī*) "it is better to destroy their stock, and root it out."

(d) *Than* with the comparative is expressed by:—

(1) The preposition از, as: از این راست تر سخن در عمر خود نگفتم (*Sa'dī*) "you have never in your life spoken a truer word *than* this": از این چه بهتر: *az īn chi bihtar* (m.c.) = از این چه اولی تر: *az īn chi aulā-tar⁴ m.c.* "what better *than* this?"

Remark.—Note the signification of از "one of—" in the following:—

دیده شد که از عظمه رجال است [Tr. H. B., Chap. VII] "it became known to me that he was a man of the greatest consequence": *marā az guzīdagān-i shu'arā⁵ sākht* (Tr. H. B., Chap. VII) "he made me one of the chiefest of poets": *vide* (e) (4).

(2) *Nisbat* نسبت, or *bi-nisbat* به نسبت "in comparison with," as: *nisbat bi-dīgarān* (or *nisbat-i dīgarān*) *ū bihtar-ast* (m.c.) نسبت بدیگران (or نسبت دیگران) "in comparison with the rest he is good": *bi-nisbat-i ū bihtar ast* (class.) "she is better *than* he"; *vide* (w) (6).

(3) In classical Persian, که is sometimes substituted for از: گفت عزولي: (*Sa'dī*) "he said, 'dismissal from office is better *than* employ-

¹ The plural أطباء could be substituted for the Pers. pl. طیبان, here.

² *Mihtar*, the comparative, also means, "prince, lord," and is the title of the ruler of Chitral. In India a sweeper is by a euphemism styled *Mih-tar*, just as a tailor, etc., is called *Khalīfa*, and a water-carrier *Jama'dār*. In Afghanistan and Persia *mihtar* means "a groom."

³ اولی *aulq* "more or most deserving" is an elative without a positive, and must not be confused with اولی *ūlq* the feminine of اول "first." *Aulq ān kī dīgar gut u qū, na-kunīm* (m.c.) "it's best for us to hold our tongue."

⁴ Plural of عظیم, elative of عظیم.

ment' ”: مردم آزارى *murdan-at bih ki mardum-āzārī* (Sa'dī) “thy death is better than thy afflicting of mankind” :

— راست خواهی هزار چشم چنان کور بهتر که آفتاب سید-^۴ (Sa'dī).

“If thou desirest the truth, then it were better that a thousand eyes should be blind (like the bat¹) than that the sun should be darkened.”

For the use of the positive for the comparative, *vide* (i).

(4) Occasionally the comparative is followed by an *izāfat*, as: *bihtar-i bihtarīn guzīn-i hama* بهتر بنون گزین همه (*Nām-i Haqq of Shāh Sharafu'd-Dīn, Bukhārī*—the Prophet) “better than the best and chosen of all” : = *az bihtarīn bihtar*, *vide* (n) (4).

(e) (1) The superlative, Persian or Arabic, is followed by the genitive, and generally by the plural:—مکرمین نذگان (Sa'dī) “I will not grant the rule over this country except to the meanest of the slaves” : شرف نبیاء “the most illustrious of the prophets” : *جَلَّ کائنات* (Sa'dī) “the most noble of created things” : *اَزَل موجودات* (Sa'dī) “the meanest of existing things.”

In احسن الاشکال “the best of shapes, the best shape” and like constructions, the second noun is in the Arabic genitive plural.

In احسن خلقت *aḥsan-i khilqat*² “the best of creation,” the singular is correct.

For the superlative followed by همه *hama* and for its substitution for a comparative, *vide* (l).

(2) When the superlative qualifies a noun absolutely, it is treated as an ordinary adjective, as: رکن عظم “the greatest support” : صدر اعظم “the Prime Minister” : *ū bihtarīn mard ast*, or *mard-i bihtarīn ast* مرد بهترین مرد است “he is the best man.”

سهمگین آبی که مرغ آبی دروایم نبود

— کمترین - موج آسینا سنگ از کنارش در رید (Sa'dī).

“Such a terrible water that the water-bird was not safe in it,

Its least wave would sweep a mill-stone from its shore.”

In old poetry and prose it is sometimes merely intensive:—

نگونم گواهی توین گوهری سپردم بذامی توین شوهری

“I will not say I have given a most noble pearl (lady) to a most renowned husband.”³

(3) Such sentences as “go to the nearest village” may be rendered, هردهی که نزدیک تر باشد (class.); but more usual آنجا برو (m.c.).

¹ *Mūsh-i kūr* موش کور is “the bat” and not the “mole”

² But *khilqat-i aḥsan* خلقت احسن “the best creation.”

³ This construction is not used in this sense in Modern Persian.

“This is the largest house in Kirman” may be rendered in five ways:—

(i) *Buzurg-tar ‘imārat-i ki dar Kirmān ast īn ast* بزرگتر عمارتی که در کرمان است این است است نیست.

(ii) *Buzurgtarīn-i makānāt-i ki dar Kirmān ast īn ast* بزرگترین مکانانی که در کرمان است این است است نیست.

(iii) *Buzurgtarīn makān-i ki*—بزرگترین مکانیکه.

(iv) *Makān-i buzurgtarīn-i ki*—مکان بزرگترینی که.

(v) *Īn makān-i buzurgtarīn-i Kirmān ast* این مکان بزرگترین کرمان است.

(4) “One of the most—” is expressed by یکی از : *Rustam yak-i az dilāvar-tarīn-i Irānīyīn būd* رستم یکی از دلاورترین ایرانیان بود *vide (d) (1) Remark.*

(f) The comparative can be strengthened by prefixing the adverbs خیلی بسیار and خیلی, etc. : *vide Intensive Adjectives, § 45 (b) (1)* : علمی بسیار علی : “this is much more fitting” (m.c.) : بسیار نسب است : “this is much better.” *īn khayī bihtar ast* (m.c.) : این خیلی بهتر است : “this is much better.”

(g) The comparative can stand alone, as : همین و بزرگتر است : همین نسب است : (m.c.) “this is better, this is the better course : *aulq ān ast ki* (m.c.) = همان بهتر است که *hamān bihtar ast ki* “the better course is—.”

(h) The Persian comparative and superlative of کامل “perfect” (a superlative in itself) are vulgar or poetical, and correspond to the incorrect English expressions “more perfect, most complete, more unique, etc.” The Persians also say *farīd-tar*, but not *yaktā-tar*.

(i) (1) The positives کم - کم - کم - and کم are sometimes used for the comparative: در شهر از برای تو مناصحی سازیم که فرغت عبادت از این به عیسی شود : (Sa’dī) “we [the king] will make ready accommodation for you in the city, so that leisure for worship better than this may be obtained by you” : *īn bih az ān ast* (m.c.) این به از آن است : “this is better than that” : *andak-i jamāl bih az bisyārī-yi māl* (Sa’dī) “a little beauty is better than much wealth” : *bāzū-yi bakht bih ki bāzū-yi sakht* (Sa’dī). *Vide also (d) (3).*

(2) *Bih* به is also a comparative or optative in poetry :—

لشکر بد عهد بپراگنده به رخنه گر ملک سرافکنده به

“A traitorous army, let it be disbanded,

One that seeks the ruin of his country, let his head be cut off.”

(3) The positive can also be used in such sentences as, “come nearer,” *nazdik* (or *nazdik-tar*) *biyā*.

(4) *Ziyād* زیاد is a positive, and *ziyāda* زیاده is a comparative for زیاد تر.

¹ *Muyassar* میسر properly means “facilitated.”

² Here *bispyārī* might be either an adjective with the ی of unity, or a noun; but for the sake of euphony (number of syllables) Persians make it a noun and say *bispyārī-yi māl*.

³ In Modern Persian *sar afganda* سرافکنده means “ashamed.”

ziyād-tar: زیاده or زیاد تر “give me more,” *nutq-i ziyād-i* نطق زیادی (m.c.) “a long speech”; but زیاده از حد جمعیت “an excessive concourse of people.” *Ziyād az ḥadd* زیاد از حد is a modern vulgarism for *ziyāda* (or *ziyād-tar*) از حد زیاد (or زیادتر) ¹.

(5) *Afzūn* افزون and *bīsh* بیش “more” are practically comparatives. *Pish* پیش “before (of time),” has also a comparative sense. However *یش تر* and *یش تر - افزون تر* are also used.

(6) The comparative “more” can also be expressed by the words *alāva bar*; علاوه بر, *dīgar az*, دیگر از, *mutajāviz az*, متجاوز از, *man yak ḥarf-i dīgar na-dāram ki bi-gūyam* (m.c.) “I have not a single word more to say.”

(j) An English adjective qualified by “too” is expressed by the positive (as in Urdu):—“This tea is too weak” این چای سبک (or کم رنگ) است (m.c.): *in chāy subak* (or *kam-rang*) *ast* (m.c.): “this tea is too strong.”

(k) In m.c., the adverb *bāz* باز is used in the sense of “better,” as: *in qālī-hā khaylī bad ast, bāz in yak-i* (m.c.) این قالیها خیلی بد است باز این یکی “these carpets are bad—but this one is somewhat better (but still not good).”

(l) When a comparison is drawn between a person or thing and the rest of the class, either the comparative or the superlative may be used, as follows: “They say the ass is the meanest of animals” گویند که خر از همه ¹ *gūyand ki khar az hama-yi jānvarhā past-tar ast* (m.c.). This could also be rendered by: *گویند که پست ترین جانور خراست* or *گویند که خجراست*. *خجراست* پست ترین همه جانورها است.

(m) The following is a vulgarism: — یکی بزرگ - یکی کوچک - یکی *si dukhtar dāsh*t, *yak-i buzur*g, *yak-i kūch*ak, *yak-i kūch*ak-*i kūch*ah-*tar*.—Prof. S. T. “he had three daughters, one big, one little, one smaller than the little one.” The third term should be *az hama kūch*ak-*tar* کوچکترین همه, or *kūch*ak-*tar*-*i hama* همه کوچکتر.

(n) The superlative can also be expressed as follows:—

(1) *Har chi tamām-tar* هر چه تمامتر “as complete as possible” یا ندانست: *Har چه تمام تر بیرون آمدم* (m.c.) “I came out with feelings of the greatest regret in my mind.”

(2) —*ki az ān buzur*g-*tar* (or *kamtar*, etc., etc.) *nīst* (or *namī-shavad*): (m.c.) اینجا دانه الماسی پیدا شده است که در عالم از آن بزرگ تر نیست “a diamond has been found here, the largest in the world (lit. as large as any in the world)” ² *خطاب* راج که در ملک دکن بالاتر از این خطاب نمی باشد عزایت فرمودند: *khīṭāb-i Rām*rāj, *ki dar mulk-i Dakan bālā-tar az in khīṭāb namībāshad* ‘ināyat farmūdand.—(Iq. Nāma-yi Jah., p. 244, Bib. Ind. Ed. of As. Soc.

¹ Adjectives ending in ت are sometimes incorrectly written as پستتر, etc.

Batar is classically and colloquially used for *دتر*.

² No *izāfat*.

رد عینتود (*Vazīr-i Lankurān*, stage direction). “Taymur Aghā crosses at back on the further side of the door”: “قدري ابن طرف تر”: “a little more this way”: “راحت تر”: “more comfortable”: “قدري آن طرف تر”: “a little more that way”: “he is more of a lion (braver) than a lion”: *dushman-tarīn-i dushmanān* (m.c.) “the most inimical of one’s enemies”: *dūst-tarīn-i dūstān* (m.c.) “the most friendlike of all one’s friends.”

(p) To compounds of an adjective and substantive, the comparative suffix may sometimes optionally be added, either to the end of the whole compound or to its first member, as:—حاتم طائي¹ را گفتند از خود بزرگ تر همت در جهان دند: (*Sa’dī*) “they asked Hātīm-i Tā’i if he had ever seen anyone with a more generous nature than himself.” In this example *buzurg himmat-tar* بزرگ همت تر could be substituted for *buzurg-tar himmat* بزرگ تر همت, and this latter reading, more pleasing to the modern Persian ear, occurs in some editions of the Gulistan.

It is more usual to add the suffix at the end of the compound.

Remark.—The superlative is *buzurg-tarīn himmat* بزرگترین همت (and not *buzurg himmat-tarīn* بزرگ همت ترین): but *ālī-himmat-tarīn* عالی همت ترین is correct.

(q) (1) The comparative sometimes gives the meaning of the superlative:—*(Sa’dī)* “the greatest regret on the Day of Resurrection will be this, that—” (lit. a regret greater than others: *هنر بزرگ* “in the sight of enmity excellence is the greatest blemish”: *(Sa’dī)* “which of these is the best?”: *(Sa’dī)* “the biggest and strongest horse in the stable”: *buzurg-tar mard-i dar shahr kas-i hast ki* بزرگتر مردی در شهر کسی هست که: (m.c.) “the greatest man in the city is that man who—.”

In all these examples there is an ellipsis of *az hama* از همه, or *az dīgarān* از دیگران. Note the *ی* of unity.

(2) *Buzurg-tar az buzurgtarīn* بزرگتر از بزرگترین “higher than the highest”: *vide* (d) (4).

(3) As already stated in (a) (2) the superlative is rarely used in modern Persian. In compound adjectives, the comparative with *az hama* از همه is usually substituted as: *(m.c.)* “this nightingale has the best note of all.”

¹ *Hātīm* is in Persian usually *Hātām*. In India the *izā at* is omitted after *Hātīm*, as

Hātīm Tā’i حاتم طائي.

² Or *ayb-i ‘st* عیبیست.

³ Or *kudām yak bih-tar* (not *bihtarīn*) است.

⁴ Or *bزرگ و قوي تر* *vide* (r).

(r) The phrase "and what was stranger still, etc." is rendered: *عجربتر آنکه* (mod.), and *عجربتر است* (class.).

(s) The progressive double positive in English is rendered as follows:—"He got worse and worse" *روز بروز بدتر است* (m.c.), or more correctly *هر روز بدتر میشود*.

(t) (1) If two or more comparatives or superlatives occur together, the suffixes can be added to each, or to the last only; in the latter case the clause may sometimes be ambiguous:—*او از آفتاب و مهتاب هم سابق تر است و نیز از آنها* (m.c.) "he (the king of the gods) is more ancient even than the sun and the moon, and is more lasting and enduring than they." *Īn khāna buzurg va vasi'-tar ast* "this house is large and more spacious" or "this house is larger and more spacious": *این خانه بزرگ و وسیع تر است* (m.c.) "this is the largest and most spacious of all the houses," is open to the same criticism.

Note that in *این دیو بزرگ و سابق تر است* (m.c.), *dīgar* should be omitted.

(2) In the case of superlatives, the first may take the comparative instead of the superlative suffix, as: *در تمام سابقه کرمان یکی از معتبر تر و پُر جمعیت ترین* (m.c.) "formerly Kirman was one of the most important and most populated cities of Persia:" in this example *معتبر ترین*, or *معتبر تر*, could be substituted, but in all three cases the adjective is regarded as a superlative.

(u) Locutions like "the quicker the better" are rendered as follows: "the farther you go, the deeper the water becomes" *هر چه دورتر بروی آب زیاد تر است* (m.c.): "the nearer we approached the shore the rougher the sea became" (m.c.): *هر قدر که نearer نزدیک تر می آمدیم آن قدر زور دریا میشد بیشتر* (m.c.): *zīrā har ki nazdīk-tar ast parīshān-tar ast* (m.c.) "because the nearer one² is the more is one² distracted."

(v) Comparisons between clauses are illustrated in the following examples:—

(1) *(Sa'dī)* پادشاهان نصیحت خردمندان محتاج ترند که خردمندان بقرب پادشاهان "kings are more in need of the advice of wise men, than wise men of association with kings": *(Sa'dī)* ادای چنین خدمتی در غیبت³ و لنگر است که در حضور "the performance of such a service is better in their absence than in their presence": *(Sa'dī)* ای یاران! من از این بدرقه شما بدشناکترم که ز دزدان "O friends! I'm more afraid of this escort⁴ of yours than I am of the robbers":

¹ *آن قدر در خطر تر می افتادیم* — is a construction to be avoided though occasionally heard in m.c.

² Note that *هر که* "whoever" takes the place of the indefinite pronoun "one."

³ *Ghaybat* غیبت absence, but *ghibat* غیبت "back-biting."

⁴ In Mod. Pers., *بدرقه کردن* means speeding a friend on a journey by accompanying him a mile or so on his journey = *مشاحبت کردن*.

In this example *ke* may be translated "such as", or it may be considered merely as the 'connective' of a relative sentence.

(*Sa'di*) — اگر من تر خدای تعالی چنین ترسیدم که تو ز سلطان از جمله صدیقان بودی
 "had I but feared God as you do the king I would have been one of the Faithful Witnesses."¹

(6) "Compared to"; *vide* also (*d*) (2):— گفتم سخاوت سلطان محمود نسبت— (*Tr. H. B., Chap. VII*) "I said, 'compared to the generosity of *our* king the generosity of Sultān Maḥmūd is as a drop to the ocean.'"

(*w*) "How much the more," and "how much the less":—

(1) "If Arabs die of eating dates, how much the more must Englishmen,"
 اگر عربها ز خوردن خرما بمیرند البته صد مرتبه بیشتر فرگیها ² or] بچندین ³ مرتبه
 (m.c.).

(2) "If you fear your Mulla like this, how much the more ought you to fear God"
 اگر تو این قدر از ملا میترسی چه قدر باید از خدا ترسی *or tu ki az Mullā mī-tarsī bāyad az tarīq-i awlā az Khudā bi-tarsī.*

(3) "—then how much the more with regard to me who am seated in chief seat of—"
 فکیف ⁴ مرا که در صدر محروقت نشسته‌ام

(4) "If coffee intoxicates you how much the more must opium do so"
 اگر قهوه ⁵ منم را مکر می آورد تر باک ⁶ معرکه خواهد کرد *or* چه قدر بیشتر ⁷ تر می کند ؟

(5) "If Persians can't pronounce the letter 'ayn, how much less can Englishmen"
 اگر ایرانی عین را تلفظ نمی تواند بکند فرنگی بطریق اولی ⁸ نمیتواند

(6) "If opium will not intoxicate you then how much the less will coffee"
 اگر تر باک ⁹ تر نیست نمی کند قهوه که هیچ ¹⁰ تر نخواهد داشت
 (m.c.), *or agar tiryāk turā mast na-kunad (or namī-kunad) qahwa bi-tarīq-i awlā mast namī-kunad.*

(7) "It has been said that there is no reliance on the friendship of friends, how much the less then on the flattery of enemies"
 و گفته اند بر دوستی
 (Sa'di). *In m.c.* this would be
 تا چه رسد بتملق دشمنان

(8) "If Rustam could not kill the father how much the less could he kill the son"
 اگر رستم نتوانست پدر را بکشد چه رسد که پسر را بکشد (m.c.).

¹ There are four grades in Paradise; the first for the *انبیاء*; the second for the *صدیقین*; the third for the *شهداء*; and the fourth for the *صالحین*.

² Or *bi-chand* چند

³ *Fa-kayf* is only exceptionally used in Persian.

⁴ *Tiryāq-i Pārāi* "the bezoar stone" (also called *pūd-zahr* *پاد زهر*, from *pād* *پاد*: "protection" and *zahr* *زهر* "poison"), a stone found in the stomach of certain ruminants. *Tiryāq-i fārīq* is the best kind of antidote, or "discriminator" between health and disease. In Mod. Pers. "opium" is generally *تر باک* and antidote *تر باق*.

⁵ *Awlā* *اولی* "worthier, better" Ar. relative of *ولی*; not to be confused with *ولی* *ولی* the fem. of *اول*.

(9) "I was unable to move it even; how much the less could it be transported to the sea" آن را جنبانیدن¹ نتوانستم چه جای آن که بدو را رسانیده میشتد (Afghan).

In Mod. Pers. this sentence could be, آنرا نتوانستم حرکت بدم چه جای آنکه *ān rā na-tavānistam ḥarakat bi-diham chi jā-yi ān ki bi-daryā bi-rasānam* (or *rasānīda shavad*)?

روز دیگر ده بیست آن که هشناد مثقال باشد خورنیدند - لبش ببستم رنگین (10) نگشت تابانده چه رسد و مردن خود چه صورت دارد ؟ (Iq. Nāma-yi Jah., Bid. Ind., As. Soc. Beng., p. ۲۴۳).

(11) In Indian and Afghan writings, کجا ماده is sometimes used for 'how much the less.'

"He doesn't smoke, much less drink." (Indian).
کجا شراب حقّ تک نہیں پینا This is perhaps a translation of the Urdu

¹ In m.c. *jumbānīdan* جنبانیدن is a word to be avoided; it signifies a kind of posturing in dancing and also *gādan* گادن.

CHAPTER VI.

THE NUMERALS *ism-i 'adad* (اسم عدد).

(a) The numerals, *ism-i 'adad*, are divided into cardinal numbers (اسم عدد) or *ism-i 'adad* (اسم عدد مطلق) and ordinal numbers (اسم عدد صفاتی) or *ism-i 'adad* (اسم عدد مطلق) and ordinal numbers (اسم عدد صفاتی).

The thing numbered is called *معدود* "numbered."

The cardinals consist of *āhād* (אחד) "units"; *asharāt* (عَشْرَات) "tens"; *mi'āt* (مِائَات) "hundreds"; *ulūj* (أَلُوف) "thousands."

§ 47. Cardinal Numbers (اعداد *a'dād*).

صفر .. <i>ṣifr</i> ¹	..	۰	0 br. pl. صفار <i>aṣṣifr</i> .
یک .. <i>yak</i> ²	..	۱	1
دو .. <i>du</i>	..	۲	2
سه .. <i>si</i>	..	۳	3
چهار .. <i>chahār</i>	..	۴	4 also چار <i>chār</i> .
پنج or پنج .. <i>panj</i>	..	۵	5
شش .. <i>shash</i>	..	۶	6 classically <i>shash</i> , vulg. <i>shish</i> .
هفت .. <i>haft</i>	..	۷	7 vulg. <i>haf</i> .
هشت .. <i>hasht</i>	..	۸	8 „ <i>hash</i> .
نه .. <i>nuh</i>	..	۹	9
ده .. <i>dah</i>	..	۱۰	10
یازده or یازده .. <i>yāzdah</i> (or <i>yānzdah</i>)	..	۱۱	11
دوازده or دوازده .. <i>davāzda</i> (or <i>davānzdah</i>)	..	۱۲	12 ³
سیزده or سیزده .. <i>sīzdah</i> (or <i>sīnzdah</i>)	..	۱۳	13
چهارده .. <i>chahārdah</i>	..	۱۴	14 vulg. <i>chārdah</i> .
پانزده .. <i>pānzdah</i>	..	۱۵	15 in m.c. usually <i>pūnzdah</i> .
شانزده .. <i>shānzdah</i>	..	۱۶	16 in m.c. usually <i>shūnzdah</i> .

¹ *Ṣifr* in Arabic is not a numeral as it represents naught, and not a number.

² For *ی*, obsolete. The article is added to *yak* (*yak-i* "a certain one") but to no other of the cardinals. In *yak-hazāri* "a *krān*," *hazār* is a noun.

³ In the *Shahnama* *dah u du* occurs for "twelve."

⁴ *Thirteen* is an unlucky number amongst Muslims and Zardushtis, as amongst Christians, though for a different reason. The Muslims believe that the twelfth Imam is alive, but concealed, and that the thirteenth will be a false one. Hence the Persians generally avoid saying *sīzdah*: instead they say *هیچ* *hīch* "nothing," or *زیاده* *ziyāda* "more." The Zardushtis consider the fifth, thirteenth and seventeenth of every month unlucky.

هفتده ^۱ OR هفتده	..	haftdah (or haft-dah)	..	۱۷	17	havdah or hivdah	} Mod. Pers.
هشده ^۱ OR هشتده	..	hashdah (or hasht dah)	..	۱۸	18	hajdah or hijdah	
نوزده ^۱ OR نوانزده	..	nūzdah (or nu-vānzdah).	..	۱۹	19	Mod. Pers. nūzdah, vulg. nūnzdah.	
بیست	..	bīst	..	۲۰	20	sometimes incorrectly bist	
بیست و یک	..	bīst u yak	..	۲۱	21		
سی ^۲	..	sī	..	۳۰	30		
چهل	..	chihil	..	۴۰	40	sometimes contracted into chil چل	
پنجاه	..	panjāh	..	۵۰	50	colloquially pinjāh.	
شصت	..	shast	..	۶۰	60	Sometimes correctly شست shast, ص not being a Persian letter.	
هفتاد	..	haftād	..	۷۰	70		
هشتاد	..	hashtād	..	۸۰	80		
نود	..	navad	..	۹۰	90		
صد ^۳	..	ṣad	..	۱۰۰	100	in dictionaries, also correctly صد	
دویست (OR دویسد)	..	duvīst (or in writing only du ṣad)	..	۲۰۰	200	du ṣad in prose and poetry, not in m.c.	
سیصد ^۲	..	sī-ṣad	..	۳۰۰	300		
چهار صد	..	chahār-ṣad	..	۴۰۰	400		
پانصد	..	pān-ṣad	..	۵۰۰	500	in m.c. usually pūn-ṣad.	
ششصد	..	shish-ṣad	..	۶۰۰	600	classically shash-ṣad.	
هفتصد	..	haft-ṣad	..	۷۰۰	700	vulgarly in m.c. haf-ṣad.	
هشتصد	..	hasht ṣad	..	۸۰۰	800	vulg. in m.c. hash ṣad.	
نهمصد	..	nuh ṣad	..	۹۰۰	900		
هزار	..	hazār	..	۱۰۰۰	1,000		
دو هزار	..	du hazār	..	۲۰۰۰	2,000		
سه ^۲ هزار	..	si hazār	..	۳۰۰۰	3,000		
ده هزار	..	dah hazār	..	۱۰۰۰۰	10,000		

¹ Also هزده hizdah (old).

² Notice that سه sī is "three" and سی sī "thirty": care must be taken in the pronunciation of these two. Though سی is "thirty," سی-ṣad is "three hundred"; an expression like "thirty hundred" cannot be used in Persian. Classically سیصد sī-ṣad is met with, but this form is not used in modern Persian.

³ To be distinguished from the Arabic word ṣadd "prohibiting, checking."

۱۰۰ ۰۰ ۱۰۰,۰۰۰, in India the word لک *lak* (for *lākh*²) is also used.
 ۱۰۰ ۰۰۰۰۰۰ ۵۰۰,۰۰۰ in India a *karor* = 100 *lākh* = ten millions.
 ۱۰۰ ۰۰۰۰۰۰۰ ۱,۰۰۰,۰۰۰ modern only, from the French.

Remark I.—The masculine Arabic numbers from 1 to 10 are, واحد or أحد, اثنان, ثلثة, أربعة, خمسة, ستة, سبعة, ثمانية, تسعة, عشرة. From 3 to 9 inclusive these Arabic numerals (masculine) are used in Persian as adjectives to qualify a plural noun, as: ‘anāšir-i arba’ah عناصر اربعه “the four elements”; awqāt-i khamsa اوقات خمسة “the five times of prayer”; havāss-i khamsa حواس خمسة “the five senses”; kawākib-i sab’ah كواكب سبعة “the seven stationary planets”; jannāt-i šamāniya جنات ثمانية “the eight Paradises”; aflāk-i tis’ah فلک تسعة “the nine heavens”; uqūl-i ‘ashara عقول عشرة “the ten angels (of philosophers)”; mavālid-i salāṣa مولید ثلاثة “the three kingdoms (animal, vegetable and mineral)”; anājī-i arba’h اناجی اربعه “the four Gospels”; ayyām-i sitta ايام ستة “the six days in which God created the world.”

The Arabic ordinals up to 20 have been employed by some Persian writers, but the use of these ordinals beyond 10 is by some considered inadmissible.

Remark II.—The word for 100 is written صد instead of سدد to avoid any confusion between it and the common Arabic word sadd “boundary.” Similarly, شصت 60 is written for شست which means “thumb; fish-hook.” In grammar, this is called رفع لتباس *daḡ-i iltibās* “removing the confusion, or obscurity.”

Remark III.—The vulgar say *yeg*, and more commonly *ye* or *yey* for “one”; *shīsh* and *shisht* for “six”; *kaf*, *hash* for “seven and eight”; *yazza*, *duvāzza*, *šizza*, *pūnza*, *shūnza* and *nūnza*.

(b) The Persian system of counting ceases at five hundred thousand, i.e. at half a million or one *kurūr* ۵۰۰,۰۰۰. To express ‘one million, five hundred thousand’ they say *si kurūr* ۱,۵۰۰,۰۰۰, and so on.

¹ Also تومن *tūmān* (obsolete) and لک *lak*. *vide* (b) and (c).

² The words *lākh* (in Persian *lāk*) and *karor* (in Persian *kurūr*) are of Sanskrit origin, and have been borrowed by the Persians from the Indian system of calculation. They are terms to be avoided in Persian, as the ideas as to their values differ. In Persian *lak* (pl. *lakūk*) is correctly a hundred thousand.

³ i.e., in *Persia*, a *kurūr* is only half a million.

⁴ From 3 to 10 the numerals assume the feminine form for the masculine, and *vice versa*.

⁵ i.e. half million according to the *Persian* calculation.

• While in Persia, a *kurūr* کورو equals only half a million, in India it equals ten millions. This must be remembered when reading Persian works written in India.

The word *lāk* لک is rarely used by Persians. In India it signifies a hundred thousand, but according to Dr. Rosen it signifies only ten thousand in Persia. The Zardushtis and merchants trading with Bombay give the word its Indian value.¹

(c) *Tūmān* تومان, T., signifies a myriad (10,000), or a sum of money equal to 10,000 Arabic silver *dirham*; hence, also a district supposed to furnish 10,000 fightingmen.²

The chief of a Baluch tribe is still called a *Tuman-dār*, corruption of *tūmān-dār* تو ماندار.

In Persia, the word *tūmān* تومان is only used for a gold coin, or its equivalent of ten *qirān*, or = the word *Amīr tūmān* امیر تومان “commander of (a nominal) ten thousand.”

(d) From twenty upwards the numbers are arranged by having the greatest number expressed first, and the lesser added by the conjunction و. [Though deviations from this rule may occur, they should not be copied]. Example: “eleven hundred and ninety-nine (1199)” is *hazār u šad³ u navad u nuh* هزار و صد و نود و نه (۱۱۹۹). Such expressions as “eleven hundred” are never used. The use of the conjunction و is obligatory.

Remark.—In the *Tüzük-i Jahāngīrī* (Jahāngīr’s Memoirs) the following occurs:—چهار صد و پانزده توله که یک هزار سی و هفت و نیم مثقال میباشد بوزن برآمد *chahār šad u pānzdah tola ki yak hazār sī u haft u nīm mišqāl mī-bāshad ba-wazn bar āmad*: in Modern Persian this would be *chahār šad u pānzdah tola ki hazār u sī u haft mišqāl u nīm* و چهار صد و پانزده توله که یک هزار و سی و هفت مثقال و نیم—

(e) A cardinal number precedes its noun (without the *izāfat*) and the noun is in the singular, as: *hazār mard* هزار مرد “one thousand men”, but *dah nafar ashkhāsh* ده نفر اشخاص “ten individuals.” *Ān hazār mard* “the thousand men.”

Very rarely the *ma’dūd* معدود precedes the *‘awlad* عدد: in this case the former has usually the indefinite *yā*, as: *sāl-i du tar īn bar āmad* (Sa’dī) “about two years, a two years or so, elapsed.”

¹ Vide note 2, p. 184.

² *Amū-tūmān* امیرنومان (without *izāfat*) is a Persian title.

³ *Yak hazār u yak šad* یک هزار و یک صد is also used for emphasis, but ordinarily the numeral *yak* is omitted except in Indian Persian.

⁴ Notice the position of *nīm* in the second instance and the insertion of و between *hazār* and *sī*.

In poetry the cardinal sometimes follows for poetical license, as:—

بسی زنج نردم درین سال سی عجم زنده کردم بدین پیاری
and

شنیدم که در مرزهای ازباختر نوادر دو بودند از یک پادشاه

The *ma'dūd* is occasionally understood, also by poetical license:—

ایکه پادشاه رفت و در خوشی نگه بر این پند هیچ روز در بایستی

In Modern Persian at any rate, an Arabic plural, or Persian imitation broken plural, is sometimes employed, as: *dah fa'ala*¹ “ten workmen”; *nuh 'amala-jūt* “nine workmen” or “artificers”; *si qal'a jāt* “three forts”; *chahār atrāf* (m.c.) “on all sides,” for *chahār tarāf*; *bi-ṣad mushkilūt* (Afghan) for *bi-ṣad mushkil*, or *bi-ṣad ishkāl* (m.c.).

In the rare instances where the numeral stands as a predicate to a definite noun, the noun is in the plural, as: “the men were two thousand” *mardān du hazār būdand*.

The noun may be in the plural after *ṣadhā* “hundreds”; *hazārān* هزارها or *hazārḥā* هزارها “thousands,” as: *imrūz panj dāna kabk shiṭ-ūr kardam*, but *har du māl rā*⁶ *fristād* (m.c.) فرستاد “he sent both of us (def.); *har si rā* *fristād* فرستاد “I sent all three” (def.). [The dative, however, can be expressed either by *ra* or by the preposition *ba*, as: *ān du mard rā bigū*, or *ba ān du mard bigū*]

(f) A substantive preceded by a cardinal number does not admit of the *ra* of the *accusative* unless specially definite, as, “I shot two and a half brace of partridges to-day” *imrūz panj dāna kabk shiṭ-ūr kardam*, but *har du māl rā*⁶ *fristād* (m.c.) فرستاد “he sent both of us (def.); *har si rā* *fristād* فرستاد “I sent all three” (def.).

[The dative, however, can be expressed either by *ra* or by the preposition *ba*, as: *ān du mard rā bigū*, or *ba ān du mard bigū*]

¹ There is a tendency in m.c. to treat some of the commoner Arabic broken plurals as singular: *asbūb*, for instance, is sometimes treated as a singular: vide also § 29 (c) Remark and footnote (1).

² But *ān hazār ham-jins dūra* (not *ham-jinshū*).

Here the plural *ham-jinshū* sounds better; also it conveys the idea of *hazārḥā* az *ham-jinshū* *yi khud*.

³ The word *hazārān* or *hazārḥā* is used in m.c. and *ṣadhā* rarely.

⁴ Or *kabg* m.c.

⁵ Or *har du-yi māl rā*, or *har du tū māl rā*, or *mā har du tū rā*.

“tell those two men”; *ān dah mard rā bigū* آن ده مرد را بگو “tell those ten men,” etc.].

Šad tūmān rā ki az man duzdīdād pas namī dihīd (m.c.) صد تومان را که از من دزدید پس نمی دهید “won’t you return me *the* 100 tumans that you stole from me?”

Remark.—*Har du, har si*, etc., may be considered as pronouns.

(g) The Persians have several qualifying or determining words for various objects when used with numerals, like the English “twelve head of cattle,”¹ etc. These are placed before the substantive, which is in the singular *without the ‘izāfat’* (vide § 117), as: *خانۀ دوست* *duvīst*² *bāb khāna*, 200 houses; *بیست نفر سرباز* *bīst nafar sarbāz* “twenty rank and file”; *دو فارساک راه* *du farsakh rāh* “two *farsakh*’s distance.”

Such words are especially common in writing. The following are those principally employed —

Persons	.. نفر .. <i>nafar</i>	.. دو نفر فرش ³ <i>du nafar farrāsh</i> .
Horses	..	
Mules	.. راس .. <i>ra’s</i>	.. سی راس اسپ <i>si ra’s asp</i> ,
Donkeys	..	applied to single animals.
Mules	.. کمند .. <i>kamand</i>	.. <i>kamand</i> “a slip knot; lasso; scaling ladder.”
Camels	.. قطار .. <i>mahār</i>	.. چهار (نفر) شتر <i>chahār (or nafar) shutur</i> .
Men or camels	.. نفر .. <i>nafar</i>	..
Mules and camels.	.. قطار .. <i>qitār</i>	.. <i>qitār</i> “a line, string,” is a string of camels under one leader (of usually seven camels).
Elephants	.. زنجیر .. <i>zanjūr</i> : <i>mirbat</i> .. <i>zanjūr</i> = “chain”; <i>mirbat</i>	“anything for tying or binding such as halter, etc.”

¹ Also ‘twelve brace of partridges’: ‘six pair,’ ‘ten sail’: a thousand horse ‘or foot,’ etc.

² Colloquially *دویست* *dūīst*. Derived from *ده (تا) بیست* *dah (tā) bīst* “ten twenties.” *یک دست خانه* *yak dast khāna* means one house with a complete set of rooms; *yak khāna* might consist of only one room.

³ *Farrāsh* فرش lit. “carpet spreader”: a servant whose functions are to pitch tents, sweep out the room, walk before his master, carry messages, apply the bastinado, and bring tea. This functionary has been aptly described as “anything from a housemaid to an executioner.”

† Also used colloquially

Sheep, goats ..	شاخ - دانة ¹ - عدد ¹ - رأس	<i>shākh</i> ; <i>dāna</i> ; <i>shākh</i> = "horn"; <i>dāna</i> = "a grain"; <i>adad</i> = "a number"; <i>ras</i> = "a head."
Fowls ..	دانه .. <i>dāna</i> ..	
Dogs ..	قلادة .. <i>qilāda</i> ..	"a collar."
Hawks ..	دست - بهله .. <i>dast</i> ; <i>bahla</i> ..	<i>dast</i> = "hand"; <i>bahla</i> ² (classical) "a falconer's glove."
Falconer ..	بازو .. <i>bāzū</i> ..	(classical); <i>bāzū</i> = "arm."
Guns (cannon) ..	عُرْدَة .. <i>'arrādu</i> ..	"a kind of small balista; a cart (modern)."
Sails ..	فرزند .. <i>farvand</i> ..	"a sail": vulg. <i>farūd</i> .
Money ..	دانه ¹ .. <i>dāna</i> ..	صد دانه تومانی <i>ṣad dāna tū-mānī</i> (m.c.) 100 gold tuman ³ pieces.
Jewels, fruit ..	دانه ¹ .. <i>dāna</i> ..	
Clothes ..	دوپ .. <i>ṣaub</i> ..	یک دوپ سرداری <i>yak ṣaub sardārī</i> (also less correctly <i>yak dāna sardārī</i>).
Guns, etc. ..	قبضة - لوله ¹ - میل .. <i>mīl, lūla, qabṣa</i> ..	<i>mīl</i> "a bodkin for applying collyrium; an obelisk; a milestone; probe, etc."; <i>lūla</i> "a pipe; a barrel."
Swords and daggers ..	قبضة ¹ .. <i>qabṣa</i> ..	<i>qabṣa</i> "hilt of a sword; a handle."
Books ..	جلد .. <i>jild</i> ..	"volume."
Shawls or piece-goods ..	طاقه .. <i>ṭāqa</i> ..	corresponds to the Hindustani word <i>thām</i> .
Carpets ⁴ or ..	فرد ¹ .. <i>fard</i> ..	"a unit; one person."
Felt ..	تخته ¹ .. <i>takhta</i> ..	"a board."

For *mablagh* "sum (of money)" and *muwāzī* "equal to, etc.," vide § 139 (*h*).

¹ Also used colloquially.

² In m.c. *nast-kash* دست کش is used for a falconer's or any other glove. In India this word signifies "an assistant falconer," i.e., "one who strokes" the hawk.

³ *Panj hazār* پنچ هزار = "five qirāns, but *panj hazārī* پنچ هزاری "a gold five qirān, bit" (value now nine qirāns).

⁴ Carpets in Persia are woven and sold by the pair, each pair being identical in pattern. Persian taste requires everything in a room to be in pairs: the same pictures even (coloured prints of European women of ample charms only partially concealed), repeat themselves on both sides of a doorway or arch. *Fard* also means "an account" or "a list."

Remark I.—A phrase like, “I struck him three blows with a sword” is rendered “*ū rā si shamshīr zadam* او را سه شمشیر زدم, or *si zakhm-i* (or *zarb-i*) *shamshīr zadam* سه زخم (or ضرب) شمشیر زدم (m.c.).¹

Remark II.—In ordinary conversation, *nafar* نفر is used for persons and *tā* تاء or *dāna* دانه for things.

Tā is also used in forming nouns of number, as: *yak bistānī* یک بیستانی (m.c.) “a score”; *yak davāzda tānī* یک دوازده تائی (m.c.) “a dozen”; *yak dah tānī*, etc.

In classical Persian, the *ی* of unity was sometimes added to form nouns of number, as: *davāzdah-i* (in speaking *duvāza-i*) “a dozen”: *duv-i* (class.) “two and two”; *yak-i* is a pronoun “one, some one.”

Remark III.—It will be noticed that, as in the case of the cardinal numbers, these determining numbers are usually followed by a singular noun.

(h) *Juft* جفت or زوج *zauj* is a pair; *linga* لنگه is the odd one of a pair, or the load of one side of a transport animal; *yak darzhan* (or *dajan*) (m.c.) is “a dozen” (applied to things generally sold by the dozen); *yak dast libās* یک دست لباس “a suit of clothes”; *yak dast kārḍ u changāl* یک دست کارد و چنگال “one set consisting of 2 knives, 2 forks and 2 spoons” (or ‘one place at table’); *yak dast zarf* یک دست ظرف “one set consisting of six plates and six cups”; *yak dast finjān n’alnakī* یک دست فنجان نعلبکی “a set of six cups and six saucers”; *muqāmīr rā šī shash mī-bāyad va līkin si yak mī-āyad* (Sa’dī) “the gambler wants three sixes, but three one’s keep coming up.”

(i) The emphatic phrase *man yaka va tanhā* من یکه و تنها signifies “I single and alone; quite by myself; unaided.”

(j) The phrase *du chār shudan* دو چار شدن signifies to encounter unexpectedly.” Ex.: *bā ham du chār shudīm* با هم دو چار شدیم “we met each other”; *du chār-i ū shudam*, or *ūrā du chār shudam* (m.c. only) “I met him.”

(k) *Ṣadhā* صددها; *hazārān* هزاران; *hazārḥā* هزارها signify “hundreds of; thousands of.” Ex.: *ṣadhā sāl ast inja mānda ast* صددها سال است اینجا مانده است (m.c.) “it has lain here for hundreds of years”; *ṣadhā kuroh* صددها کروه (Afghan) “hundreds of kos.”⁵

¹ In India *si shamshīr zadam*, *si chūb zadam*, etc.

² *Juft namī-khṣwāham*; *linga mī-khṣwāham* میخوام لنگه میخوام “I want a single (odd) carpet, not a pair.”

³ The plural *-ān* of this word not used.

⁴ *Hazārān* would be more usually substituted in colloquial idiom:—*na dah nah ṣad hazārḥā* (Qā’ānī).

⁵ A *kos* is an Indian measure of distance supposed to be about two miles: it however, varies in districts and may be anything from $1\frac{1}{2}$ to 4 miles.

اگر چنين عمل ميکردم هزارها دفعه بهتر ميتشد *agar chun'in amal mī-kardam hazārḥā daf'ah bihtar mī-shud* (m.c.) "had I done so, it would have been thousands of times better for me" (better *hazār chandān*, "a thousand-fold"): صد بیمار از لب گور بر گشت *ṣad bīmār az lab-i gūr bar gashṭ* "a hundred sick have (many a sick person has) returned from the brink of death (recovered when given up)," but *ṣadhā bīmār* "hundreds of sick—."

The Afghans sometimes (incorrectly) say *ṣadhā-yi mardumān* صدعای مردمان instead of *ṣaṭhā mard* صدعا مرد.

(l) For the expression "we two, both," etc., vide § 39 (f) (3), *mā du najar* هر دو ي من , or *mā har du* هر دو , or *har du-yi mān* هر دو ي من .

(m) The cardinals are used to express the year, vide § 48 (i).¹

¹ This life is often, especially in poetry, referred to as *in pani rūz* (روز پاني), or *in du rūz-i 'unr* (روز عمر). *Dar du duniā* در دو دنيا means "in this world and in the next": *haft qalam* هفت قلم "is the seven styles of writing"; *haft iqlīm* هفت اقليم "the seven climes of the world"; *haft daryā* هفت دريا "the seven seas"; *haft iahannam* هفت جهنم "the seven divisions of the Muslim Hell (each of which has a separate name)"; *haft bihišt* هفت بهشت "the seven Paradises of Islam (exclusive of the *Kursiy* or *Falak*'-L-Burūj*, and the '*Arsh* or *Falak*'-L-Aflāk*).'" According to the vulgar there are eight.

Haftād u du هفتاد و دو occurs in poetry for the seventy-two religions of the world:—

چون ندیدند حق بخت را آفسانه زدند
چون ندیدند حق بخت را آفسانه زدند
Jang-i haftād u du millat hamā rā 'uzr bi-nih
Chūn na-dīdand ḥaqīqat rah-i afsāna zadand.

(Hāfiz.)

Haftād u si firqā هفتاد و سه is the seventy-three sects of Islam. Muhammad is reported to have said that there were 71 sects of the Jews, 72 of the Christians, but that there would be 73 of Muslims. There are five more.

There are ninety-nine attributes of God called *al as nā*'-l-ḥusnā* or "the excellent names," but commonly Persians talk of the thousand and one names of God. *Allāh* is called the *Ism*'-z'zūt* or 'essential name of God' and, with the ninety-nine attributes, completes the one hundred names recited by means of the rosary in the exercise of *zikr*. The *Ism*'-L-A'ẓam*, or "Great name of God," is supposed to be known only to saintly persons. Ali is supposed to have one less, i.e. 1,000 names.

There are supposed to be 1,24,000 Prophets.

The world it is supposed is 8,000 years old, and will reach the age of 50,000 years:—

فردا که ازین در کهن در گزیم تا هفت هزاره سالکان شمسفریم
Fardā ki az in dayr-i kuhn darguzarīm
Bā haft hazār-sālagān ham sajar-īm.

"To-morrow we shall quit this inn, and march

With comrades who have marched seven thousand years."

(O. K. 312 *Whin.*)

§ 48. The Ordinals.

(اسمى اعداد وصفیه)

(a) The Persian ordinals are formed by adding the termination *um* to the cardinals. This termination is turned by Grammarians *mīm-i šifātī* (میم صفاتی) or *mīm-i ta'yīn-i ta'dād* (میم تعیین تعداد). They are treated as adjectives and as such can precede or follow their substantives : —

1st	.. اول - اول ¹ - کم	.. نخست - or	<i>avval</i> (Ar.); <i>yakum</i> , or <i>nukhust</i> .
2nd	.. دوم - دوم ² - کم	..	<i>duvvum</i> or <i>dūyūm</i> .
3rd	.. سوم - سوم ² - کم	..	<i>sivvum</i> or <i>siyyum</i> .
4th	.. چهارم	..	<i>chahārum</i> .
5th	.. پنجم	..	<i>panjum</i> .
6th	.. ششم	..	<i>shishum</i> , classically <i>shashum</i> .
7th	.. هفتم	..	<i>haftum</i>
8th	.. هشتم	..	<i>hashtum</i> .
9th	.. نهم	..	<i>nuhum</i> .
10th	.. دهم	..	<i>dahum</i> .
30th	.. سی ² ام	..	<i>sī-um</i> .

(b) When there is more than one number, the formative affix is added to the last only, as: *sad u chihāl u chahārum* “the hundred and forty-fourth (144th).”

(c) The Persian ordinals can *in addition* take the affix *in* *in*, sometimes contracted to *ī*, as: *nukhustīn* نخستین, *dūyyumīn* دومین, etc. Ex. رونق *raunaq-i avvalīn* (Sa'dī) “former brightness (or splendour).”

Remark.—In poetry a cardinal number sometimes takes the place of an ordinal, as: *ندر شش محترم زاد آن شه مکرّم*

(d) The ordinals may be followed by the *rā* of the accusative, as: Question:—میخواهی کدام یکی را *kudām yakī-rā mī-khāhī* “which one

Inn, as we stay only a short time. *Haft-hazār sūlagān*, “all the dead who have preceded us”

May khur ki 'z dīl kaṣrat u gillat bi-barad

V' andīsha-yi haftād u du mullat b'-bara'.

“Drink wine to root up with a metaphysic's weeds
And tangle of the two-and-seventy creeds.”

(O. K. 194 *Whin.*)

¹ *Yakum* یکم is much less used in Persia than *avval* اول. In India and Afghanistan *yakum* is generally used instead of *avval* for the 1st of the month. *Nukhust* نخست and *nukhustīn* نخستین are classical, and only used in writing *nukhust zād* “first born.”

² Note the distinction in writing between “3rd and 30th” in Persian.

³ Here *avval* اول could be substituted for *avvalīn* اولین. In *avvalīn u ākhīrīn* اولین و آخرین “ancients and moderns” the terminations are the oblique case of the regular (classical) Arabic masculine plural.

do you want ? ” Answer : *bīst u yakum rā* “ the twenty-first ” :
 چاهارمى رَا بده *chahārumī¹ rā bidih* (m.c.) “ give me the fourth.”

(e) The Arabic ordinals, which are also adjectives, are to a certain extent used up to “ the tenth.”² These are formed on the ‘measure’ of the agent *فَاعِلٌ* (masc.), and *فَاعِلَةٌ* (fem.),—*the first excepted*.

MASCULINE.				FEMININE.			
1st	أَوَّل ..	<i>avval</i>	.	أَوَّلَى ..	<i>ūlā</i>	(rare in Persian; <i>vide</i> (g).	
2nd	ثَانِي or ثَانِ ..	<i>ṣānī</i> ³	..	ثَانِيَةٌ ..	<i>ṣāniya</i> . ⁴		
3rd	ثَالِث ..	<i>ṣālīs</i>	..	ثَالِثَةٌ ..	<i>ṣālisa</i> .		
4th	رَابِع ..	<i>rābi‘</i>	..	رَابِعَةٌ ..	<i>rābi‘a</i> .		
5th	خَامِس ..	<i>khāmīs</i>	..	خَامِسَةٌ ..	<i>khāmisa</i> .		
6th	سَادِس ..	<i>sādīs</i>	..	سَادِسَةٌ ..	<i>sādisa</i> .		
7th	سَابِع ..	<i>sābi‘</i>	..	سَابِعَةٌ ..	<i>sābi‘a</i> .		
8th	ثَامِن ..	<i>ṣāmin</i>	..	ثَامِنَةٌ ..	<i>ṣāmina</i> .		
9th	تَاسِع ..	<i>tāsi‘</i>	..	تَاسِعَةٌ ..	<i>tāsi‘a</i> .		
10th	عَاشِر ⁵ ..	<i>‘āshir</i>	..	عَاشِرَةٌ ..	<i>‘āshira</i> .		

Remark I.—The Arabic numbers 20, 30. etc., up to 90, and the numbers 100 and 1000 are the same for both cardinal and ordinal.

Remark II.—An Arabic ordinal may be employed even with a Persian substantive, as : چرخِ ثامن *charkh-i ṣāmin* “ the eighth heaven.”

(f) Sovereigns bearing the same name are distinguished by the Arabic ordinals, as : شاهِ دوم *Shāh Tahmāsp-i ṣānī* “ King Tahmāsp the Second ” (who lost Persia to the Afghans).

¹ For *chahārumīn rā* چاهارمین رَا.

² In speaking up to “ the third ” only.

³ In Persian always ثَانِي *ṣānī*.

⁴ In Pers. generally only used for “ a second of time.”

⁵ عاشوراء *‘āshūrā* is the tenth day of the first Muhammadan month *Muharram*, when the miracle play is performed by Shī‘as. It must be recollected that in Muslim calculation the night precedes the day.

(g) The Arabic ordinal *اول* *avval* "the first" is generally used in dates, as *اول ماه رمضان* *avval-i māh-i Ramaẓān*: "the first of *Ramaẓān*."

The feminine *اولی* is rarely used in Persian even in the names of the Arabic months; thus *جمادی الاولی* is less used than *اول جمادی*.

Avval *اول* is an adjective and is coupled by the *izāfat* when it follows its substantive. When however it precedes a substantive it is generally to be considered a substantive, and is followed by a genitive, as: *در اول خاک کرمان* *dar avval-i khāk-i Kirmān* (m.c.) "at the commencement of the district of *Kirmān*."

The plural of *اول* *avval* is *اول* *avāsil* signifying "the beginning; the first part; the first ten days of every month," as opposed to *واخر* *avākhir* the plural of *آخرة* *ākhirā* (and *آخیر* *ākhir*) "ends, latter parts; the last ten days of each month." Ex.: *در اوایل سلطنت* *dar avāsil-i saltanat-i ū* "in the beginning of his reign": *در اواخر زندگی* *dar avākhir-i zindagī* "at the close of his life," *avval shab* "the first night," but *avval-i shab* *اول شب* "the beginning of the night." *از تاریخ سوم جدوی لغایت چهاردهم پیرل* *az tārikh-i sūm-jadū-i ligāyat-i chahārdahum-i pīrl* (m.c.) "from the 3rd of January to the end of the 14th of April."

Remark.—*اولی* *ūlī*, the Ar. fem. of *avval* *اول*, must not be confused with *اولی* *awlī* "more or most excellent" which is the elative form from *ولی* *walī* and has no connection with *avval*, *ūlī*.

(h) The first of the month is also called *غرة* *ghurra*, Ar., which properly signifies a "blaze on a horse's forehead," or a "start too large to be covered by the thumb-top, the new moon," etc., etc." The last of the months is also *سلخ* *salkh*, Ar., which has for its original meanings "to skin, flay; to shed the skin (snake); to shed foliage and grow green again." Not an uncommon phrase in writings is: *از عرّة سلخ رسید* *māh-i 'umr-i ū az ghurra bi-salkh rasīd* "his days drew to a close," lit. "the month of his life-time travelled from its *ghurra* to its *salkh*."

The first of the month is also called *اول ماه* *avval-i māh*, or *سرماه* *sar-i māh*, and the last *آخر ماه* *ākhir-i māh*.

(i) The ordinals are used in computing the year of the reign of a sovereign, but the cardinals are used in expressing the date of an era.

(j) The ordinals are sometimes vulgarly formed by adding *dīgar* to a cardinal, without an *izāfat*, as: *سید دیگر نون و منہ و نونا* *si-dīgar tanūmand u tawānā*—(Tr. H. B., Chap. VI) "the third was a man robust and strong."

¹ *Ramaẓān*, the ninth month of the Muslim year and the month of fasting.

² The new moon is *hītāl* *هلال*, and *badr* *بدر* the full moon: in speaking *māh-i shab-i chahārdah* *ماه شب چهارده* is generally used for the "full moon."

OTHER CLASSES OF NUMERALS.

§ 49. Fractions *kusūr* , کسور ,¹ pl. of *kasr*; (عدد مکسور).

(a) Persian fractions are usually formed by placing the denominator after the numerator, as: دو هفت *haft du* "two-sevenths" ($\frac{2}{7}$). In mixed numbers, the whole number precedes the fraction as in English. Examples:—

$\frac{1}{2}$	نیم ² ..	<i>nīm</i>	..	in m.c. only used in compounds.
$\frac{1}{4}$	چهار یک ..	<i>chahār yak</i>	..	vulg. چارک <i>chārak</i> (used in weights and measures).
$\frac{3}{4}$..	چهار سه ..	<i>chahār si</i>	..	not used in Modern Persian.
$\frac{1}{3}$..	سه یک ..	<i>si yak</i>	..	seldom used in m.c.
$\frac{1}{5}$..	پنج یک ..	<i>panj yak</i>	..	used in m.c.
$\frac{1}{8}$..	هشت یک ..	<i>shash yak</i>	..	used in m.c.
$\frac{1}{7}$..	هفت یک ..	<i>haft yak</i>	..	..
$\frac{1}{8}$..	هشت یک ..	<i>hasht yak</i>	..	..
$\frac{1}{10}$..	ده ده ..	<i>dah nuh</i>	..	not used in m.c.
$\frac{1}{100}$..	صد یک ..	<i>ṣad yak</i>	..	used in m.c.
$\frac{99}{100}$..	نمی صد نود و نه ..	<i>nī ṣad navad u nuh</i>	..	"in a hundred, ninety and nine."
$\frac{1}{1000}$..	هزار یک ..	<i>hazār yak</i>	..	m.c.
..	ده دو ..	<i>dah du</i>	..	m.c.
$\frac{1}{20}$ {	ده نیم ..	<i>dah nīm</i>	..	not m.c.
.. {	بیست یک ..	<i>bīst yak</i>	..	m.c.

Remark I—For $\frac{1}{3}$, etc., the Arabic fraction *du sulṣ*, $\frac{1}{2}$ *sih sumn*, etc., must be used; *si hasht yak* or *hasht si* would be wrong.

Remark II.—The fractions are followed by the *iẓājāt*, as: ده یک بن حق من است *khhums-i īn rā bi-man bi-dih* "give me a fifth of 'his'"; ده یک بن حق من است *dah yak-i īn haqq-i man ast* (m.c.) "a tenth belongs by right to me" The Persian fraction $\frac{1}{3}$ *si yak* is not used, and $\frac{1}{4}$ *chahār yak* is only used for weights and measures: for "give me a fourth of this" the Arabic fraction and not the Persian would be used: similarly "half of this" *niṣf-i īn*, but "1½ yards broad cloth" *yak gaz u nīm māhāt*.

¹ *Kusūr-i āmn* "vulgar fractions"; *kusūr-i a'shārūnah* "decimal fractions."

² *Nīm* نیم is generally used in compounds; in speaking *niṣf* نصف is preferred. *Nīmā* نیمه is also used as *nīma-yi rāh* (m.c.) نیمه راه "half way"; *nīma-yi māh* نیمه ماه (m.c.) "the fifteenth of the month"; *nīma* alone is used in m.c. for "half a brick" vide § 117 (f).

کتابت نصف لایفات *ki ābat nīma-yi dī lū* = کتابت نیمه دیدن *kītāba-i niṣf-ul-malāqāt* Al., "writing (a letter) is equal to half a visit," i.e. correspondence with friends does away with half the pain of separation.

(b) The Arabic fractional terms are sometimes used even in speaking. In the singular, they are generally of the measure $\frac{1}{3}$ (e.g. ثلث "a third") and in the plural ثلثات. Examples:—

$\frac{1}{2}$	..	نصف	..	<i>niṣf</i> ¹	..	Used in speaking instead of <i>nīm</i> .
$\frac{1}{4}$	..	ربع	..	<i>rub</i> or <i>ruba</i> ²	..	Pl. ربا <i>arbā</i> ² (rare).
$\frac{3}{4}$	..	ربع	..	<i>si rub</i> ² (or <i>ruba</i> ²)		
$\frac{1}{3}$	..	ثلث	..	<i>ṣulṣ</i>	..	Pl. اثلث <i>aṣṭāṣ</i> (rare) (= also the three-thirds).
$\frac{2}{3}$	..	ثلثين - دون ثلث		<i>ṣulṣayn</i> ³		Dual; (the dependent case in the classical language); <i>du ṣulṣ</i> in Persian.
$\frac{1}{5}$	..	خمس	..	<i>khums</i>	..	Pl. خمس <i>akhmās</i> (not used).
$\frac{1}{6}$	..	سدس	..	<i>suds</i>	..	Pl. سداس <i>asḍās</i> (not used).
$\frac{1}{7}$	..	سبع	..	<i>sub</i>	..	Pl. سابع <i>asbā</i> ² (not used).
$\frac{1}{8}$	..	ثمان	..	<i>ṣumṣ</i>	..	Pl. اثمان <i>aṣmān</i> (not used).
$\frac{1}{9}$	..	تسع	..	<i>tus</i>	..	Pl. اتساع <i>atsā</i> ² (rare).
$\frac{1}{10}$	..	عشر	..	<i>ushr</i>	..	Pl. عشور <i>ushūr</i> ⁴ and عشار <i>āshār</i> .

The duals and plurals are very rarely used except by Mullas in writing⁵

Remark.—“A quarter to” is sometimes expressed, thus: *chahār illā rub*² “four minus a quarter,” etc., but the expression is perhaps incorrect.

(c) In m.c. نصف زائد ترش *niṣf-i ziyād-tur-ash*, or better زائد ترش *az niṣf ziyād-tur-ash* signifies “more than half.”

(d) In Modern Persian, *niṣf* نصف is generally used for the substantive “half” while *nīm* نیم is preferred for compounds, as: نصف قطر *niṣf-i qutr* “radius of a circle (lit. half the diameter),” but نیم خواب *nīm-khāb* “half asleep.”

However, in m.p., *nīm-shab* is occasionally used for “midnight,” as well as *niṣf-i shab* and *nīma-yi shab*. *nīm-rūz* (class.) “mid-day.”

Bil-munāṣaja بالمناصفة “in halves, equally between two”: *du niṣf-i arāq* “half way.”

In Arabic the forms ربع and ربع (and similar measures) are found, but in Persian the measure ثلث only is used.

In speaking *du ṣulṣ*, *du khums*, *si khums*, etc., ثلث، خمس، سدس، etc.

+ In Persian, the pl. عشور is used for the singular عشر.

⁵ In Arabic, the fractions above a tenth are expressed by a paraphrase “so many parts out of so many parts” (جزء).

(e) Such expressions as “5%” are rendered by صد پنچ *ṣad panj*, or پنچ فی صد *fi ṣad panj*. *Yak bar dah* ده یک “ten to one (in betting).”¹

(f) Decimal fractions are rendered by a paraphrase, thus “75” = صد هفتاد و پنج *ṣad ḥaftād u panj* *ḥaftād u panj qismat az ṣad qismat-i inch*, or هفتاد و پنج قسمت از صد قسمت پنچ *ṣad ḥaftād u panj qismat az ṣad qismat-i inch*.

(g) Fractions may also be expressed as follows: یکی از ده *yak-i az dah* “one out of ten, or one-tenth”; دو از سه *du az si* “two out of three, or two-thirds.”

§ 50. Adverbial Numerals (عدد ظرف).

(a) The ordinals can be used as adverbial numerals. Ex.: یکی آنکه گرمی *yak-i ānki garmi-yi āftāb būd*; *duyyum ānki tufang u bārūd u gulūla yak bār bar man būd*, “firstly, there was the heat of the sun; and, secondly, the rifle with powder and bullets was quite a load for me”; in this sentence *avval* could be substituted for *yak-i*.

(b) The Arabic ordinals in the accusative case are also used in Persian as adverbs:—

اولاً *avval-an*, “firstly, in the first place.”

ثانیاً *ṣāniy-an*, “secondly, in the second place.”

ثالثاً *ṣālīṣ-an*, etc., etc

(c) The Persian ordinals, with the exception of *yakum*² added to مرتبه *martaba*, دفعه *daf‘ah*, or بار *bār* “time,” etc., etc., signify “first time, second time,” etc., as: اول مرتبه *avval martaba* or *martaba-yi avval* “the first time,” etc., دوم دفعه *daf‘a-yi duvvum* (or *daf‘a-yi ṣāni*), سوم دفعه *daf‘ah-yi siyyum*.

Remark.—*Bār-hā* بارها (pl. of *bār*) means “oft-times.” For *du-chandān*, etc. “twice as much,” vide Multiplicative Numerals.

(d) The cardinals prefixed to the same substantives signify “once, twice,” etc. Ex.: سه بار *si bār* “thrice”; کم بار *kam-bār* (classical only)³ “seldom.” Ex.: روزی سه بار خوردی *rūz-i si bār khurdi* (Sa‘dī) “he used to eat three times a day.”

¹ The expressions found in old Persian *fi dah bis* 200 ° and *fi dah yak*, or *yak dah* are not used in modern Persian.

² *Ṣad* صد, i.e. per 100. [As ‘75’ is singular, it is wrong to say ‘75 inches.’]

³ The Arabic ordinal *avval* supplies the place of *yakum*.

⁴ In modern Persian کم بار *kam-bār* is an adjective signifying “of light weight or load.”

(e) "Once again" is *yak daf'a-yi dīgar* یک دفعه دیگر *yak* *daf'a-yi dīgar*, or *bi-takrār* تکرار *bi-takrār*² ("by repetition"), or *mukarrar* مکرر, or *du bār* دو بار.

(f) Such expressions as "twice two makes four," etc. are rendered as follows:—

$2 \times 2 =$ *du martaba du chahār ast* دو مرتبه دو چهار است, or *du bar du chahār ast* دو بار دو چهار است, or *du du tā chahār tā* دو دو تا چهار تا

$5 + 5$ *panj u panj dah mī shavad* پنج و پنج ده می شود. or *panj tā u panj tā dah* پنج تا و پنج تا ده.

$5 - 5$ *panj az panj, hāch* پنج از پنج هیچ

$5 \div 5$ *panj dar panj, yak* پنج در پنج یک

§ 51. Multiplicative Numerals.

(a) The multiplicative or reduplicative numerals are as follows:—

"Single" مفرد *mufrad*, یکتا *yaktā*, یگانه *yagāna*.

"Double" مضاعف *muzā'af*, دو چند *du chand*, دو چندان *du chandān*, دوگانه *dugāna*, دوتا *du tā*, دولا *du lā*.

"Treble" مثلث *muṣallaṣ*; سه تا *si tā*; سه چند *si chand*; سه چندان *si chandān*; سه گانه *si gāna*; سه لا *si lā*.

"Quadruple" مربع *murabba'*, ربع مضاعف *arba'a aḡ'āf*, چهار چند *chahār chand*, etc.

"Twenty-fold" بیست چندان *bīst chandān*, تا بیست *bīst tā*, بیست مقابل *bīst muqābil*, بیست مقابل *bīst muqābala*.

"A hundred-fold" صد چندان *ṣad chandān*. صد مقابل *ṣad muqābil*, etc.

Examples: "this is twice as much water as that": "بن آب دوتای آن است"

"this is twenty times the amount of wheat": "بن گندم بیست مقابل آن است"

دو چهار چندان مضاعف شد *parīshānī-yi mā chahār chandān izāfa shud*

(m.c.) "our alarm was increased four-fold": *in si barābar-i ān ast* (m.c.)

من ناو سه برابر حکیم "this is three times as much as that": "این سه برابر آن است"

or *man bi-ū si barābar-i ḥakīm* (or *duwārda barābar-i ḥakīm*) *dāda am* (m.c.)

"I have given him three times (or twelve times) as much as the Ḥakīm gave": *si muqābil ziyād-tar*

dādam az ān ki khūāsta būd (m.c.) "I gave him more than three times what

he asked": *man si muqābil-i ānchi khūāsta būd bi-ū dāda am* (m.c.)

"I have given him three times what he asked."

(b) Of the above, the Arabic multiplicatives are seldom used. In

ordinary use are the compounds of تا *tā*, لا *lā*, چند *chand*, چندان *chandān* and

مقابل *muqābila*.

¹ Or *bār* بار or *martaba* مرتبه.

² In India the word *takrār* is also used for "altercation, dispute."

³ Colloquially *dullā*, *sillā*.

§ 52. Distributive Numerals.

The distributive numerals are: ¹ *yakāyak*, or *yak yak*, or *yak-ī yak-ī* (m.c.), or *گان گان* ² *yaqān yaqān* (obsolete) "one by one" also *هو هو* *huwa bi-huwa* (m.c.): ³ *دو دو* *du badu*, or *دو دو* *du du*, or *دونا دونا* *du tā du tā*, or *دوگان* "by twos"; *سه سه* *sī sī* "three by three, by threes"; *چهاران چهاران* (okl) "four at a time"; *ده ده* *dah dah* "by tens"; *گان و دوگان* *yaqān u dūqān* (okl) "by ones and twos." Examples:—*نوبت چیت شکار دو دو* *bi-naubat jihat-i shikār du du ādam me-raftem chavānchi du me-āmadem wa du-yi diqar me-raftem* (Afghan) "we⁴ used to go out shooting by turns, two of us at a time, viz. when two of us returned two others from amongst us started in their place."

The Afghan idiom *من نیم نیم سیر با سیر باز در نقدگها کرد* *man nīm nīm sīr, yā sīr sīr bārūd. dar tuḡanḡha kardam* (Afghan) "I loaded the guns with half a *seer* or a *seer* each" would in m.c. be expressed *nīm sīr yā yak sīr yak sīr bārūd dar tuḡanḡhā kardam* (m.c.).

(2) Adverbs and Adjectives such as *تخمیناً* *takhmīn*⁵ "about," etc. are also used to express approximation, as:—*takhmīn*⁶ *bīst sāl shuda ki—*

پنج تومان که موازی "about 20 years have elapsed since:—"
پانزده روپیه پنجاه تمان کی مرصعزی *panj tūmān ki murcāzī-yi pānzdah rūpiya mī-bāshad* (m.c.) "five tuman which is equal to fifteen rupees—"; *قریبی ساد* (or *bi-ṣad*) *nafar shutur ān jā būd* (m.c.) *صد نفر شتر آنجا بود* or *توب* "there were about 100 camels there."

(3) *And* *د.* (connected with *ندک* *andak* and *چند* *chand*), corresponds to English "odd," as: *سی تمان و د* *sī tūmān va and* (class.) "thirty odd tumans."

§ 53. Recurring Numerals

The recurring numerals are:—"alternately" *yak dar miyān*, "once every ten days" *har dah rūz yak martaba*, etc.

Examples:—*yak rūz dar miyān biyā* "come every other day"; "cut down every third tree" *du biguzār siyūmīn rā bi-har*

¹ Also means "suddenly."

² Some Afghans still say *yaqān yaqān* *گان گان* the termination *ān* appears to be adverbial rather than a plural: *هفتگان* *haftagān* "by sevens" (obs.), *بامدادان* *bām-dādān* "in the morning" (Sardī); the Afghans say *راستان* *rāstān* for the adverb "straight."

³ Means "in detail" or "exactly." In Indian pronounced *هو هو* *hū hū*.

⁴ In modern Persian *نوبت چیت شکار دو دو نفر* (or *دو نفر دو نفر*) *bi-naubat jihat-i shikār du bi-du* (or *du nafar bi du nafar*) *mī raftim gharā du nafar mī āmadīm va du nafar-i diqar mī raftīm* (m.c.)

⁵ *عاباً* *ghābbā*, "at intervals, occasionally," is also sometimes used in writing for "alternate days" from a saying of the Prophet who was somewhat bored by the daily visits of a friend. The Prophet suggested to his friend that he should visit him *ghābbā*.

هر سه ساعت یک خوراک بخور or *du dar miyān yak-i rā bi-bur*; “take one dose every three hours.”

§ 54. Approximate Numbers.

(a) Approximate numbers are expressed as follows:—*du si*, or *du si tā* (m.c.) “two or three”; *chahār panj*, or *chahār panj tā* (m.c.) “four or five”; *shash haft*, “six or seven,” etc., etc. Ex:—*chahār panj angusht*, “four or five fingers’ breadth”; *du si musht-i bar kalla-yi ū zadam* او زدَم مشتِی بر کله او (m.c.) “I boxed his ears once or twice for him.”

Remark.—In *du si bār-i* دُو سه باری = “a two or three times or so.” the *ی* is the indefinite *ی*.

(b) In the m.c. phrase *haft hasht dah tā* هفت هشت ده تا “some seven or ten,” the number *nuh* is invariably omitted.

(c) For *chand*, “a few,” vide § 39 (g): *qarīb-i bīst nafar*, “about 20 persons,”¹ or *taqrīb^{an}* or *tākhmīn^{an}* *bīst nafar*.

§ 55. Numeral Adjectives.

(a) Many numeral adjectives are formed by means of the silent *h*:—*shash sāla*, “of six years old”: *pīr-i šad u panjāh sāla*, “an old man of 150 years”; *haft rāng*, “seven coloured (the rainbow)”; *sang-i chahār-rūya*, “a square² stone.” In *tufāng-i du-tūla*, “double-barrelled gun,” the *ۛ* is already a portion of the word *tūla*, “a spout, etc.”; *har māha*, “of every month.”

The adjectives *du-bāra* دُو باره and *si-bāra* سه باره can also be used as adverbs, vide § 50 (d).

(b) Professional story-tellers (*ma'rika-gir*, or *naqqāl*)³ often express “everybody old and young” by the phrases *hamma kas az haft sāla tā haftād-sāla*, or *hama kas az haft-sāla tā haftād-sāla*, “from seven years to fourteen years”; *az panj sāla tā panjāh-sāla*, or *az shash sāla tā shast sāla*.

The following idioms (obsolete) occur in the *Tüzük-i Jahāngirī* (the Memoirs of the Emperor Jahangir):—*az kabirān maharānī de yāzdehī klān tr hastād*: “they are somewhat larger than the common wild pigeon”; *do jūdeh az bījeh qaz*: “they (i.e. a pair of

¹ *Taqrīb^{an}*, adv., means “at an estimate.”

² The Arabic adjective *murabba'* مربع “square” is also used, particularly in mathematics.

³ The term *qiṣṣa-khūān* is seldom used in Persia.

newly-hatched *sarus* cranes) are somewhat larger than the young of a goose, or about the same size as pea-chicks a month old”: possibly these idioms arose from the everyday Urdu idiom *ikkīs bīs kā farq hai*, “the difference between them is very slight (lit. the difference of 20 and 21).”

(c) Arabic numeral adjectives are ثَلَاثِي *“trilateral, triangular, treble”* رُبَاعِي *rubā‘ī*, “a four-lettered word; a quatrain; “quadruple” and so on.

CHAPTER VII.

§ 56. Arabian Months.

(a) The *Muslim* lunar months¹ are arranged to consist of 30 and 29 days (usually alternately), so the whole year consists of 354 days (and 9 hours). In a period of thirty years an intercalary day is added eleven times, i.e. the last month is eleven times in thirty years made to consist of 30 days instead of 29. (Hence the *Naw Rūz* would fall every year about 11 days earlier than the previous year and not, as it does, on 21st March.)

As with the Jews, the civil day commences at sunset, and the month commences on that evening when the new moon² is visible. [Hence the early Arab writers reckon not by the day but by the night]

The ordinal numbers are used to express the day of the month.

(b) The following are the names of the months, which do not in any way correspond with the English months:—

ARABIAN MONTHS.

1	مَحَرَّمٌ or مَحَرَّمُ الْحَرَامِ ³	..	<i>Muḥarram</i>	..	..
2	صَفَرٌ or صَفَرُ الْمَطْفَرِ ³	..	<i>Ṣafar</i>	..	..
3	رَبِيعُ الْأَوَّلِ ⁴	..	<i>Rabī‘^u ’l-awwal</i> or <i>Rabī‘^uni</i>		
			<i>’l-Awwal.</i>		
4	رَبِيعُ الْآخِرِ	..	<i>Rabī‘^u ’l-Ākhir</i> or <i>Rabī‘^uni</i>		
			<i>’l-Ākhir.</i>		

¹ The ancient Arabian year is supposed to have consisted of 12 lunar months as now, but about A.D. 412 a system of intercalation was introduced, one month being intercalated into every three years. It is, however, related that the Prophet on a certain occasion said, “A year is twelve months only as at the time of the creation,” and by this saying reintroduced the old lunar year. There also existed amongst the Arabs a system of commutation by which *Muḥarram*, the last of the three continuous sacred months, became secular and war lawful in it, and *Ṣafar* sacred.

² *Hilal* هَالَال is “the new moon” and *badr* بَدْر the “full moon.”

³ These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

⁴ Or *‘ayn-i-yak* عَيْنِ يَك *‘ayn-i du* دُو عَيْنِ.

5	جمادى الأولى ¹	.. <i>Jumāda'l-Ūlā</i> ..
6	جمادى الآخر ¹	.. <i>Jumāda'l-Ākhir</i> ..
7	رجب المرجب ² , or رجب	.. <i>Rajab</i> ..
8	شعبان المعظم ² , or شعبان	.. <i>Sha'bān</i> ..
9	رمضان المبارك ² , or رمضان	.. <i>Ramazān</i> ..
10	شوال الشكر ² , or شوال	.. <i>Shavvāl</i>
11	ذو القعدة ³	<i>Zu'l-qa'da</i>
	or	or
11	ذى القعدة	<i>Zī qa'dah</i>
	or	or
12	ذو الحجة ³	<i>Zu'l-hijjah</i>
	or	or
12	ذى الحجة ³	<i>Zī-hajjah</i>
	or	or

Remark.—The fourth month is also called ربيع الثاني, and the fifth and sixth ungrammatically جمادى الأولى *jamādi'l-avval*, and جمادى الثاني³ *jamād'g-gānī* or جمادى الآخر *jamādi'l-ākhir*.

(c) The Arabic word for “month” is شهر *shahr*¹ and the plural is شهور *shuhūr* or أشهر *ashhur*.

(d) Four of the above months are held sacred, *Muharram*, *Rajab*, *Zu'l-Qa'da*, and *Zu'l-Hijja*.

(e) (1) *Muharram* محرم is the first month of the Muslim calendar and is so called because both in the ‘days of ignorance’ and in the time of Muhammad it was unlawful (حرام *ḥarām*) to go to war during this month. The first ten days of this month are observed in commemoration of the martyrdom of Husayn,⁵ and the tenth day is called عاشورا *‘āshurā*; some very strict Sunnis fast on this day.

(2) *Ṣafar* صفر is said to be derived from *ṣafar*^a, “to be empty,” either because the Arabs left their homes *empty* by going to war, or because they left those whom they attacked *empty*. Another derivation is from *ṣufār*, “yellowness,” or the tint of the autumn leaves when the month first got its name.

¹ Or *jīm-i-yak* جيم يك and *jīm-i-du* جيم دو. The Arabs say ربيع الأول و ربيع الآخر and جمادى الأولى و جمادى الآخرة

² These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

³ In Persian the forms with ذى are usually used. *Jamādi* incorrect for *Jamāda*.

⁴ Not to be confused with the Persian word *shahr*, “a city.” The Persian word for month is ماه *māh*, which also signifies “moon.” *Māh-i-qamarī*, “a lunar month” also *shahr-i hilālī*; *māh-i shamsī*, “a solar month.”

⁵ Husayn is called *Sayyid*^a ‘sh-Shuhadā. The descendants of Ali by wives other than Fātima ‘*Alavī*.

It was in this month that Adam was turned out of Eden, and it was during this month that the Prophet was taken ill: it is the most inauspicious month in the calendar. Hence the month is superstitiously called *صفر الخير* or the lucky month.

(3 & 4) *Rabīʿunī* 'l-*avval* ربيع الأول and *Rabīʿunī* 'l-*ākhir* ربيع الآخر the first and second *spring* months were so named when the calendar was first formed. The Prophet died on the 12th day of *Rabīʿunī* 'l-*avval*.

(5 & 6) *Jamāda* 'l-*ūla* جمادى الأولى and *Jamāda* 'l-*ākhir* جمادى الآخرة are probably derived from *jāmād*, “a dry year or season” or “dry and on which no rain has fallen.”

(7) *Rajab* رجب, the *honoured* month, the root-meaning signifying ‘veneration with fear.’ Good *Muslims* spend the first Friday night (the English Thursday night) in prayer.

(8) *Shaʿbān* شعبان, the month of *disbanding* or *separation*, is so called because the ancient Arabs *dispersed* at this time in search of water. The Arabs call the middle or fifteenth of this month, “the night of the middle of Shaʿban,” but the Persians شب برات *Shab-i Barāt* “the Night of Registration,” for Allah on this night records the actions of men to be performed during the coming year, and those who are to be born and to die. Strict *Muslims* pray all night.

(9) *Ramāṣān* رمضان, the month of the annual fast, is said to be derived from a root-meaning “to be very hot.” During this month the gates of Heaven are opened and the gates of Hell shut.

In Persia, night is more or less turned into day and a great portion of the day is spent in sleep: the bazars are barely stirring before noon. The most irreligious become devout and read holy books aloud. Even those who make a pretence only of keeping the fast will not touch wine,¹ perhaps through the fear of being detected by the smell. Some Persians who secretly break the fast, cover their lips with dust when they go abroad, to give them the dried-up appearance of hunger and thirst.

(10) *Shawwāl* شَوَّال lit. “a tail.” The *Id*ʿl-*Fitr*² عيد الفطر is on the first of this month.

(11) *Zu* 'l-*Qaʿda* ذُو الْقَعْدَةِ the month of “session” was a time of truce and peaceful occupations.

(12) *Zu* 'l-*Hijjah* ذُو الْحِجَّةِ is the month of the *Hajj* or Pilgrimage to Makkah, which is made in the 8th to 10th of this month.

The *ʿid*ʿl-*azḥa* عيد الأضحى (vulgarly *zuḥā*) “the feast of sacrifice,” called

¹ The Persians maintain that the custom of drinking wine has come down from *Gabr* times.

² Called also the “minor festival”; *fiṭr* signifies “cleaving; breaking a fast.”

also "the great 'īd," is celebrated on the 10th of this month.¹ Muslims are of opinion that it was instituted to commemorate Abraham's willingness to offer up *Ismā'īl*.

(f) The Muslim era dates from the morning after the *hijrah* or "flight" of the Prophet from Makkah to Madinah, which occurred according to most on the 16th July² A.D. 622. Each succeeding year begins earlier than the preceeding, and an anniversary, occurring one year in the hot weather, will, sixteen years later, fall in the cold. Thirty-two English years are *nearly* equal to thirty-three Muslim years.

(g) The 1st May A.D. 1900 corresponds to A.H. 1318.

(h) (1) The number of solar years that have elapsed *since* any given Muslim date = (current year of Hijra - the given year) - 3% of the remainder = answer. For example, to find the number of years that have elapsed since A.H. 800.

The current Hijra year is 1330 [=1912 A.D.]. Thus according to the formula (1330 - 800) - 3% of (1330 - 800) = answer or 530 - 15 = answer, *i.e.* 515 years have elapsed since 800 A.H. or 1912 - 515, *i.e.* 1397 A.D. = 800 A.H.

(2) To find the equivalent A.H. year of an A.D. year:—(A.D. - 621·54) + 3% of A.H. = A.H. or (A.D. - 621·54) ÷ ·970225 = answer. For example, 1330 is the current Hijra year. According to the formula it will be equal to (the current A.D. - 621·54) ÷ ·970225, *i.e.* 1912 - 621·54, which is
·970225
evident.

(3) To find the equivalent A.D. of an A.H. date, *vide* § 13.

§ 57 The Turki Year-Cycle.

سنوات تركي *Sanawāt-i Turkī*.

(a) This consists of twelve solar years each named after some animal in a fixed order. The following old Turkish terms are the names of these years:—

1	سَیْحَقَان بِل	<i>sīchqān-īl</i>	..	..	"The mouse year."
2	بُود بِل	..	<i>ūd-īl</i>	..	"The cow year."
3	بَارِس بِل	..	<i>bārs-īl</i>	..	"The leopard year."
4	بُوشْتَان بِل	..	<i>tavīshqān-īl</i>	..	"The hare year."

¹ This feast is known by various other names. In India it is generally called *Bagara Id* "the cow 'īd'" and in Persia *īd-i qurbān*. In 1902 the *Id-i qurbān* and the *īd-i naw ruz* fell on the same Friday, which day is called *īd-i Nuham sad*: this concurrence of three 'īds is considered very fortunate. *ایضاحی* being a collective noun of which the noun of unity is *اضحی* "a sacrificial animal."

² Another date is 20th June, *vide* Hughe's Dictionary of Islam.

5	لوی ایل	..	<i>luī-īl</i>	..	“The crocodile year.” ¹
6	ایلان ایل	..	<i>īlān-īl</i>	..	“The snake year.”
7	بوت ایل	..	<i>ūnt īl</i>	..	“The horse year.”
8	قوی ایل	..	<i>qū-īl</i>	..	“The sheep year.”
9	میمی ایل	..	<i>bīchī-īl</i>	..	“The monkey year.”
10	تخا قوی ایل	..	<i>takhāqū-īl</i>	..	“The fowl year.”
11	ایت ایل	..	<i>īt-īl</i>	..	“The dog year.”
12	ننگوز ایل	..	<i>tangūz-īl</i>	..	“The hog year.”

(b) In Shaw's "Grammar of the Language of Eastern Turkishtan"¹ the names are as follows:—

(1) *Sachqān*, (2) *Ui*, (3) *Bārs*,² (4) *Tausqān*, (5) *Balik* [The Fish or Dragon], (6) *Īlān*, (7) *At* [“The Horse”], (8) *Qoi*, (9) *Maimūn* [“The Ape”], (10) *Tokhī* [“The Cock”], (11) *It*, (12) *Tungkhuz*.

(c) Each entire cycle is called a *muchal* in *Ūighur*, but by the Persians *davāzda sāl-i Turkī*.

(d) The year begins and ends in the Spring, when the sun first enters Aries.

When the cycle of twelve years is completed, it commences again.

(e) A.D. 1851 = A.H. 1267-8 “the Hog year.”

The *Bārs-īl* بارس ایل commenced with the Persian نوروز *naw rūz* of March 21st, 1902.

§ 58. The Zodiac.

(a) منطقة البروج *minṭaqat al-burūj* (or منطقة البروج *minṭaqat al-burūj*).

“The Celestial Girdle,” the Zodiac, is a belt of twelve constellations extending about 8° on each side of the ecliptic.

A single sign is called برج *burj* (Ar. pl. برج *burūj*) “tower or bastion.”

(b) The names of the signs or constellations are.—

1	حمل	..	<i>Ḥamal</i> ³	..	“Ram”	..	Aries (<i>Nawrūz</i>).
2	ثور	..	<i>Ṣawr</i>	..	“Bull”	..	Taurus.
3	حوزء	..	<i>Jawzā</i> ³	..	“Twins”	..	Gemini.
4	سرطان	..	<i>Saraṭān</i>	..	“C‘rab”	..	Cancer (1st of Summer).
5	اسد	..	<i>Asad</i>	..	“Lion”	..	Leo.
6	سنبله	..	<i>Ṣumbula</i>	..	“Ear of Corn”	..	Virgo.
7	میزان	..	<i>Mīzān</i>	..	“Scales”	..	Libra (1st of پائیز Autumn).
8	عقرب	..	<i>‘Agrab</i>	..	“Scorpion”	..	Scorpio.
9	قوس	..	<i>Qaws</i>	..	“Bow”	..	Saggitarius (1st of زمستان Winter).
10	جدی	..	<i>Jady</i>	..	“He-goat”	..	Capricornis.

¹ This dialect of Turkish is called also *Ūighur*.

² *Bārs* is properly the white leopard.

³ حمل, میزان, عقرب, قوس are used in speaking, but all are used in writing.

11. دلو	..	<i>Dalv</i>	..	"Bucket"	..	Aquarius.
12. حوت	..	<i>Hūt</i>	..	"Fish"	..	Pisces.

(c) In addition to the Arabic names, the Persians make use of the following Persian names:—

1. بره	..	<i>barra</i>	..	The lamb.
2. گاو	..	<i>gāv</i>	..	The ox or bull.
3. دوپیکر	..	<i>du-paykar</i>	..	"The two-faced" or "two-figured."
4. خرچنگ	..	<i>khār-chang</i>	..	"The crab."
5. شیر	..	<i>shīr</i>	..	"The lion."
6. خوشه	..	<i>khūsha</i> ¹	..	"The ear of wheat or barley."
7. نرازو	..	<i>turāzū</i>	..	"The scales."
8. گزدم	..	<i>gazh-dum</i> ²	..	"The scorpion."
9. کمان	..	<i>kamān</i>	..	"The bow."
10. بزکوهی	..	<i>buz-i kūhī</i>	..	"The wild goat."
11. دول آسیاب	..	<i>dūl-i-āsīyāb</i>	..	"The feeder of the hopper of a water-mill; bucket."
12. ماهی	..	<i>māhī</i>	..	"The fish."

(d) The Zodiac is divided into twelve equal parts called *signs* and named after the constellations, and the first point of Aries begins at the vernal equinox, which is the Persian *Naw-Rūz* or New Year's Day, about 21st March. The Sun spends a month in each of the above 'mansions.'³

(e) It is supposed that the Zodiac was formed about 2000 B.C.

§ 59 The Seasons.

(a) The seasons are "Spring" (بهار *bahār*) commencing with the *Naw-Rūz* or "New Year's Day"; "Summer" (تابستان *tāhistān* or *garmā* گرما) commencing when the sun enters 'Cancer'; "Autumn" (پائیز *pā'īz* or *khazān* or *khizān* خزان); and "Winter" (زمستان *zamistān* or سرما *sarmā*⁵).

(b) *Chillā* چله or چلا is a vague period properly of 'forty days.' The *چله کوچک* *chillā-yi kūchak* or "small *chillā*" is a period of twenty days of slight cold just after the *چله بزرگ* *chillā-yi buzurg*, which latter is the forty days of greatest cold preceding the "*chillā-yi kūchak*." The *chillā-yi*

¹ *Khūsha* also = "a bunch of grapes"

² Or *kaj-dum* کجدم.

³ A season is occasionally dated from the appearance of *Suhyal* or "Anopus," which in Persia occurs about the beginning of *Mizūn*.

⁴ In writing also *شیتا* *shitā* and *صیف* *seyf* for Winter and Summer: صیفی and شتوی. Adj. are applied to the Winter and Summer crops. The words *صیف* and *شنا* are not used in speaking; they are often used in poetry.

⁵ *Garmā* and *sarmā* mean "heat" and "cold."

tābistān is the forty days of greatest heat in summer, and commences when the sun enters *Saratān*.

(c) *Yilāq*, T. بلاق (or ائلاق), and *qishlāq*, T. قشلاق (or غیشلاق), are "summer quarters" and "winter quarters,"¹ especially of the wandering tribes, Turkish and others.

(d) The times of obligatory prayer² are:—

- 1 *Ṣubḥ* دجیم Dawn.
- 2 *Zuhr* ظهر Noon [less common *nīm-rūz*³ or *nīma-yi rūz*; or *nīmāz-i peshīn* Afghan].
- 3 *‘Asr* عصر Between noon and sunset; [*namāz-i dīqar* Afghan].
- 4 *Maghrib*⁵ مغرب "Sunset": *namāz-i shām*.⁶
- 5 *‘Ishā*⁶ عشاء "About one-and-a-half hours after sunset": (*namāz-i kḥuṣṭan*).

The three periods of voluntary prayer are:—

- 1 *Namāz-i ishrāq* نماز شروق When the sun has well risen, *i.e.* about 9 A.M. (Sunni prayer).
- 2 *Namāz-i chāshṭ* نماز چاشت About 11 A.M. (Sunni).
- 3 *Namāz-i tahajjud* نماز نهجده "After midnight" (Shi‘a or Sunni).

The Shi‘as, however, say the ظهر *Zuhr* and عصر *‘Asr* prayer together at either of the two times, and name them *namāz-i Zuhrayn* نماز ظهرین. Similarly, with the مغرب *maghrib* and عشاء *‘ishā*, which they name *namāz-i maghribayn* نماز مغربین. They thus pray three times a day and not five.

§ 60 Ancient Persian Year

(a) The ancient Persian year was Solar⁷ and consisted of twelve months, each of thirty days. Five days⁸ were added to complete the year, and, as

¹ بلاق و فصلان *blāq u fasilān* "to migrate" (of birds)

² Arabic صلوة *ṣalāt*, Persian نماز *namāz* *Namāz-panjgāna* or *panj-vaqtī* is a sort of liturgical service repeated in Arabic Prayer according to the Christian idea, is best rendered by the word دعا *du‘ā*. In addition to the daily prayers there are special services for special occasions. Shi‘as usually pray only three times a day but perform the same amount of prayer: they can combine the noon and evening prayer which is then performed any time between noon and sunset, and in the *maghrib* they include the *‘ishā* prayer which is then performed any time between *maghrib* and midnight.

³ The Afghans often say *nīm i roz*.

⁴ This is, perhaps, the Panjabi word *dīqar* meaning evening, and not the Persian word *dīqar* "another."

⁵ *Maghrib* is ½ hour after *gharīb*.

⁶ *Sāl-i shamsī* سال شمسی "Solar Year" it was bi-sexile and *farṣī*.

⁷ *Panja-yi durdīda* پنج‌دیده now also called *ḥa-sā-yi mustarīqa* خمس‌ساروقه.

with us, a leap year occurred every four years.¹ The new year commenced when the Sun entered Aries; i.e. about 21st March. The عيد نوروز *'id-i naw-rūz*, or "New Year's festival," is still the great day in Persia, though the above solar year has been superseded: the Persians changed their calendar and their written character, with their religion.

It is supposed to have commenced with the mission of Zoroaster. Some Avesta Scholars maintain that Zoroaster flourished 12,000 years before Christ: others 8000 years, and others later still. None, however, places him less than 4000 years ago.

Some modern Zardushtis maintain that دی *Day* and not فروردی *Farvardīn* was originally the first month, but all agree that the year began at نوروز *Nawrūz*.

(b) The following are the Persian solar months, each month being the name of an angel, who presides over the month:—

1	فروردین	.. <i>Farvardīn</i>	.. March and April. The 1st of this month (21st March) is the Persian <i>'id-i naw-rūz</i> .
2	اردیبهشت	. <i>Ardī-bihisht</i> , or <i>Urdī -bihisht</i>	April and May.
3	خرداد	.. <i>Khur-dād</i>	.. May and June.
4	تیر	. <i>Tīr</i>	June and July.
5	مرداد	.. <i>Murdād</i> ²	.. July and August.
6	شهریور	. <i>Shahrīvar</i>	August and September.
7	مهر	. <i>Mīhr</i>	.. September and October.
8	آبان	. <i>Ābān</i>	October and November. The five ³ in leap-year six—in-tercalary days were inserted at the end of this month.
9	آذر	.. <i>Āzar</i>	.. November and December.
10	دی	. <i>Day</i>	December and January.
11	بهمن	.. <i>Bahman</i>	January and February.
12	اسفند	.. <i>Isfandārmuz</i> or (colloquially) <i>Isfand</i> .	February and March.

(c) The following are the names of the days of the month as now pronounced by the Zardushtis of Persia:—

1	ورمزد	.. <i>Urmizd</i> or <i>Hurmuz</i>	..
2	بهمن	.. <i>Bahman</i>	.. also 11th month.
3	اردیبهشت	. <i>Irdībihisht</i>	.. also the 2nd month.
4	شهریور	. <i>Shahrīvar</i>	.. also the 6th month.

¹ *Kabīsa* کبیسه "Leap Year"

² *Amardād* امرداد, or *murdād* مرداد: former more common.

³ Vide note 6, p. 206

5	اسفندار مذ	..	<i>Isfandārmuz</i>	..	also 12th month.
6	خرداد	..	<i>Khurdād</i>	..	also the 3rd month.
7	مرداد	..	<i>Amurdād</i>	..	also the 5th month.
8	دی	..	<i>Day</i>	..	also 10th month.
9	آذر or آذر	..	<i>Ādar</i>	..	also 9th month.
10	آبان	..	<i>Ābān</i>	..	also 8th month.
11	خیز - خورشید	..	<i>Kh̄r</i> or <i>Kh̄urshād</i>	..	
12	ماه	..	<i>Māh</i>	..	
13	تیر or نشتر	..	<i>Tīr</i> or <i>Tishtar</i>	..	also the 4th month.
14	گوش	..	<i>Gūsh</i>	..	
15	دی	..	<i>Day</i>	..	also 10th month.
16	مهر	..	<i>Mīhr</i>	..	also the 7th month.
17	سروش	..	<i>Surūsh</i>	..	
18	رشن	..	<i>Rashn</i>	..	
19	فروردین	..	<i>Farvardīn</i>	..	also the 1st month.
20	به‌رم or ور هم	..	<i>Bahrām</i> or <i>Virahrām</i>	..	
21	رَم	..	<i>Rām</i>	..	
22	باد	..	<i>Bād</i>	..	
23	دی	..	<i>Day</i>	..	also 10th month.
24	دین	..	<i>Dīn</i>	..	
25	ارد or ارشوانگ	..	<i>Ird</i> or <i>Arashvāng</i>	..	
26	آشتاد	..	<i>Ashtād</i>	..	
27	آسمان	..	<i>Āsmān</i>	..	
28	آمیاد	..	<i>Zāmyād</i>	..	
29	ماندراسفند	..	<i>Māntarasfīnd</i>	..	
30	انارم	..	<i>Anārām</i>	..	

Urmuz or *Hurmuz*, etc., the name of the 1st of the month, is the principle of Good, as opposed to *Ahrīman* the principle of Evil; all the remaining names are the names of Angels who preside over the days named after them. It will be noticed that *three* days in the month are called *Day*, distinguished as *Day-ba-ādar*, *Day-ba-mīhr* and *Day-ba-dīn*.

SYRIAN MONTHS. Christians of the Eastern church use the modern European calendar, but they call their months by Syrian names. Their ecclesiastical year still begins, as formerly, on the 1st October. The names of their months are:—

<i>Kānūn</i> ^u -g- <i>Sānī</i>	..	كانون الثاني	..	January.
<i>Shubāt</i>	..	شباط	..	February.
<i>Āzār</i>	..	آذار	..	March.
<i>Naysān</i> or <i>Nīsān</i>	..	نيسان	..	April.
<i>Ayyār</i>	..	آيار	..	May.
<i>Hazīrān</i>	..	حزيران	..	June.

<i>Tamūz</i>	..	..	نموز	..	July.
<i>Āb</i>	..	..	آب	..	August.
<i>Aylūl</i>	..	..	ابلول	..	September.
<i>Tishrīn¹-l-Awwal</i>	..	..	نشرین الاول	..	October.
<i>Tishrīn²-s-Sānī</i>	..	..	نشرین ثانی	..	November.
<i>Kānun³-l-Awwal</i>	..	..	کانون الاول	..	December.

(d) The Jalāli year ¹ (سال جلالی), also called *Malakī* and *Malak Shāhī*, is reckoned from Jalāl-ud-dīn Malik Shāh, son of Alp Arslān-i Saljūqī, and begins A.D. 1079. The year begins with the Vernal Equinox, i.e. with the Persian Naw-rūz, and consists of 365 days, 5 hours, 49 min., 15 seconds, and a fraction. The names of the months are the same as in the ancient Persian solar year, but the intercalary days are added after the end of the 12th month. The Jalāli year is entered in Indian, Persian, and Turkish almanacs.

§ 61. Yazd-Gardi year.

(a) The Zardushtis of Persia and the Parsis of India have gone astray in their calendar: they reckon by the *Yazd-Gardī* year (سال بزد گردی). Yazdajird ² or Yazdagird (بزد گرد یا بزد جرد) was the name of several kings of Persia of the Sassānīan race, but the name is specially applied to the grandson of Nawshīrwān (the Just) the last of the Kayānī kings of Persia. The era commences from his death at the hands of a *Khurāsānī* miller (he was treacherously killed while asleep) about A.D. 631; but, the leap-year being omitted, their calendar has fallen into confusion.

(b) The names of their months are practically the same as the ancient Persian year, ³ but their year commences five months later than the Naw-rūz. ⁴ The year consists of 365 days only. The last five days of the year are not included in any month but are added on to the end of the twelfth month ⁵ and distinguished by a special name. The following are the names of these "stolen days" (خمسۀ مسروقۀ) *khamsa-yi mustarīqa*, or پنجاه دزدیده *panja-yi duzdīda* (P.):—

(1) *ahnawad* اهنود (2) *ushtawad* آشنود (3) *safāntamad* سفانتاماد (or سفانتامن *safāntaman*), (4) *wuhukh-shatr* وهخشر (5) *wahashtu'ush* وهشتروش (or وهشتروش *wahista-wisht*) (Bir, p. 34).

¹ One of the astronomers who assisted in reforming this calendar was 'Umar-i Khayyām.

² معرب.

³ They, however, call the second month *Iridibihisht*; the fifth *Amurdād*; the ninth *Āzar* or *Ādar*; the twelfth *Isfand*. *Āzar* means fire and is supposed to have been the name of the father of Abraham. The Parsis consider it to be the name of an angel.

⁴ The Persians, both Muslim and Zardushtis, however, keep the festival of Naw-rūz at the Vernal Equinox, but not so the Indian Parsis: their festival lasts 20 days, commencing 5 days before the *khamsa-yi mustarīqa*.

⁵ i.e., after *Isfand* (*Isfandārmuz*).

§ 62. Days of the Week.

(a) The days of the week are : —

شنبه	..	<i>Sham̄ba</i>	..	Saturday	..	1st day of the Week.
یک شنبه	..	<i>Yak-Sham̄ba</i>	..	Sunday	..	
دوشنبه	..	<i>Du-Sham̄ba</i>	..	Monday	..	
سه شنبه	..	<i>Si-Sham̄ba</i>	..	Tuesday	..	
چهارشنبه	..	<i>Chahār-Sham̄ba</i>	..	Wednesday	..	
پنجشنبه	..	<i>Panj-Sham̄ba</i>	..	Thursday	..	
(جمعه)	..	<i>Jum'a</i> ¹	}	Friday	..	The Muslim Sabbath.
or	..	or				
(آدینه)	..	<i>Ādīna</i>		..	..

(b) As already stated, the day begins at sunset : the night precedes the day. Thus, if an Englishman wishes to say "Sunday night" in Persian, he must say "Monday night" instead.²

(c) A week is هفته *hafta*, from *haft* "seven" : in Arabic أُسْبُوع *usbu'*³ from سبعة *sab'* and سبعة *sab'ah* "seven."

(d) *Rūz* روز in Persian and نهار *nahār* (pl. نهر *nuhur*) in Arabic mean "day" as opposed to night : شب *shab*⁴ P. and لیل *layl* "night time."

(e) *Yawm* يوم Ar., a day, has for its plural أيام *ayyām* "days, time, season."

(f) *Shabāna-rūz* روز شبانه is the civil day consisting of 24 hours ; "forty-eight hours' journey (by rail)"⁵ would be *du shabāna rūz rāh ast*.

(c) The longest night is called شب بلند *shab-i yaldā*, and the longest day روز جزاء *rūz-i jawzā*.

In Kirman, the shortest day is called روز اشکامبه شوی *rūz-i ishkamba-shūy*, i.e., the day is so short that while one is washing a sheep's tripe (*shikamba*), the day is gone.

(d) The last six or ten days of cold before the نوروز *Naw-rūz* are called in the almanacs بردالعبوز *bard*⁶ 'l-'ajūz, Ar., and by the people پیرزال *sarmā-yi pir-zāl*,⁶ from a popular legend.

¹ The Zardushtis generally use آدینه *Ādīna* (old Pers.) in preference to جمعه *Jum'a*, the Muslim name.

² Though the Muslims of India reckon in the same manner, many of them have also adopted the English idiom for speaking to English people : vide Phillott's *Hind. Man.*, p. 225. This sometimes causes confusion. The Muslim world was dark before it was light ; therefore the night precedes the day. The Zardushtis, however, say the world "with God was from all time and has no beginning." With them the day precedes the night.

³ Used in writing.

⁴ Plural *shab-hā* and *shabān* : ليلة Ar. "a night" has for its pl. لایالی

⁵ It is hardly necessary to remark that there are no railways nor even roads in Persia. The toy railway at Tehran, about 4 miles in length, can scarcely be counted.

⁶ The Persian Almanac of 1902 gives the period of the *bard* 'l-'ajūz from 11th to 17th March.

• (ε) In m.c., for Tuesday, Friday, and Saturday, the phrases شب چهارشنبه *shab-i chahār-shambā*, شب جمعه *shab-i jam'a*, and شب یکشنبه *shab-i yak shamba* are used. Superstitious people do not commence a journey on these three days. Should a guest sleep at the house of a friend on the night of any one of the above days (English computation), he ought for luck's sake to sleep the night following as well. This superstition has nearly died out.

CHAPTER VIII.

§ 63. Money.

(a) The following are the moneys now current in Persia.—*Dīnār* دينار an imaginary and infinitesimal coin, used in accounts: there are 1000 in a *qirānī* or *qirān*.

1 شاهي *Shāhī* = 50 *dīnār*.

20 ,, ,, = 1 *qirān* قرن (or 1 قرني), or يك هزار *yak hazār*.

10 قراني *Qirānī* = 1 *tūmān* تومان.

The *tūmān* is a gold coin (rarely met with). The *qirān*, and half *qirān* (داه شاهي *dah-shāhī*), and the دو هزاري *du hazārī* or “two *qirān* bit,” are silver.²

(b) *Pūl-i safīd* پول سفید “white money” is silver money,³ and *pūl-i siyāh* پول سیاه “black money” is copper money or the nickel coins that have taken its place. *Şannār*, a corruption of عد دينار *ad dīnār*, is a two-*shāhī* nickel coin (formerly copper).

(c) The following terms are occasionally used, though the values are not now represented by actual coins:—

غاري *Ghāz* = 5 *dīnār*.

محمدی *Muḥammadī* = 100 *dīnār* = 2 *shāhī*.

عباسي *Abbāsī* = 200 ,, = 4 ,,.

The پناهبادی (or پناهبادی) *panāhbādī*⁵ = rather less than half a *qirān*; 23 = 1 *tūmān* (10 *qirān*).

چهار عباسي *chahār abbāsī* = a depreciated *qirān* = 16 instead of 20 *shāhī*.

ريال *riyāl* = 1½ *qirān*: originally the name of the Spanish dollar.

قروش or قرش *qurūsh* or *ghurūsh*, the Turkish piaster, value about 2d. of English money or 17½ *shāhīs*: the term is used in certain places though the coin may not be current.⁷ European gold ducats, called ماجر *majar* and

¹ Also called صاحب قرن *ṣāḥib qirān*.

² The gold *du hazārī* is now worth 4½ *qirāns*.

³ This term was also applied to the nickel coins (introduced by Muzaffar-ud-dīn Shāh).

⁴ *Yak ghāz bi-shumā namī-dīham* “I will give you not a farthing,” the speaker probably not knowing the real signification of the word *ghāz*.

⁵ Properly *panāh-bād* but pronounced and sometimes is incorrectly written with or without ى. In Kerman and Tehran *panāh bād* is five *shāhīs*, but in Yezd the term *panāhbādī* is used for ten *shāhīs*.

⁶ Probably an Ar. pl. of قرش, the German groshen.

⁷ The term is used in Kerman but the coin is not seen. Piasters are said to be current in Beluchistan.

باجغلی *bājughlī*, are worth a little more or a little less than the *tūmān*: they are rarely met with.

لیرو انگلیسی *līra-yi Inglīsī*, and لیرو عثمانی *līra-yi-Uṣmānī*, are the English and Turkish pound: the former (in 1901) = 51 to 53 *qirān*.

روپیہ *rupīya*, "the rupee,"² fluctuates from 3½ to 3¼ *qirān*.

(d) اسکناس *Askīnās*, a Russian bank note; also any cheque.

برات *Barāt*, a cheque or bill of exchange.

امپیرال *Impiriyāl*, "a Russian imperial (gold), present value 28 to 33 *qirān*.

منات *Manāt*, "a rouble" = five *qirān*.

The above terms are not all current in every district.

(e) There is no postal money-order system in Persia. Money can be sent by post, insured, in a sealed bag³ for 10%. Registered articles by post are called سفارشی *sfārishī*. Insured articles are sent only within Persian territory. A parcel is called امنات, *amānat* or *basta*: بیمه کردن *bīmā kardan*⁴ "to insure": قبض رسید *qabẓ-i rasīd* is "a receipt."

صاد توهمانی حق الضمانه دادم = *yak kīsa-yi (or ṣurra-yi) ṣad fūmānī bīmā kardam*, "I sent 100 *tūmāns* by insured post."

(f) For the system of keeping accounts by حساب, *vide* Woll. Eng.-Per. Dict. and also § 14.

§ 64. Measures of Length.

(a) yak jīq, "the distance a shout can be heard."⁵

موی شتر *mū-yi shutur* (rare) "the breadth of a camel's hair."

جو *jaw*, "a barley-corn's length."

انگشت *angusht*, "a finger's breadth."

بهره *bahar*, length of one joint of the thumb (about 1½ inch), or the thirty-second part of a *zar*.

یک بند انگشت *yak band angusht* (about 1¼ inch) "the length of a finger joint."

گیره *girah* = 2 *bahar* (or about 2½ inches).

ذراع *zar* or گز *gaz*, the Persian yard (of about 40 inches): 16 *girah* = 1 *zar*.

رجب *vajah*, "a span."

¹ *Khīyāl mī-kunī ki yak bājughlī bi-man dādī* (m.c.) خیال میکنی که یک باجغلی بمن دادی "do you think you have given me a vast sum for this?"

² The revenue of Beluchistan is paid to Kirman in rupees at the rate of 2½ *qirāns* a rupee, the merchant exchange being 3½ in 1902.

³ The insurance fee is called حق الضمانه *haqq z-zamāna*.

⁴ This term is only used in Persia for insuring within Persian limits to a foreign country این بسته را حق الزمانه میدهم *in basta rā haqq z-zamāna mī-diham*. "I'll insure this."

⁵ This term is much used by the black-tent folk: *yak jīq-i rāh ast*.

⁶ Also colloquially *yak band nākhun*: by the vulgar the word *nākhun*, "nail," is used for "finger."

$\left\{ \begin{array}{l} \text{اراج } araj \text{ (or ارش } arash) \\ \text{دست } dast \\ \text{ازرا } azra \end{array} \right\}$ a cubit, from point of the elbow to the tip of the middle finger.

گام or قدم *qadam* a short pace.

بغل *baghal*, the space between the tips of the fingers of both hands when the arms are extended to form a cross with the body.*

یک سر *yak sar*, or یک قد *yak qad* (or کلاه *kallāh*), the ordinary stature of a man.

فرسنگ *farsang* or فرسخ *farsakh* = 6,000 *gaz* = 12,000 *qadam* = 3 $\frac{1}{4}$ English miles.

مسافت میدان *maydān-i asp* = a vague distance, about half a mile.

In addition, there is the Turkish ell, ارشین *arshīn*, much the same as the Persian yard.

Remark.—In Baluchistan, distance is estimated by the numbers of pairs of sandals made of the dwarf palm (*phīs*) that will wear out in traversing the distance: they say *yak phīs rāh-āst*, *du phīs rāh-ast* etc.

(b) *Tasū* تاسو² is a word much used by the Afghans for a measure equal to about the joint of a finger. According to the dictionary it is a weight of 2 or of 4 barley corns; or the twenty-fourth part of any weight or measure, vide § 65 (d). [Ar. $\frac{1}{4}$ of a *dānaq*, the latter being $\frac{1}{4}$ of a *dirham* and having the weight of a *ḥabbah*.]

(c) عرض *arz* and طول *tūl* are the two words commonly used for “breadth” and “length”: عرضاً *arzan* (adv.) “by breadth” and طولاً *tūlan* (adv.) “by length.”

(d) *Shash gaz dar shash gaz* شش گز در شش گز “measuring six *gaz* each way (square). six yards square” (not six square yards); but *shash gaz, murabba* شش گز مربع “six square yards.”

§ 65. Weights.

(a) In Persia, as in India and Afghanistan, everything, liquids included, is sold by weight and not by measure.

گندم *gandum*, “a grain of wheat”; about 3 *go* to 1 *nukhūd*³ weight.

¹ Care must be taken to distinguish the difference in pronunciation between these two: in ارع, the ع is not sounded, and the ر is pointed by *fatha*. This measure is roughly taken to be the distance from the tip of the fingers of the left hand when the arm is extended to the tip of the nose when the head is turned to the right.

² In the *Anjuman-ārā-yi Nāṣirī*, a dictionary of old Persian (*Furs-i qadīm*), *tasū* is given as the equivalent of *sā'at*.

³ In India, grains of rice are sometimes used for weighing minute quantities of drugs. The lowest standard weight, however, in India is the *ratī*, the seed of *abrus precatorius*, which in appearance resembles a small scarlet bean with a black spot on the end: it is used by goldsmiths, and weighs about 2 grains. In Persian works written in India the *ratī* is called سركه *surkh*.

. نڅود *nukhud*, a small chick pea or grain of *gram*, said to weigh about $\frac{1}{11\frac{1}{2}}$ of an ounce = 3 *gandum*.

منقال *misqāl* = 24 *nukhud*.

سیر *sīr* = 16 *misqāl*.

ؤقیه *ūqiyya* (abbrev. *ؤقیه* *wuqiyyah* or *ؤقیه* *waqiyyah*) = 90 *misqāl* (about 14 oz. avoirdupois).

من تبریزی *man-i Tabrizī* "a Tabriz maund" = 8 "vaqqa" = 720 *misqāl* (about $7\frac{1}{4}$ to $7\frac{1}{2}$ lb. av.).

من شاهی *man-i shāhī* or "Royal maund" = nearly 2 Tabriz maunds (14½ to 15 lb.).

من رای *man-i Ray* or "maund of Rai" = 4 Tabriz maunds (about 30 lb.).

من هاشمی *man-i Hāshimī* = 16 Tabriz maunds (about 116 lb.); this weight is only used in the South.

خروار *kharrvār* or "donkey load" = 100 Tabriz maunds (725 lb.).

چارک *chārak* is the quarter either of a Tabriz or of a Royal maund.

The carat, قیرط *qīrāt* (br. pl. قیراط *qarārūt*) originally قیراط *qīrrāt*, is an Arab weight and equals about 4 grains or $\frac{1}{24}$ of a *misqāl*: it is used for weighing jewels. The Arabs sometimes apply the word *qīrāt* to the $\frac{1}{24}$ of anything; and colloquially they apply it to a measure of about an inch.

In Kerman—

Nisf-i haft dirham .. نصف هفت درهم = 10½ *misqāl* in weight.

Haft dirham .. هفت درهم = 21 ,,

Pānzdah sang .. پانزده سنگ = 42 ,,

Sī-sang .. دوسي سنگ = 84 ,,

Chārak .. چارک = 2 *Sī-sang* سنگ دوسي

Nīm-man .. نیم من = 2 *Chārak* چارک دو.

Sī-chārak .. سه چارک = 3 *Chārak* چارک سه.

Yak-man (Tabrizī) .. یک من (تبریزی) = 4 *Chārak* چارک چهار.

In Yezd, صد درهم *ṣad dirham* = نیم من تبریزی *nīm-man (Tabrizī)* = 2 *chārak*. In Yezd, the word چارک *chārak* is little used, پنجاه درهم *panjāh dirham* (etc.) being used instead.

(b) Water is measured by the *sang* سنگ, i.e. by a quantity sufficient to turn a mill. One *sang* of water آب سنگ آب (with or without *izāfat*) is supposed to be sufficient for one hundred قصب, and a *chārak* is a fourth part of this quantity.

(c) Water for irrigation purposes is also borrowed or bought by the طاسچه *tāscha* or طاسک *tāsak* ("a little cup"); i.e. a metal cup with a small hole in the

¹ Persian for *mann* Ar.

² The word *maund* is the Anglo-Indian term for *man*, but the standard *man* of India is 50 lbs.

³ In Kerman *tashta*, forty of which go to 12 hours: also in Kerman 30 *jurra* go to 12 hours

bottom is floated on water and the time it takes to sink is the unit of measure. For instance, if a cultivator borrows six *īāsak* of a certain channel, the whole of the water in the channel is turned into his ground for the time that the *īāsak* takes to sink six times. The *īāsak* is not a standard measure, but varies locally, according to the requirements of a village.

(d) Another vague term is *دانگ* *dāng*, which may be said to be the sixth part of anything. Property of all kinds is¹ divided into six imaginary parts, each of which is called a *dāng*. An owner of $\frac{1}{6}$ share of land, a room, or a horse would be described possessing “two *dāng*”: an owner of the whole would say, “all six *dāng* are mine”: *شش دانگ خانه مال من است* *shish dāng khana māl-i man ast*.

¹ But generally only houses and lands.

CHAPTER IX.

§ 66. The Verb *Fi'l* (فعل).

The verb “to be” (*vide* also § 68):—

(a) The simplest form is the affixed substantive verb:—

am (I) am	..	am īm (We) are. ²
ای (I) art	..	id īd (You) are. ²
است [-ad] ast (He) is	..	اند and (They) are.

(b) (1) These affixes may be joined to a pronoun, adjective, participle, or substantive, and sometimes to an adverb; and the same rules that apply to the written forms of the affixed pronouns [§ 31 (b), (c), (d)] apply in the main here. Examples: *ū sultānast* (او سلطان است) “he is a Sultan”; *ū banda ast* (او بنده است) or (with the ی of unity) *ī banda īst* (او بنده یست) “he is a slave”; *dānā-yam* (دانا یم) “I am learned”; but *dānā-īm* (دانا یم) “we are learned”; or *tu banda-ī* (تو بنده ای) “art thou a slave?”; *man-am* (من یم) or *madm* (مدم) “I am”; *ū dānā-ī* (تو دانا ی) “thou art learned”; *īshān dānā-yand* (ایشان دانا یاند) “he is learned”; *ū khūb rū-īst* (او خوب روست) or *khūb-rū ast* (خوب روست) “he is good”; *khūbrū-yast* (خوبرو یست) which is poetical only. but *īshān khūb-rū-yand* (ایشان خوبرو یاند).

م-ائیم نهاده سر بفرمان شراب جان کرده ندی لب خندان شراب

Mā'im nihāda sar bi-farmān-i sharāb

Jān karda fidū-yi lab-i khandān-i sharāb.

“ 'Tis we who to wine's yoke our necks incline,
And risk our lives to gain the smiles of wine.”

(O. K. 21 Whin.)

(2) The *alif* (الف) of the third person singular *ast* (است) is frequently elided in contractions, as: *dushmanān-am rā-īst* (دشمنانم را یست) (for دشمنانم را است).

After *ū* and *ī*, this *alif* nearly always disappears, as: *nikūst* (نکوست); *kār-īst* (کار یست); *mudda-īst* (مدعیست) “he is a claimant.”

(3) In the other persons, the *alif* can be retained or changed into ی for euphony, as: *am* (ام) or *banda-ām* (بنده یم), or *āyā-ām* (ایا یم), or *āyā-ām* (ایا یم) or *āyā-ām* (ایا یم).

¹ This affix is called *mīm-i īqbāl* (میم یات فعل).

² In classical Persian (and in India and Afghanistan) these are *majhūl* (مجهول) sounds *em*, *el*.

³ The full form is generally used after final *alif*, as: *Mulūk az barāy-i pās-i ra'āyā* (ملوک از رعایا اند) (Sa'dī) “kings are for the care of their subjects”; *ra'āyā-yand* (رعایا یاند) might also be used in modern Persian.

(4) *Alij-i maqṣūra* sometimes becomes *است* *ast* before *ی* *yi* as: *او موسیست* *āw Mūsīst*, but better *است* *ast* *او موسی* *āw Mūsī ast* "he is Moses."

(5) After a vowel, the *ی* of the second person is preceded by a *ء* over a *ی*, as *کجائی^۱* "where art thou?" In other words, two syllables ending and beginning with a vowel are coupled by a *hamza* acting as a hyphen.

(6) The final *ء* of Arabic words is, in Persian, sometimes written and sometimes not. If, however, an Arabic word ending in *ء* precedes the first person *am* *م*, the *ء* must be struck out to preserve the distinction between the singular and plural of the verb. Thus the plural of *شاعر* *shā'ir* a poet is *شاعران* *shu'arā*, but *من اشعر شعرايم* *man ash'ar-i sh'uarā-yam* "I am the most poetical of poets"; were the *hamza* retained, the word might be read *shu'arā'im* *شعرايم*.

(7) The contraction is generally observed in speaking and reading, even though it may be neglected in writing.

Remark — *Ast* *است* "is" and *nīst* *نیست* "is not" are termed *رابطه* or "copula". In the proposition "Religion is indispensable to happiness," the copula *is* joins the subject *religion* to its predicate, the remainder of the sentence.

Any verb can be analyzed into the copula and a predicate; thus "lives," into "is" (the copula), "living" (the predicate).

(c) In the third person singular and plural, the euphonic *ی* need not be inserted: *خوب روست* *khūb-rūyast* (poet.) or *خوب روست* *khūb-rūst* "(she) is fair-faced": *دانا است* *dānā-yast* or *دانا است* *dānā-st*; *دانايد* *dānāyand* or *دانايد* *dānā-nd*; *ما است* *mā-st* (for *ما است*); *شما است* *shumā-st* (for *شما است*).^۵

Remark.—Vulgarly, instead of *ast* *است*, *-a* (pronounced *e*) is used as *khūb-e* "it is good"; *kī-e* "who is it?"

(d) *Tu ast* *تو است* is contracted into *tust* *توست* (or *نوست*) and is so pronounced even if written *tu ast* *تو است*. *Kīst* *کیست* and *chīst* *چیست* are regular contractions for *kī ast* *کی است* [vide § 37 (g)] and *chī ast* *چی است*: *چییم* *chiyīm* "what are we?"; *چییم* *chiyam* "what am I?"

^۱ *Kujā'ī* *کجائی* is an adjective "of what place": *کجائی هستی* "of what place are you a native?" or colloquially *kujā'ī* *کجائی*. This form is for *کجائی ای*, which is not used.

^۲ *Dānā-yast* *دانا است* not m.c.

^۳ In modern colloquial, to the question *kujā'ī* *کجائی* "where are you?" the answer is *ینجا* *injā am*: (*īn-jā-yam* is considered vulgar). The correct reply is *in-jā* *هستم* *hastam* or *mī-bāsham* *میداشم*.

^۴ *ک* "who" = *ک*. *Kī* *کی*, as well as *kī*, signifies "who?": similarly, *چی* *chī* (perhaps contracted form of *chīz* *چیز*) is another form of *چه*. In modern Persian all forms are used.

^۵ Better *هستم* *hastam*.

. As a rule, either the contracted or the full form can be used in writing; but in either case the contraction exists in pronunciation.

Similarly, the final silent *z* of other words sometimes disappears before *ast*, as *برهنست* *ū barahna'st* "he is naked."

Note the following forms or contractions, etc., *زشت روند* *zish-t-rūyand* "they are ugly": *توئی* "thou art": *بندۀ تو م* *banda-yi tu am* "I am thy slave": *بندۀ یم* *banda-yi ū yam* "I am his slave": *ما بندۀ اوئیم* *mā banda-yi ū 'im* "we are his slaves": *تو مردئی* *tu mard-ī-ī* (vulgar for *tu mard-ī hast-ī* (مردی هست).

"Who are they?" *ایشان کیند* *īshān kiyand*, or *کی* and *ند* *ki and nand*, or *کيستاند* *īshān kiyān-and* (م.ع.).

(e) The *ی* of the second person is called the *yā-yi khitābī* *بای خطابي* the "y of address": with a final and silent *z*, or a final *ی*, it is written as a superscribed *hamza*, as: *کئی* or *کئ* *ki ī* "who art thou?": *کرمانيئي* *kirmānī-ī* "art thou a Kirmani (an inhabitant of Kirman)?"

(f) The above suffixes form the six persons of every tense of the verb with the exception of the third person singular, when *ast* becomes *ad*.

(g) The negative form of the simple affixed verb is nearly obsolete, or else occurs only in poetry.

<i>نیم</i> <i>nayam</i> "I am not"	..	<i>نئیم</i> <i>nayīm</i> "we are not."
<i>نئی</i> <i>nayī</i> "thou art not" or <i>نئ</i>	..	<i>نئید</i> <i>nayīd</i> "you are not."
<i>نیست</i> <i>nīst</i> "he is not"	..	<i>نئند</i> <i>nayand</i> (or <i>ند</i> <i>na and</i>) "they are not."

انگار که در خاک نئی بر خاکی
Angār ki dar khāk na'ī bar khāk-ī.

"But now you are *above* earth, not *below*!"

(O. K. 457 *Whin.*)

A villager sometimes says: *تو اینجا نئی یا اینجا نهی* *tu injā-ī yā injā na-ī* "are you there (here) or not?" Villagers also use *nayam* *نیم*. The third person *nīst* *نیست* is in regular use.

(h) In old Persian (imitated by *قأني*), *aste* *استی* is found for *ast* *است*.

§ 67. The Separate Substantive Verb.

(a) From an obsolete infinitive *هستن* *hastan* and *هستیدن* *hastīdan* "to exist," are formed—

<i>هستم</i> <i>hastam</i> "I am, or I exist"	..	<i>هستیم</i> <i>hastīm</i> "we are, etc."
<i>هستی</i> <i>hastī</i> "thou art, etc."	..	<i>هستید</i> <i>hastīd</i> "you are, etc."
<i>هست</i> <i>hast</i> "he is, etc."	..	<i>هستند</i> <i>hastand</i> "they are, etc."

¹ Or *bandagān* *بددگان*.

² Vide p. 92, note 6: *کئ* is probably the more correct form, as *کئی* should mean thou art a king."

³ Vulgarly pronounced *nahī* *نهی*.

Hastam هستم, etc., is substituted for *am* ام whenever euphony requires it, or whenever the verb has to stand alone.

گر من ز مای میخانه مستم هستم

Gar man zi may-i mughānā mast-am. hastam

“Am I a wine-bibber? what if I am?”

(O. K. 334 *Whin.*)

Here *hastam* هستم is used as the verb has to stand alone: the *am* ام could not be repeated. Also:—

من دانم و او چنانکه منم هستم

Man dānam u ū, chunānki hastam, hastam.

“He knows, as well as I, my sorry case.”

(O. K. 315 *Whin.*)

Hast هست is used for *ast* است when euphony requires the former, as: *in khāna chunān ki hast tā šad sāl davām mī-kunad* این خانه چنانکه هست تا صد سال دوام میکند; if the *ki* of چنانکه be omitted, *chunān ast ki* چنان است که must be written.

Hast هست also means “exists,” as: *Khudā hast* خدا هست “there is a God”; *Īzād hast* ایزد هست “there is a God.” *Hast* هست is also more emphatic than *ast* است, as: *kishī rā khālāl-i ‘st* کشتی را خالیست “there is something wrong with the ship” (a simple statement) but to a denial the reply would be, *kishī rā khālāl-i hast* کشتی را خالی هست “there is I tell you.”

The above is the only tense now in existence.

(b) The negative form of this tense is (by contraction) as follows:—

nīstam نیستم “I am not” .. *nīstīm* نیستیم “we are not.”

nīstī نیستی “thou art not” .. *nīstīd* نیستید “you are not.”

nīst نیست “he is not” .. *nīstand* نیستند “they are not.”

(c) Probably, there was an ancient infinitive *īdan*یدن or *ēstan*ستن signifying “to be” from which one or more of the above tenses are derived. Sa’dī says:—*lā‘iq-i qadr-i man ān-astī ki bā zūgh-i bar dīwār-i bāgh-i khirāmān hamī-raftamī* (Sa’dī) “it were fitting my dignity to be (I ought to be) strutting on the wall of a garden in company with a fellow magpie.”¹

shuhbat-i gul khush būdī gar nīstī tashvīsh-i khār (Sa’dī) “companionship with the rose were sweet, were there no fear of the thorn.” Similarly, Sa’dī uses *shunīdastam* شنیدستم for *shunīda hastam* شنیده هستم “I have heard.” Other instances occur in the old poets of this contracted form of *hastam* هستم (instead of *am* ام) with the Perfect tense.

¹ *Zūgh* is the English magpie, common in the gardens of Persia. The chough is called زغچه. Here *astī* and *nīstī* are Past Conditional.

• ابن کار جهان اگر به نفلیدستی هر روز بجای خوشتن عیدستی
هرکس بمراد خوش دسني نژدي گرزانکه نه ايسن بيهده نهديدستي

Īn kār-i jahān agar bi-nafīd-astī
Har rūz bi-jā-yi khwāsh-tan 'Īd-astī;
Har kas bi-murād-i khwāsh d-st-ī bi-zadī
Gar 'zānki na īn bi-hūda tahdīd-astī.

“If this life were indeed an empty play,
Each day would be an ‘Id or festal day,
And men might conquer all their hearts’ desire
Fearless of after penalties to pay!”

(O. K. Rub. 434 Whin.)

گر من گنه روی زمین کردستم عفو تو امید است که گیرد دسني

Gar man gunah-i rū-yi zamīn kardastam
‘Afv-i tu umīd ast ki girad dast-am.

“Though I had sinned the sins of all mankind,
I know thou would’st to mercy be inclined.”

(O. K. 333 Whin.)

من نیست شد در تو بزانم همه نو

Man nīst shudam dar Tu, az ān-am hama Tu

“And I am Thine, since I am lost in Thee.”

(O. K. Rub. 400 Whin.)

(d) *Hastī* هستي is a substantive signifying “existence,” and *nīstī* نیستي
“non-existence”

Hast هست and *nīst* نیست are used as adjectives:—

چندانکه ز خود نیست-ترم هست-رم

Chandān ki zi-khud nīs-tar am has-tar-am.

“The more I die to self, I live the more.”

(O. K. Rub. 351 Whin.)

§ 68. The Verb Transitive (*muta‘addī* متعدي) and Intransitive

(*lāzim* لازم, or *ghayr-i muta‘addī* غیر متعدي).

(a) The Persian verb is simple. There is but one conjugation and the so-called irregular verbs present no difficulty. Every Infinitive or *maṣdar* (مصدر) ends in *-dan* or in *-tan*, and the ‘shortened Infinitive’ or third person singular Preterite is formed by cutting off the termination *-an*. All tenses *zamān*² (زمان) are formed quite regularly from the root or shortened Infinitive,³ and from the second person singular Imperative: the

¹ In India, *lāzimī* لازمي intransitive.

² *Zamān* زمان “Tense or time”; *maṣdar* “Infinitive or source.”

³ The shortened infinitive is always identical with the third person singular of the Preterite.

persons are formed by the affixed substantive verb. Every verb has thus two stems. As in most languages, the Imperative is the shortest form of the verb. A few verbs are both transitive and intransitive.

It must be borne in mind that native grammarians do not consider the Infinitive a verb. "How can it be a verb," they say, "when it has no tense or time?"

(b) (1) There are two verbal prefixes **هـ**¹ (or **ب**) and **می** *mī* (or **همی** *hamī*²). The first is prefixed to the Aorist or Present Subjunctive (one and the same tense), to the Imperative, to the Preterite, and to the old Past Potential or Habitual tense that is formed by adding an indefinite **ی** to the Preterite. The second is prefixed to the Present (or Present-Future) to distinguish it from the Aorist, and to the Imperfect to distinguish it from the Preterite.

In the following example (poetical), **هـ** is added to the shortened Infinitive:—

بد-ازون تـوانا و قـوت سـر دست خطابت پنجه عسکین داتوان شکست

Bi-bāzuvān-i tavān va quvvai-i sar-i dast

Khatū-st panja-yi miskīn-i nātavān bi-shikast—(Sa'dī).

"By strength of arm and power of hand,
It is a sin to crush the poor and helpless."

[*Sar-i dast* سر دست is the end of the *dast* or fore-arm, i.e., the hand.]

در کوی خرابات مگر نتوان یافت آن عمر که در صومعهها کم کردیم

Dar kū-yi kharābāt magar bi-t(a)vān yāft

Ān umr ki dar šawma'ahā gum kardīm?

(O. K. Rub. 339 *Whin.*)

In the following, to the definite future:—

بر آنچه نیگزرد دل منه که دجله سی پی ز خلدنه بخواند گذشت در بغداد

Bar ānchi mī guzarad dil ma-nih ki Dajla bas-ī

Pas az Khālifa bi-khāṭhad guzasht dar Baghdād.

"Set not thy heart on that which passeth away; for the Tigris
Will flow on by Baghdād long after the Khālifas."

(*Gul. Book 8, Maxim.* 105.)

¹ Called *bū-yi zūgid*. The same term is applied to the **به** in such words as *bī-juz* بجز "except"; also in *دریا در* *deriā dar*.

² There is no difference in signification between *mī* می and *hamī* همی; both are probably contracted forms of, or connected with, *hamishā*; these can be joined to their verbs or written separately. In poetry this prefix is sometimes, by poetical license, written *after* the verb.

- In the following, to the past participle :—

دل همه اسباب جهان خداسنه گیر
 وانگاه بران سبزه شبی چون شبدم
 بنشسته¹ و بامدد بر خاسنه گیر

Ay dil hama asbāb-i jahān khvāsta gīr

Bāgh-i tarab-at bi-sabza ārāsta gīr

Vāngāh bar ān sabza shab-i chūn shabnam

Binshasta¹ u bāmdād bar-khāsta gīr—(O. K.)

“Oh soul! lay up all earthly goods in store,
 Thy mead with pleasure's flowerets spangle o'er;
 And know 'tis all as dew that decks the flowers
 For one short night, and then is seen no more!”

(*Whin. Trans. Rub. 243.*)

- (2) It will thus be seen that the prefix *mī* می (in old Persian also *hamī* همی) gives a continuative sense. It is, in poetry, even added to the Imperative with this continuative sense, as :

گر راحت جاودان طمع میداری می رنج همیشده و مرنجان کس را

Gar rāhāt-i jāvidān tam' mī-dārī

Mī-ranj hamīsha va ma-ranjān kas rā.

(*O. K. Rub. 15 Whin.*)

تن یک نفس عزیز را خوش میدار
Īn yak nafas-i 'azīz rā khush mī-dār.

(*O. K. Rub. Whin.*)

- (3) The prefix *be* is omitted in verbs compounded of an indeclinable particle and a verb, as : برخیز *bar khīz* “get up” from برخاستن *bar-khāstan* : اگر برگردم *agar bar gardam* “if I return,” from برگشتن *bar-gashan*. Before verbs beginning with a *b* (ب) the prefix is in modern Persian often written separately and not joined to the verb.

The verb بودن *būdan* does not take the prefix *be*, nor does the Imperative of شدن *shudan*.

- (4) Very rarely do both prefixes occur together, as می نباید *mī-bi-bāyad*.

(c) The auxiliary verb² بودن *būdan* “to be” is slightly irregular, in that the Imperative is باش *bāsh*³ “be thou” The shortened infinitive is *būd*.

TENSES FROM THE IMPERATIVE (امر)

THE IMPERATIVE (امر).

- I. *Bāsh*³ باش “be thou”—*bāshīd* باشید “be ye.”

With the exception of the second person singular, all persons of the Imperative are identical with the Aorist q.v.

¹ *Bi-nishasta* بنشسته agrees with *khudrā* خود را understood

² *Fī'l-i mu'āvin* (فعل معاون) “auxiliary verb.”

³ *Bu* بو was another form of the second person singular of the Imperative. It is said to exist still in out-of-the-way districts: *bū* بو or *bū ki* بوکه “perhaps,” is found in mod. Persian, in poetry.

Remark I.—The continuous Imperative is formed by prefixing *mī* or *hamī*. It is usually affirmative, but *Qa‘ānī* uses it negatively also. *Mī-bāsh* میباش (vulg. coll.), or *hamī-bāsh* همی باش (obs.) ‘continue to be or remain.’

Remark II.—The Present Participle (باشان *bāshān* ‘being’) and the noun of agency *bāshanda*¹ (باشنده ‘be-er’) are not in use.

II (A).—*The Aorist or Present Subjunctive* (مضارع).

Singular	{	1. باشم <i>bāsham</i> ‘I may be [or let me be].’
		2. باشی <i>bāshī</i> ‘thou mayest be.’
		3. باشد <i>bāshad</i> ‘he, she or it may be (or let him, be, etc.).’
Plural	{	1. باشیم <i>bāshīm</i> ‘we may be (or let us be).’
		2. باشید <i>bāshīd</i> ‘ye may be (or imperative, ‘be ye’).’
		3. باشند <i>bāshand</i> ‘they may be (or let them be).’

In modern Persian this tense does not take the prefix *be*. In old Persian it does.

II (B).—*The following is an old form of this tense* :—

Singular	{	1. بوم <i>buwam</i> ‘I may be.’
		2. بوی <i>būwī</i> ‘thou mayest be.’
		3. بود <i>buwad</i> ‘he, she or it may be’ (or باد <i>bādā</i> or بود <i>buwād</i> or باد <i>bād</i>).
Plural	{	1. بوم <i>buwēm</i> ‘we may be.’
		2. بوند <i>buwēd</i> ‘ye may be.’
		3. بوند <i>buwand</i> ‘they may be.’

¹ *Bāshanda* باشنده (plural *bāshanlagān* باشندگان) is a substantive signifying ‘an inhabitant’; *اهل* is commoner in modern colloquial, as: *īshān ahl-i Kirmān hastand* ایشان اهل کرمان هستند, or *īshān Kirmānī hastand* ایشان کرمانی هستند. *Bāshanda* باشنده, in India *bāshinda*, is used for ‘inhabitant’ in Persia in writing, only when the author is avoiding Arabic words.

² This *mīm* as a sign of the first person of the verb is called *mīm-i mutakallim*.

³ *Bād* or *bādā* or *buwād* or *buwūd* and *buwū* the Precative or Optative are still in use; (in m.c. *bād* and *buwād*). *Bāshūd* is not used as an Optative, &c.

⁴ Classically (and in Afghanistan and India still) the 2 terminations of the first and second plural are *em*, *ed*: *majhūd* sounds.

⁵ The Afghans use this tense in speaking. Note that *و* is pronounced both like a *w* and a *v*. In m.c. باد *bād* and بود *buwūd* are both used.

⁶ To be distinguished from the third person singular of the Preterite بود *būd*.

• III.—The Present Tense (زمان حال) (in Modern Persian also a Future).

Singular	..	1. می باشم <i>mī-bāsham</i> “I am (or will be).”
		2. می باشی <i>mī-bāshī</i> “thou art.”
		3. می باشد <i>mī-bāshad</i> “he, etc., is.”
Plural	..	1. می باشیم <i>mī-bāshīm</i> “we are.”
		2. می باشید <i>mī-bāshīd</i> “you are.”
		3. می باشند <i>mī-bāshand</i> “they are.”

The prefixes *mī* or *hamī*, written separately or joined to the verb, are used with this tense in writing in modern as well as in old Persian.

Remark.—*Me-buwwam* می‌بودم is an old form of this tense.

TENSES FROM THE SHORTENED INFINITIVE:—

IV.—The Preterite (ماضی مطلق).

Singular	..	1. بودم <i>būdam</i> “I was.”
		2. بودی <i>būdī</i> “thou wast.”
		3. بود <i>būd</i> “he, etc., was.”
Plural	..	1. بودیم <i>būdīm</i> “we were.”
		2. بودید <i>būdīd</i> “you were.”
		3. بودند <i>būdand</i> “they were.”

V.—The Imperfect, etc. (ماضی لاتمام).

Singular	..	1. می بودم <i>mī-būdam</i> ² “I was or used to be.”
		2. می بودی <i>mī-būdī</i> “thou wast or used to be.”
		3. می بود <i>mī-būd</i> “he, etc., was or used to be.”
Plural	..	1. می بودیم <i>mī-būdīm</i> “we were.”
		2. می بودید <i>mī-būdīd</i> “you were.”
		3. می بودند <i>mī-būdand</i> “they were.”

This tense is also used as a Past Conditional *agar mī-būdam* “if I had been, etc., etc.” and sometimes as a “Future Conditional.”

The Preterite, *būdam*, however, is generally used, especially in speaking, instead of the Imperfect.

¹ In poetry often contracted into بُد *būd*

Dar khwāb būdam marā khīrad-mand-ī guft

* * * * *
May khur ki bi-zīr-ī khāk mī-bāyad khuft.

(O. K. Rub. 51 Whin.)

² *Mī* می or *hamī* همی; *hamī* is obsolete or poetical with the Imperfect of *būdan*. Except in the Continuous Imperative, vide § 68 (b), foot-note, *mī* is not prefixed to this tense in modern Persian.

VI.—*The Past Conditional or Habitual* (ماضي مهنائي).

Singular	..	1.	بودم <i>būdame</i>	"I would have been or used to be."			
		2.	بودي <i>būdī</i>	thou	,	,	,
		3.	بودے <i>būde</i>	he, etc.	,	,	,
Plural	..	1.	بودیم <i>būdeme</i>	we	,	,	,
		2.	بودیدے <i>būdede</i>	ye	,	,	,
		3.	بودندے <i>būdande</i>	they	,	,	,

Remark.—This tense is obsolete in modern colloquial, but is still used even in speaking by the Afghans and Indians. In old Persian, the prefix *me* or *hame* is also added. It will be noticed that the *majhūl* sounds of the tense have been retained in transliteration. A modern Persian, however, would give the vowels the *ma'rūf* sounds. The second person singular and first person plural are very rarely used, and the second person plural is, perhaps, not in existence.

VII.—*The Definite Future* (مستقبل).

The verb خواستن *khwāstan*¹ "to wish, desire," has for its Imperative خواه *khwāh*. Its Aorist is in consequence خواهم *khwāham*.

The Definite Future of all verbs is formed by conjugating the Aorist of *khwāstan* with the shortened infinitive.

Singular	..	1.	خواهم بود <i>khwāham būd</i>	"I shall or will be."			
		2.	خواهي بود <i>khwāhī būd</i>	thou	,	,	
		3.	خواهد بود <i>khwāhad būd</i>	he, etc.	,	,	
Plural	..	1.	خواهیم بود <i>khwāhīm būd</i>	we	,	,	
		2.	خواهید بود <i>khwāhīd būd</i>	you	,	,	
		3.	خواهند بود <i>khwāhand būd</i>	they	,	,	

Remark.—This tense is seldom used in modern colloquial, the Present tense taking its place on all occasions: it appears to be dying out. It is, however, still used by the Afghans and Indians, who seldom use the Present tense for the Future. By Persians it is used in correct writing. The people of Kāshān are said to use it freely in speech.

VIII.—*The Past Participle* (اسم مفعول) is formed by adding ۛ to the shortened Infinitive: بوده *būda* "been" or "having been."

IX.—The following tenses are derived from the Past Participle:—

The Perfect Tense (ماضي قریب).

Singular	..	1.	بوده ام <i>būda-am</i>	"I have been."
		2.	بوده ای <i>būda-ī</i>	"thou hast been."
		3.	بوده است <i>būda-ast</i>	"he, etc., has been."

¹ Note that the و is silent.

- Plural .. { 1. بوده ایم *būda-īm* "we have been."
 2. بوده اید *būda-īd* "you have been."
 3. بوده اند *būda-and* "they have been."

Remark I.—In poetry the final *ī* of this tense is sometimes omitted, and the verb contracted into one word, thus; بودست *būdast*.

پیش از من و تو لیل و نهاری بودست

Pīsh az man u tu layl u nahār-ī būd-ast.

"Days changed to nights, ere you were born, or I."

(*O. K. Rub. 33 Whin.*)

Remark II.—Note that the full forms of the affixed substantive verb are written after the silent *s*, *vide* § 66 (*a*) and (*b*). Note the form of the second person singular; § 66 (*e*).

X.—*The Pluperfect Tense* (ماضي بعید) *not in use.*
 (*Būda būdam* بودم, etc.)

XI.—*The Future Perfect* (ماضي شکی) : (*with "agar" Perfect Subjunctive*).

- | | | | | |
|----------|------|--|---------------------|---|
| Singular | .. { | 1. بوده باشم <i>būda bāsham</i> "I shall or will have been"; | | |
| | | | "I must have been." | |
| | | 2. بوده باشی <i>būda bāshī</i> thou | " | " |
| | | 3. بوده باشد <i>būda bāshad</i> he, etc. | " | " |
| Plural | .. { | 1. بوده باشیم <i>būda bāshīm</i> we | " | " |
| | | 2. بوده باشید <i>būda bāshīd</i> you | " | " |
| | | 3. بوده باشند <i>būda bāshand</i> they | " | " |

XII.—By adding to the Infinitive a *ی*, called by grammarians the *یای لیاقت* *yā-yi liyāqat* or "ی of fitness," a future participle or substantive of possibility is formed, thus بودنی *būdanī* "what was to be, or to happen"; plural بودنها *būdanī-hā*:

بـر لوح نشان بودنها بودست

Bar lawḥ¹ nishān-i būdanī-hā būda ast.

"'Twas writ at first, whatever was to be."

(*O. K. Rub. 35 Whin.*)

(*d*) *Bād* باد, and in poetry باد *bādā* is an Optative or a Benedictive form, as: عمرت دراز باد: *umrat darāz bād* "may thy life be long." *Buwād* بود (old) is another form of باد *bād*.

The phrase (modern colloquial and classical) *har chi bādā bād* هر چه بادا باد signifies "happen what will, let happen what may."

¹ *Lawḥ* لوح the tablet upon which, according to Mohammadan belief, the transactions of mankind have been written by God, from all eternity.

(e) *Mabādā* مبادا (or *mabād*) “let it not be; by no means; away; God forbid; lest” may be treated as a conjunction. (Note that, contrary to custom, the prohibitive *ma* is retained with the third person Precative).

In modern colloquial, the phrase روز مبادا *barāy-i rūz-i mabādā* signifies “for a rainy day, for a day God forbid that it should come.”

(f) *Nīst u nā-būd kardan* نیست و نالود کردن (*lil.* to make ‘is not’ and ‘was not’) signifies “to destroy utterly.”

(g) It will be remarked that there are three forms of the Present tense of the verb “to be.” In modern Persian there is no difference in their signification; thus, “I am always here” could be rendered equally in modern Persian by *man hamīsha injā mī-bāsham*, or *haslam*, or *am*, من همیشه م or منم or عیباشم

(h) *Chi būde*¹ (*būdē*) (class) چه بودے means “Oh that! would that!”; *chi būde ki man ān dirakht rā bidānistame ki kujā ust* (Sa’di) “Oh that I knew where that tree was to be found.”

(i) In modern Persian, the Preterite of *būdan* is generally used for the Imperfect and the Past Conditional; thus اگر در آن وقت آنجا میبودم *agar dar ān waqt ānjā mī-būdam marā hājat-i qabr name-būd* (Afghan) “had I been present then, I would have had no need of a grave (for I would have been buried in the ruins)”; in modern Persian, *būdam* and *būd* (without the prefix *mī*) would ordinarily be used here.

(j) In modern colloquial, the Imperative باش *bāsh* is used for “halt, stand still,” or “wait.” *Mī-bāsh* می باش (m.c.) is also used for “stay here.” Compare:—

یک-ی ام-روز کام-وان بید-ی
 دنگوی را دل از مجاهد-ده ریش
 روزگ-ه² چد-د باش تا بن-ورد
 خاک مغز سر خیال ابد-دش
Yak-i imrūz kām-rān bīnī,
Dīgar-i rū dil az mujāhada rīsh.
Rūzgaḥ² chand bāsh tā bi-khūrad.
Khāk maḡhz-i sar-i khayāl-andīsh.—(Sa’di).

“One to-day you may see successful,
 Another broken-spirited from striving;
 Wait a short time till the grave
 Swallows up their fancy-weaving brains.”

* * * *

¹ Majhūl sounds. In m.c. *chi mī-shavad*; چه میشود که این کار را بکنم; *chi mī-shavad ki in kār rā bi-kunam*. “I wish I could,” *chi khūb būd agar in rā mī-dānistam* چه خوب بود اگر این را میدانستم

² *gh* for گلا; note that the final ʔ in the former is aspirated. Another, and probably the correct, reading is روزکی *rūzak-i* (dimin.).

باش تادستـش ببندد روزگار

پس بکام خوشـتن مغـزش برآر

Bāsh tā dast-ash bi-bandad Rūzgār,

Pas bi-kām-i khūsh-tan magh-z-ash bar-ār.—(Sa'dī).

The Afghans still use the present tense of *būdan* in the sense of “to dwell, live.”

(j) Some verbs are both Transitive and Intransitive,¹ as:—*āmīkhtan*² آمیختن “to mix, be mixed”; *rīkhtan* ریختن “to pour away, be poured away, etc.”; *dūkhtan*² دوختن “to sew”; *angīkhtān*² انگیختن “to stir up, rouse”; *āmūkhtan* آموختن “to learn, teach”; *sūkhtan* سوختن “to burn”; *āvīkhtan*² آویختن “to hang”; *gūshādan*² گشادن “to open”; *gusistan*, گستن “to break”; *payvastan* پیوستن “to join”; *pūshidan*² پوشیدن “to hide”; *afrūkhtan* آفریختن “to kindle, inflame”; *afsurdan*³ افسردن “to freeze, congeal”; *afzūdan* افزودن “to increase”; *khastan*⁴ خستن “to wound, be tired, etc.”; *māndan* ماندن “to remain” (in Afghan Persian also transitive “to place,” vide § 81).

§ 69. Active Voice (عینۀ معروف).

The following is a conjugation⁶ of the regular transitive verb *kandan* “to dig, root out, etc.”:—

(a) Infinitive (اسم مصدر) *kandan*: (the Infinitive can also be used as a noun): negative Infinitive, *nā-kandan* or *na-kandan*.

(b) Imperative⁸ *kan* “dig thou, etc.” (or *bi-kan*). Past Participle (اسم مفعول) (active and passive) *kanda*⁹ “dug” or “having dug.” Present Participle (اسم حالیه) *kanān* “digging” (indeclinable). Noun

¹ *Mushtarik*, i.e. “shared, common.”

² In modern colloquial, Transitive only.

³ In modern colloquial, *afsurda* (with *shudan*) only used.

⁴ In modern colloquial, Intransitive only.

⁵ i.e., of which the agent is “known.”

⁶ *Sharf* صرف “conjugation,” *lasrif kardan* نصریف کردن or *gardāndan* گرداندن “to conjugate.” In India, *gardān* گردان is used for a “conjugation.”

⁷ For the Infinitive as a verbal noun, vide § 115 (h), and (r) Remark.

⁸ *Siḡha-yi amr* “Imperative mood,” also called امر مجرد *amr-i mujarrad* to distinguish it from امر مستمر *amr-i mudāmī* “the Continuous Imperative.” The second persons are called امر حاضر *amr-i ḥāzır*, while the third persons of the Aorist or Present Subjunctive *bi-kanad* “let him dig” *bi-kanand* “let them dig,” are امر غائب *amr-i ḡhāib*.

⁹ In such sentences as این کار کرده زنت, which equals زنت کرده زنت, this Participle is called *māzi-yi ma'tūfī* (ماضی معطوفی), the final *ā* being considered the equivalent of the conjunction (حرف عطف) *و* *ra*.

of agency (اسم فاعل) *kananda* “a digger” (declinable). Noun, of Possibility or Future Participle *kandanī* “that is to be dug up, fit to be dug up”; plural *kandanīhā* “things that are to be dug up, or are fit to be dug up.”

I. Aorist or Present Subjunctive (مضارع muzāri).

kanam or *bi-kanam* “I may dig up” (or “let me dig up”), *kanī* or *bi-kanī* “mayst thou dig,” etc.

Remark I.—The termination *am* of the 1st person of the tenses of transitive or intransitive verbs is styled by grammarians *mīm-i mutakallim* (ميم متكلم).

The suffix *am* [‘vide’ § 66 (a)] is termed *mīm-i iṣbāt-i fi’l* (ميم اثبات فعل), as in *shādmān-am* شادمانم “I am rejoiced.”

Remark II.—In old poetry a pleonastic *alīf* is sometimes found at the end of the third person singular of this tense.

II. Present (زمان حال zamān-i hāl).

mī-kanam “I dig up, or am digging up, etc. (also I will dig up).”

Remark.—Present tenses can also be formed by prefixing participles or a verbal adjective to the verb “to be.”

III A. Imperative (امری sīgha-yi amr).

kan or *bikan* “dig thou.”

kanīd or *bi-kanīd* “dig ye.”

The other persons are identical with the Aorist.

Remark.—If the initial letter of the Imperative has *ḡamma* for its vowel, the vowel of the prefix *bi* may also be changed to *ḡamma*, as: *bu-guzār* or *bi-guzār*. Such contractions as *bugzār* occur in poetry and in modern colloquial, vide § 72 (a).

III. B. The Continuous Imperative (امر مستمر amr-i mudāmī).

mī-kan (class.), or *hamī-kan* (class.), or *hamī bi-kan* (class.) “continue to dig up; keep on digging.” In modern colloquial *hay bi-kan* is used.

1 اسم فاعل قیاسی or اسم فاعل اصلی the *real or regular* Active Participle as distinguished from Adjectives and Compound Adjectives that have the sense of a Past Participle.

2 In modern Persian the prefix *bi* is nearly always used with the Imperative. It is, however, generally omitted before *shaw* the Imperative of شدن, and always before *naš* the Imperative of بودن, and often before *kun* “do.”

. *Remark.*—The Precative *kanād* کناد “Oh that he may dig” is classical, and confined to the third person singular. In old poetry, however, other persons are found. [*Mabādā* مبادا is both classical and modern colloquial.]

III. C. *Prohibitive Imperative* (‘*vide*’ *sigha-yi amr-i nahī* صیغهٔ امر نهي).

ماکان^۱ *ma-kan* “dig not up (thou).”

ماکاند^۱ *ma-kanād* “dig not up (ye).”

(The remaining persons are identical with the Negative Aorist.)

Remark.—For an example, in classical Persian, of the Past Subjunctive used as a Continuative Imperative, *vide* § 125 (j) (6).

IV. *The Preterite* (*māzī-yi muṭlaq* ماضی مطلق).

کندم *kandam* “I dug up.”^۲

This tense, in writing, when affirmative, frequently takes the prefix *هـ*, for euphony only.

V. *Imperfect*^۳ (*māzī-yi istimrārī* ماضی استمراری).

همی‌کندم *hamī-kandam*, or می‌کندم *mi-kandam* “I was digging up, I used to dig up.”

(This tense is also used in past and future conditions.)

VI. *The Past Conditional or Habitual, or the Optative*^۴ (ماضی استمراری).

کندمی *kandame* (class.), or rarely *me-kandame* and *hame-kandame*, *vide* § 68 VI.

Remark.—This tense can take the prefix *هـ*. The second person singular is rarely used, and the second person plural, perhaps, does not exist. The first person plural is rare and, perhaps, should not exist; *vide* Remark, § 68 VI. Remark.

VII. *Future Definite* (*mustaqbil* مستقبل).

خواهم *khwāham* *kand* “I will dig up.”

The prefix *هـ* is sometimes added to the auxiliary *خواهم* *khwāham* in this tense. In poetry, the full and not the shortened form of the Infinitive occurs; *vide* also § 80.

¹ In modern colloquial *هـ* is preferred, being less peremptory.

² A classical form of the third person singular is formed by adding *لف تاحین* *ali-f-i taḥsīn* as *raftū* (for *raft*). Sa’dī frequently uses *گفتا* *guftā*, which is also m.c.

³ When preceded by *agar* this tense is called *ماضی شرطی* *māzī-yi sharṭī*.

⁴ When preceded by *کاش* *kāsh* *کاشکی* *kāshki*, etc., this tense is called *ماضی تمنائی* *māzī-yi tamannā’ī*. The same term appears to be applied to the Imperfect and Pluperfect when preceded by *kāsh*, etc.

VIII. The Perfect (*māzi-yi qarīb* ماضی قریب).

کندۀ ام *kanda am* "I have dug."

In the third person singular the *ast* است is often omitted, thus کندۀ for کندۀ است.

Remark.—An old form of the second person singular is *kandastī* کندستی (for *kanda-ī* کندۀ) and a contracted form of the third person singular is *kandast* کندست [*vide* § 66 (d)]; perhaps the other persons occur, but if so they are rare. In a rarer form still, a *ی* is found affixed to the auxiliary of the Perfect. This form seems to be always Conditional.

IX. Pluperfect (*māzi-yi ba'id* ماضی بعید).

کندۀ بودم *kanda būdam* "I had dug up."

This tense is also used in past conditions, in modern Persian only.

Remark.—A little-used form of the Pluperfect, used in Conditional and Optative clauses, is: *kanda būdamī* کندۀ بودمی, i.e., to the Past Participle of a verb, the Past Conditional or Habitual of *būdan* بودن, instead of its Preterite, is added. *Example*:—*ay kāsh az avval Khudā rā paristūda būdamī* ای کاش ز اول خدا پرستیده بودمی.

X. Future Perfect or Past Subjunctive² (*māzi-yi shakkī* ماضی شکی).

کندۀ باشم *kanda bāsham* "I will have dug up: must have dug up: may have dug up."

This tense is also used as a Past Subjunctive.

(c) The following tenses are rarely used:—

(1) Continuative Perfect *mī-kanda ast* می‌کند است (m.c.) "he has been digging up"; the Imperfect is ordinarily used for this tense, *vide* § 125 (t)

(2) *kanda me-būdam* (old) (اگر) *agar* کندۀ می‌بودم "if I had dug" the Imperfect or Pluperfect is generally used instead of this tense, which is of doubtful accuracy and is not used by Persians.

¹ The second person is written *kandē*, and also (but rarely) *kandē* ای.

² This tense is also called *māzi-yi ihtimālī* ماضی احتمالی, and *māzi-yi maznūn* ماضی معنون, and *māzi-yi mashkūk* ماضی مشکوک (or *tāshkik*) from *haml* "imputing," *zann* "thinking, suspecting" and *shakk* "doubting."

³ Or *kanda būdame* کندۀ بودمی (not used in modern Persian, and rare in old Persian): *me-kanda būdam* is another form:

قاضی بی نفسان بی نیوفد—بود سوی بسژان دید دزدی همچو—و دود

Qāzī-ī tanhā shab-ī mī-rafta būd.

Sī-yi bustān dīd duzd-ī hamchu dūd.

"One night a Qazi was going alone towards a garden.
When he saw a thief (pass him) like smoke"

Remark.—In the following example *اگر نشسته بودید کار ساخته نمیشد* (m.c.) *agar nishista būdīd kār sākh̄ta namī-shud* “if you had remained sitting still, nothing would have been found” the Past Participle of the intransitive verb is considered an adjective and not part of the verb; both verbs are, therefore, correctly in the ordinary Imperfect to express a supposition.

(3) *کندہ میباید*. According to Forbes, “Let him continue digging.” I am unable to find any examples of such a tense. Such an expression in modern Persian would be taken to mean “it is *kanda*” *کندہ* (engraving), just as *نقره میباید* *nugra mī-bashad* signifies “it is silver.”

(4) *کندہ خواهد بود*, a Future Perfect. “he will have dug, he must have dug.” This tense is used by the Afghans and sometimes by the Persians. It is of doubtful accuracy. For example, *vide* § 125 (j) (3).

(5) *کندہ بوده ام* *kanda būda am* “I must have dug.” This tense, which is also of doubtful accuracy, is used in modern Persian. For example, *vide* § 125 (j) (5).

(f) The third person singular of the Aorist may be made Optative or Benedictive, by lengthening the *fatḥa* of the final syllable; thus *بُود* *buvad* becomes *بُود* *buvād* or *باد* *bād*: *کند* *kanad* becomes *کَناد* *kanād*, “Oh that he may dig”: *Gūyand marā ki Īzad-at tauba diḥād* *گویند مَرَا که ایزدِدت توبه دهاد* “They say ‘may Allah aid thee to repent’”—(*O. K.* 172, *Whin.*)

(g) Paraphrases of some of the tenses can be made by prefixing Participles, Persian or Arabic, and Verbal Adjectives, to the verb “to be,” as:—*khvāhān-i ān būd ki*—*خواهان آن بود که* (m.c.) “he was desirous of—”; *raftanī hastam* (m.c.) “I am about to go”; *murda ast* (m.c.) “it is dead” (also “he has died”); *ū tālib-i ‘ilm ast* “he seeks after knowledge”; *ma’tūm ast* “it is known.”

(h) To be about to do a thing, can be expressed as follows: *Dar ṣadad-i* (or *khayāl-i*) *raftan būdam* *رفتن بودم* (or *خیال*) *در صدد*, or *dar sharaḥ-i raftan būdam* *در شرح رفتن بودم* “I was on the point, eve of, departure”: also in modern colloquial by, *mī-khvāhad bi-ravad ki*—“he is on the point of going when—: *ū dar kār-i murdan ast* (m.c.) “he is dying”; *در کار آن بودم که*—*حجاب از میان من ازم و از دیوار بگذرم که*—“I was on the point of approaching her and jumping over the wall when—” (*Trans. of Haji Baba, Chap. XXIII*); *باز مَیْیایِ جسدن از دیوار بودم*: *dar kār*—also means to be actually engaged in): *باز مَیْیایِ جسدن از دیوار بودم*: “I was about to leap over the wall.” (*Tr. H. B. Chap. XXIII*).

(i) The Imperative can also be expressed as follows:—*زَنهار دست تو نکان* *zinhār dast-i tu takān na-khvurad* “don’t let your hand shake”; *ما-گُزَار کی بی-یافتد* *ma-guzār ki bi-yuftad* “don’t let it fall”; *بُ-گُزَار بیا* *bu-guzār biyāyad* “let it alone.”

1 This *alif* is called *alif-i du‘ā* or *alif-i tamannā*.

Gū گو “say, suppose, let” (Imperative of *guftan*) occurs in writing with much the same signification as *bi-guzār*.

Gū-ki گو که (conjunction) “although.”

Remark I.—The Preterite Potential *نوستم کند* (vide § 77) is called the *māzī-yi imkānī* or *māzī mā’^al-qudrat* (ماضي مع القدرة, or ماضي مڪاني).

Remark II.—*Ṣarj-i ṣaghīr* (صرف صغير) is an Indian term applied to running through the moods and tenses of a verb, giving the Infinitive, the third person singular of the Preterite, Imperfect, Pluperfect. Future, Aorist, and Present, the second person singular of the Imperative and the Negative Imperative, and the Present and the Past Participles.

Ṣarj-i kabīr (صرف كبير) is conjugating a verb in all its Persons, Moods and Tenses, in both voices. This term, too, is Indian.

§ 70. Verbal Adjectives.

(a) From the Imperative stem of some verbs a Verbal Adjective (or Substantive) with the termination *ā* is formed, which differs little in signification from a Present Participle, thus:—*dīdan* دیدن “to see,” Imperative *bīn* بین “see thou,” verbal adjective *bīnā* بینا “seeing, clear-sighted” (plural *bīnāyān* بینایان (classical)); *nā-bīnā* نابینا “blind” or “a blind man”; *bīnā shudan* بینا شدن “to get sight, recover sight.”

دركارگاه كوزه گری رفتیم دوش

دیدم دو هزار كوزه گونا و خموش

Dar kārgah-i kūzā-gar-i raftam dūsh,

*Īdām du hazār kūza gūyā u khāmūsh.*¹

“Once in a potter’s shop, a company

Of cups in converse, did I chance to see.

(O. K. 283 *Whin.*)

Vide also examples in § 43 (r).

Similarly, from *dāshtan* داشتن and *dār* دار, comes *dārā* دارا “holding fast; a possessor, a lord, rich” (m.c.): from *justan* جستن and *jū* جو or *jūy* جوی, comes *jūyā* جویا “seeking”; from *sazīdan* سازیدن [saz] “to be worthy” comes, *sazā* سزا: and from *guftan* گفتن and *gū* گو or *gūy* گوی, comes *gūyā* گویا “speaking, etc.” For an example of *tavānā* توانا and *nā-tavān* ناتوان, vide § 77 (c) and Remark.

Pazīrā پذیرا has a Passive as well as an Active sense. Some of these Verbal Adjectives are not declinable, and are equivalent to Participles.

(b) A few nouns have a similar termination; thus from *pahn* پهن “broad” comes *pahnā* پهنā “breadth”; from *rawshan* روشن “clear,

¹ Poetical for *khāmūsh* خاموش.

bright" *rawshanā* روشدا (old) "brightness,"¹ also "Roxana" the Greek form of the name of the wife of Alexander the Great, who was a daughter of the king of Persia: *tarsā* ترسا a "Christian."

§ 71. Negative Verbs.

(a) *Fil-i nafī* فعل نفي negative verb and *Fil-i nahī* فعل نهی prohibitive verb. The Negative prefixes are: (1) *ma* ما or *ma*²; (2) *na* نه or *na*³; and (3) *nā* نا.⁴ The prefix *na* is always omitted when the verb is negative, as: *bi-bīnam* ببینم "let me see"; *na-binam* نبینم "let me not see."

(b) *Ma* is used with the second person singular and plural only of the Imperative, and with the Negative Precative, as: *ma-purs* مپرس "don't ask"; *ma-kunīd* مکنید "don't do"; and (with the Precative Aorist) *ma-bīnād* مبیناد "may he not see." It is always joined to its verb in writing, and in compound verbs immediately precedes the verb itself, as: *dast ma-zan* دست مزن "don't touch"; vide also Remark to (e). The benedictive forms *ma-mānād* مماناد, *ma-kunād* مکناد, etc., are sometimes used in m.c.

Remark.—The *ma* occurs in the conjunction *mabād* or *mabādā* (the Optative of *boon*); as also in the adverb *magar* "but, perhaps," which is compounded of *ma* and *agar*.

(c) In modern colloquial, however, *ma* ما is falling into disuse; and *na* نه is generally used instead, as it is less imperative and therefore civil.

(d) *Na* نه is correctly prefixed to all the tenses with the exceptions of the second person singular and plural of the Imperative [vide (b)], and in modern colloquial it is even prefixed to these also. It is also prefixed to the Past Participle, and to the Shortened Infinitive as well as to its full form, as: *in kār rā na-kunīd* این کار را نکنید *Khudā na-karda bad mī-shavad* (m.c.) "don't do this (God forbid it), it may not turn out well." It can, in writing, be joined to the verb or be written separately.

(e) The *nā* immediately precedes the verb or its prefix *mī*. Example: *na-guft* نگفت "he did not say"; *namī-gūyam* نمی گویم "I do not say."

If, however, the prefix be *hamī* همی and not *mī* می, the negative is prefixed to the verb, as: *hamī na-gūyam*.

¹ The usual forms, however, are *pahnā* پهنائی, *rawshanā* روشنائی. In modern colloquial *panhā* پنائی is used for *pahnā*. In India *roshnā* generally means "ink," and *roshnī* "brightness."

² Called *mīm i nafī* میم نفی.

³ *Nun i nafī* نون نفی but with the Imperative it is, or should be, called *nūn nahī* نون نهی. For this *nūn* is Interrogation, vide § 73.

In *hamī* همی the negative is called *ḥarf maḥḍūr* حرف مقدر, or *ḥarf maḥḍūr*; but when written *na* نه it is *ḥarf maḥḍūr*.

* But the negative of the Past Participle used as an adjective takes *nā* نا only.

Similarly, in compound verbs, the **ne** follows the prefix, being joined to the verb itself, as: **دستی بر نمی داری** *dast bar namī-dāri* "won't you remove your hand?" or "won't you cease doing?" : **اگر برنگردم** *agar bar na-gardam* "if I don't return"; **حرف نزدیم** *harf na-zadam* "I did not speak." *vide* § 85 (c).

Remark.—The same rule holds good for **ma**, as: **وایست** *vā ma-īst* "don't stand still."

(f) This rule is sometimes broken in poetry, and by the Afghans in speaking, as:—

چون نیست درین زمانه سودی ز حرد

جزبی حرد از زمانه بر نمی بخورد

Chūn nīst dar īn zamāna sūd-i zi-khīrad

Juz bī-khīrad az zamāna bar mī na-khīrad.

"Small gains to learning on this earth accrue,

They pluck life's fruitage, learning who eschew."

(O. K. Rub. 224 *Whin.*)

(g) *Nā* نا occurs only in compounds, as: **نادیده** *nā-dīda* (adj.) "unseen": **نابینا** "blind"; **او از این مطلب ناخواهان است** *ū az īn maṭlab nā-khīwāhān ast* (local and incorrect) "he does not want to do it."

The Infinitive being considered a *noun*, the Negative Infinitive is often treated like a compound, and formed with **na**, seldom with **ne**. In modern Persian, however, *na* **ne** is preferred to *nā* نا.

In **نشد و نا بود کردن** *nīst u nā-būd kardan*, the **بود** is probably considered a shortened Infinitive, or a verbal noun.

(h) In Persian, two negatives are sometimes used where in English one only is correct, *vide* § 123 (b) (5) and (e); also for the negative verb with **هیچ** *hīch*, *vide* § 39 (d) (1), (2), (3) and Remark. For the negative after a verb of prohibition, *vide* § 122 (n).

(i) With the auxiliaries **باید** *bāyad*, etc., the negative is sometimes added to the auxiliary and sometimes to the principal verb, as: **باید که نکند** *bāyad ke na-kunad* **نباید کند** *na-bāyad kunad*; **باید رفت** *bāyad raft* **نبرد** *na-bāyad raft*; **چرا باید بحکم شرع (اضی) نشود** *chirā bāyad bi-hukm-i shar' rāzī na-shavand?* (Tr. H. B., Chap. VI) "why shouldn't the dispute be legally settled (as there is a Mulla present)?"

(j) *Kam* کم and *andak* اندک, usually in poetry, can give the idea of a Negative, as:—

پس و پیش چون آفتابم یکی است فروغم فراوان فریب اندکی است

• *Chandān ki justand kamtar yāftand* (Gul.) “in spite of their diligent search they couldn’t find him,” or “the more they searched, the less they found him.”

جفا کم کن که فردا روز معشر ز روی عاشقان شرمندۀ گسردی

Vide also § 121 (b).

§ 72. Euphonical Rules and Accents in the Verbs.

(a) When the Imperative of a verb ends in و, this letter sometimes differs in pronunciation in the Imperative and in the other tenses. If the و of the Imperative is pronounced *w*, it becomes a *v* before *ā*, as:—شو *shaw*¹ “become, go” (Imperative of *shudan*), شوم *shavam*, Aorist; رو *raw* (or *ro*) “go” (Imperative of رفتن *raftan*), روم *ravam*, Aorist; دویدن *davīdan* “to run” (Imperative دو *daw*), Aorist *davam*.

If the و of the Imperative is pronounced *ū*, a ی is inserted for euphony, as: گفتن *guftan* “to say,” Imperative بگو *bigū* “say,” Aorist بگویم *bi-gūyam*.

The latter rule also holds good when the Imperative ends in *ā*, as: نمودن *namūdan*, نما *namā* “to show,” Present می‌نمایم *mī-namāyam*. Such verbs have two forms of the Imperative, one with and one without the ی, as: جستن *justan* “to seek,” Imperative جو *jū* or جوی *jūy*; گفتن “to speak,” Imperative گو *gū* or گوی *gūy* (classically *go* or *go,e*); نامودن *namūdan*, نما² *namā* or نمای *namāy*.

(b) As stated in § 68 (b) (3), the prefix *ā* is omitted in verbs compounded of an indeclinable particle and a verb.

(c) If the verb begins with *alif* without *madda*, this letter is generally changed into ی after the prefixes نه, به, or به, for the sake of euphony, as: انداخت *andākht* “he threw,” نینداخت *nayandākht*, “he did not throw,” (also written نینداخت *niyandākht*); افتم *uftam* “I may fall,” بیفتم *bi-yuftam*; انگار *angār* “consider,” مایانگار *mayangār*,³

(d) If the verb begins with an *alif* marked by a *madda* (آ), the *alif* remains, the *madda* of course being rejected:—آرد *ārād* “he may bring”; بیاورد *biyārād* “let him bring”; مایار *mayār* “do not bring.”

(e) In poetry, the نه often unites with the verb, as: نماند *nāmad* (for *nayāmad*) “he came not.” This license is often taken by ‘*Umar-i Khayyām*. The contraction occurs in modern colloquial also.

(f) The accent of the verb falls on the last syllable of either stem, except there be one of the prefixes به, به, or به, or the verb be a compound with

¹ In the modern language, both شو *shaw* and بشو *bi-shaw* are used, but the latter is less common.

² Indians, especially Punjabis, have a passion for using ‘: they intrude it after every *alif* or *yā*.

³ In مایست *ma-ist*, this euphonic ی is always omitted.

a preposition or an adverb;¹ in the latter cases, the accent falls on the prefix or the prefixed preposition, *vide* § 21 (a) and (b), (1) to (4).

§ 73. Interrogative Verbs.

(a) Interrogation is usually expressed by the tone of the voice.² It is also expressed by prefixing to the question آیا *āyā* “whether?” or مگر *magar* “but?” or by suffixing the words یا نه *yā na* “or not?” Examples: آیا رفت؟ *rafta ast yā na?* “has he left the place or not?”; آیا فارسی نمی دانید *āyā Fārsī namī-dānīd* “what, don’t you know Persian?”; مگر مرده است که حرف نمی زند *magar murda ast ki harf nami-zanad* “is he dead that he doesn’t speak?”; مگر دیوانه؟ *magar divāna-i?* “are you mad?”, or “I fancy you must be mad.”

In modern colloquial, آیا *āyā* is seldom used, مگر *magar* usually taking its place. Interrogation *magar* is both positive and negative, and is used idiomatically at the beginning and end of short exclamative phrases. Examples: مگر شراب خوردی؟ *magar sharāb khhwurdī?* “I think you have been drinking,” *lit.* “but have you been drinking?”; رفتی مگر؟ *raftī magar?* “you went there, didn’t you?” (a sly question).

(b) *Ki* که followed by *yā na* یا نه also signifies “whether or not,” as: نمی دانم که مرده است یا نه *namī-dānam ki murda ast yā na* “I don’t know whether he is dead or not”; the *yā na* at the end cannot be omitted.

Remark I.—Interrogation is of course also expressed by the interrogative pronouns or adjectives, as: چقدر *chand* “how much?”, or by the interrogative adverbs, as: کجاست *kū* or کجا *kujā* “where?”; برای چه *barāy-i chi sabab* “for what reason, why?”

Remark II.—A simple question with the object of obtaining a direct answer is called استفهام استیجابی *istifhām-i istikhbārī*. If the question indicates negation, as in: کی میگوید که خیال سفر دارد؟ *ki mī-gūyad ki khayāl-i safar dārad?* “who says he is thinking of going on a journey?”, it is called استفهام انکاری *istifhām-i inkārī*. If the question expects the answer “yes,” it is called استفهام اقراری *istifhām-i iqrārī*, as in: آلت یزیدکم؟ *āl-t yezīd-kam?* “Am I not your Lord?”

دوش در نیم نو آزرده و ناشاد که بود؟ من نه بودم هدف ناوک بیداد که بود؟

¹ Examples: بازگشتن *bar dāshtan*, برداشتن *bāz gashtan*.

² In negative interrogation as نمی روی *namī-ravī* “won’t you go?” the *nūn* is styled *nūn-i istifhām-i nafy* (نون استفهام نفی), *vide* § 71 (a) foot-notes (2 and 3). This negative interrogation can imply assertion, as:—

(Gul.)—نمی بینی که گلی در علف زار * بداید هم؟ گوان ده را

³ Indians for *ki* might substitute *āyā*, which, however, is incorrect.

§ 74. Roots or Stems of Simple Verbs.

(a) The number of simple verbs in Persian is small. As already stated, the Infinitive ends in *dan* or *tan*. Such Infinitives are called *maṣḍar-i munṣarif* (مصدر منصرف) as opposed to the Compound Infinitives, vide § 85.

Infinitives in *dan* are preceded by the long vowels *ā*, *ī* and *ū*, or by *fatha*, or else by the consonants *r* and *n*.

Infinitives in *tan* are preceded by *kh*, *s*, *sh* or *j*.

(b) In the so-called irregular verbs the irregularity consists, only in the Imperative differing from the root of the Infinitive. Thus دیدن *dīdan* “to see” has an Imperative بین *bīn* “see thou”; کردن *kardan* “to do”, کن *kun*; دادن *dādan* “to give”, ده *dih*, etc.

(c) The following are the rules for forming the Imperative or stem,¹ together with lists of the exceptions. Verbs marked by an asterisk are obsolete in m.c., while those marked with a dagger are regular:—

(1) Infinitives in *ādan* or *īdan*,² and Infinitives in *tan* preceded by *s*, reject these letters to form the root; in the same way, infinitives in *adan* reject this termination, i.e., *dan* and the *fatha* preceding, as:—

Infinitive.	Root or Stem.
m.c. <i>fristādan</i> فرستادن to send	.. <i>frist</i> فرست
m.c. <i>pursīdan</i> پرسیدن to ask	.. <i>purs</i> پرس
m.c. <i>zīstan</i> زیستن to live	.. <i>zī</i> زی
m.c. <i>tavānistān</i> توانستن to be able	.. <i>tavān</i> تون
<i>āzhadan</i> آزدن	
<i>āzhīdan</i> آزیدن	
<i>āzīdan</i> آزیدن to sew	.. <i>āzh</i> آژ
<i>ājīdan</i> آجیدن	

EXCEPTIONS.³

Infinitive.	Root or Stem.
<i>zādan</i> † زادن to bring forth young; to	<i>zā</i> زای or <i>zāy</i> زای (trans.
m.c. <i>zāzīdan</i> زائیدن be born.	and intr.)
m.c. <i>āfrīdan</i> † آفریدن to create	.. <i>āfrīn</i> آفرین
m.c. <i>āmadan</i> آمدن to come	.. <i>āy</i> آی or <i>ā</i> آ
m.c. <i>guzīdan</i> † گزیدن to choose	.. <i>guzīn</i> گزین

¹ Verbs whose Imperative stems are formed according to rules are called *qiyāsī* (قیاسی) “analogical, presumptive, regular”: those that are not so formed are called *ghayr-i qiyāsī*, or *shāzz* (rare, irregular), or *samā’ī* (سماعی) “traditional, irregular.”

² The greater part of the simple Persian verbs end in *īdan*.

³ Verbs marked † are regular.

⁴ Inf. used in m.c.

⁵ In m.c. *āfarīdan*.

⁶ But *gazīdan* m.c. (regular) “to bite, sting.”

m.c. (vulg.) <i>gādan</i> گادن	copulate (of men <i>gā</i> گاي or <i>gāy</i> گاي)	
m.c. (vulg.) <i>gā'idan</i> † گايیدن	only).	
m.c. <i>dādan</i> دادن	to give	.. <i>dih</i> ده
m.c. <i>shanīdan</i> شنیدن	} to hear	.. <i>shunaw</i> or <i>shinaw</i> شنو
<i>shanūdan</i> شنودن		
m.c. <i>shinuftan</i> شنفتن	} to loose	.. <i>kushā</i> کشا or <i>kushāy</i> کشاي
m.c. <i>gushādan</i> گشادن		
m.c. <i>kushādan</i> کشادن	} to see	.. <i>bīn</i> ¹ بين
m.c. <i>kushūdan</i> † کشودن		
m.c. <i>dīdan</i> دیدن	to see	.. <i>zan</i> زن
m.c. <i>zadan</i> زدن	to strike	.. <i>bakhya kun</i> بخيه کن, (m.c.).
* <i>bakhīdan</i> بخيدن	to stitch	
* <i>istāndan</i> استاندن		
m.c. <i>sitūdan</i> سقادن	} to carry away	.. <i>sitān</i> سقان
m.c. <i>sitāndan</i> سقاندن		
m.c. <i>sitānīdan</i> † سقانيدن		
m.c. <i>ārāstan</i> † آراستن	} to adorn	.. <i>ārāy</i> آراي or <i>ārā</i> آرا.
<i>ārastan</i> آراستن		
* <i>āmūdan</i> آمودن	} to prepare	<i>āmā</i> آما or <i>āmāy</i> آماي; (āmāda kardan in m.c.)
* <i>āmūdān</i> † آمودن		
m.c. <i>bālīdan</i> بالیدن	} to grow, increase	.. <i>bālāy</i> بالاي
* <i>bālūdān</i> † بالودن		
* <i>bālā'idan</i> † بالايیدن		
m.c. <i>pā'idan</i> † پايدن	} to stand firm, endure;	<i>pā</i> پا or <i>pāy</i> پاي; (<i>pāyistan</i> look stedfastly at; to very rare).
m.c. <i>pāyīdan</i> † پايدن		
* <i>pāyistan</i> پايدستن	trample under foot.	
m.c. <i>bāyistan</i> بايستن	to be necessary	.. Imperative does not exist.
<i>payrāstan</i> † پيراستن	to adorn; to prune; to clip.	<i>pīrā</i> or <i>payrāy</i> پيراي or پيراي; in m.c. <i>pīrāstan</i> .
(<i>pīrāstan</i>)		
m.c. <i>payvastan</i> پيدوستن	to join, to be joined	.. <i>payvand</i> ² پيدود, tr. and intr.; in m.c. the tr. is <i>payvasta kardan</i> .
* <i>tanīdan</i> † نيدن	} to draw tight; to twist;	<i>tan</i> تن
* <i>tanūdan</i> تانودن		
	be twisted.	

¹ The only verb in which the Imperative appears to be derived from a verb totally different from the Infinitive.

² *Payvand* subs. "a joint, connection; mark of a join": *payvasta* (Participle) signifies also "always, continually."

. *jīstan چيستن		} to jump	.. jah جه
m.c. jastan چستن			
jahīdan† چيدن			
m.c. jūstan چستن to search (in m.c. also .. jū جو or jūy جوى			
= to find).			
m.c. chīdan چيدن to pluck, cull		.. chīn چين	
m.c. bar khāstan ¹ برخاستن to rise up, get up		.. barkhīz برخيز	
m.c. khwāstan ¹ خواستن to wish, desire		.. khwāh خواه	
m.c. rastan رستن to be liberated, to escape; .. rah ر, trans. and intrans.			
to let go.			
m.c. rū'īdan ^{2†} روئيدن		} to grow	.. rū رو or rūy روى: (intrans. ;
m.c. rustan رستن			rūyā vl. adjective).
*rīstan ريستن		} to spin	.. rīs ريس, or ris رس; (rīsmān
*ristan رستن			thread).
m.c. rī'īdan† ريسيدن			
m.c. rishtan ³ رشتن			
m.c. rīdan ريدين		} to ease nature, to stool	.. rī ري (and in m.c. rīn رين).
*rīstan† ريستن			A crude word, only used by the vulgar. ⁴
*zīstan زيستن		} to live	.. zī زي
m.c. zīstan† زيستن			
m.c. shikastan شکستن to break (trans. and in- .. shikan شکن trans. and			
trans.).			intrans.
m.c. kāhīdan ^{5†} کاهيدن		} to lessen	.. kāh کاه tr. and intr.
m.c. kāstan کاستن			
*giristan ⁶ گريستن		} to weep	.. gir گري; (giryakun m.c.).
m.c. girīstan† گريستن			
m.c. gusistan گسستن		} to break off, to snap: .. gusil گل trans. and	
*gusustan گسستن			intrs. ; in m.c. trans.
m.c. gusīkhtan گسيختن			

1 Note that خاستن and خواستن though spelt differently are pronounced the same.

2 rū'īdan to grow; رویدن rawīdan or ravidan (old) "to go, travel, walk."

3 *Rushtan (old), "to colour, dye."

4 In polite speech sar-i qadam raftan سر قدم رفتن (to squat), or bi-kinār-i āb raftan بکنار آب رفتن.

5 In modern Persian کسر کردن kasr kardan is preferred for tr. for lowering of price or value: از قیمت قالی کاسته شد az qīmat-i qālī kāsta shud m.c. "carpets have gone down."

6 Nigarīst "he looked" and na-girīst "he did not weep."

- **mānistān*¹ مانستن } to resemble .. *mān* مان intr.; *mānā* vl. adjective.
 m.c. *māndan*† † ماندن } to remain, be superfluous; to be fatigued; to resemble. *mān* مان. The participle *mānda* is used as an adjective, "fatigued," especially by the Afghans. In India it also means "poor, worn out" (of animals).]
- m.c. *nishastan* نشستن² to sit .. *nishīn*² نشین
- **nigaristan*³ نگریستن } to look at, view .. *nigar* نگر: (*nigarīdan* very rare).
 m.c. *nigarīstan* نگریستن }
 **nigarīdan*† † نگردن }
- **yāristān*⁴ یارستن } to be able; (in dictionary *yār* یار.
 **yārastan* یارستن } other meanings also given).
- m.c. *bastan* بستن to bind .. *band* بند: [*bastā shudan* pass. m.c.].
- **nishāstan* نشاستن } to place .. *nishān* نشان: [*nishāsta* نشاسته in m.c. = starch].
 m.c. *nishāndan*† † نشاندن }
- shū*⁵*dan* شویدن } to wash .. *shūy* شوی or *shūr* شور:
 m.c. *shustan* شستن } (shūr is the stem most in use in m.c., but both are used).
 m.c. *shūrīdan*⁶ شوریدن }

Remark.—It will be noticed that some verbs have two forms of the Imperative stem, one ending in ی and one in a vowel without ی, as: *ā* آ or *āy*. In writing, both forms are used; but in modern colloquial the ی is nearly always discarded, as: *bi-gū* "say" (not *bi-gūy* بگوی).

¹ *Mānand* مانند adv. (*mišt*) "alike, resembling." The Afghans use these verbs also as a transitive, "to put, place."

² *Nishasta ast* is both Perfect Tense and Past Participle with *ast* for the English Present tense: *ānjā nishasta ast* آنجا نشسته است "he is sitting (seated) there," but *ānjā mī-nishīnad* آنجا می نشیند "that is where he always sits."

³ *ngarīst* = *nigarīst* "he looked" or else *na-girīst* "he did not weep."

⁴ The Gabrs use this word in writing, *buzurgī khda rā kāsī nīyād daryāft* بزرگی خدا را کسی نیابد دریافت "none can perceive the greatness of God."

⁵ *Shurīdan* شوریدن (m.c.) also signifies "to grow mad, be distracted."

• (2) Infinitives in *ūdan* ودن—of which there are not a large number, reject *dan* and change *ū* into *ā* or *āy*, as:—

m.c. <i>sitūdan</i> ¹ ستودن to praise	.. <i>sitā</i> ستا or <i>sitāy</i> ² ستاي.
m.c. <i>namūdan</i> نمودن to do, to show	.. <i>namā</i> نما or <i>namāy</i> نماي, trans. and intrans.

Exceptions.

m.c. <i>būdan</i> بودن to be	.. <i>bū</i> بو or باش <i>bāsh</i> .
m.c. <i>shudan</i> شدن } to become, to go	.. <i>shaw</i> شو.
* <i>shūdan</i> شودن }	
* <i>tanūdan</i> تندون } to draw tight, to twist, <i>tan</i> تن.	
* <i>tanīdan</i> † تڼیدن } be twisted.	
<i>shanūdan</i> شنودن }	
m.c. <i>shanīdan</i> شنیدن } to hear	.. <i>shanaw</i> شنو.
m.c. <i>shanuftan</i> شنوفتن }	
* <i>zinūdan</i> زنون to neigh	.. <i>zinaw</i> زنو; (<i>shayha kashīdan</i> in modern colloquial).
* <i>darūdan</i> درودن } to reap	.. <i>daraw</i> درو. (In mod. Pers. the infinitive <i>daraw kardan</i> is preferred).
m.c. <i>daravīdan</i> † درویدن }	
m.c. <i>ghunūdan</i> غنودن } to slumber, doze	.. <i>ghunaw</i> غنو.
<i>ghunavīdan</i> † غنویدن }	

Remark.—The following are regular: m.c. *āzmūdan* آزمودن “to try, to prove” (tr.); *āsūdan* آسودن “to rest, be satisfied, be at ease” (intr.); m.c. *afzūdan* فزودن or *fuzūdan* فزودن “to increase” (tr. and intr.); m.c. *ālūdan* آلودن “to stain, pollute; to be polluted” (tr. and intr.); (in m.c. intransitive is *ālūda shudan* آلوده شدن): m.c. *andūdan*³ اندودن “to plaster, smear, gild, to twist”: m.c. *pālūdan*⁴ پالودن “to strain, filter; become pure” (tr. and intr.): m.c. *bakhshūdan* بخشودن (also m.c. *bakhshīdan* بخشیدن “to give, bestow, forgive”: m.c. *rubūdan* روبودن or **rūbūdan* روبودن “to rob, carry off; withdraw oneself from sight” (trans.): m.c. *zadūdan* زدودن “to polish, scour; wipe sadness from the mind”: **sūdan* سودن (also m.c. *sābīdan* سابیدن and m.c. *sāīdan* سائیدن) “to rub, wear, anoint” (tr.)⁵:

¹ *Sitā'ish kardan* is also in use.

² *Vide* § 72 (a).

³ In modern colloquial *andūd kardan* is preferred.

⁴ In m.c. فالودۀ *fālūda-yi* (or پالودۀ *pālūda-yi*) *sib* = ‘sharbat of minced apple, rose-water and sugar.’ The Afghans use this verb and پالیدن *pālidan* for ‘to search.’ *Pālūda* in m.c. is also a sweetmeat made of starch and sugar. In m.c. this verb is tr.; the intrans. form is *pālūda shudan*.

⁵ Intransitive سائیده شدن *sāīda shudan*.

farsūdan فرسودن "to rub, wear; to be worn, old" (tr.)¹: m.c. *farmūdan*:²
farmōdan فرمودن "to order": *kushūdan* کشودن (also *kushādan* کشادن) "to open":
 m.c. *gushūdan* گشودن or *gushādan* گشادن.

(3) Infinitives in *tan* preceded by *kh* خ, reject *tan* and change خ into ز:—

pukhtan پختن to cook .. *paz* ز
andākhthan انداختن to throw .. *andāz* انداز.

Exceptions.

**ākhtan* آختن } to draw a sword: to *ākḥ* آخ.
 **akhtan*³ } geld.
 m.c. *shinākhtan* شناختن to recognize .. *shinās* شناس.
 m.c. *gusīkhtan* گسیختن }
 m.c. *gusastan* گسستن } to break off, snap .. *gusil* گسل, tr. and intr.
 **gusustan* گُستن }
 **sukhtan* سختن } to weigh .. *sanj* سنج.
 m.c. *sanjīdan*† سنجیدن }
 **pīkhtan* پیختن } to twist, to coil .. *pīch* پیچ, tr. and intr.
 m.c. *pīchīdan*† پیچیدن }

Remark.—The following are regular:—m.c. *afrākhtan* افراختن (or m.c. *afrāshthan* افراشتن) "to raise on high: to exalt" (tr.): *afrūkhtan* افروختن (m.c.) "to set on fire" (tr.); m.c. *āmūkhtan* آموختن "to learn" (tr. and intr.): m.c. *āmīkhtan* آمیختن "to mix, mingle; to be intermixed" (tr. and intr.): m.c. *angīkhtan* انگیختن (also *angīdan* انگیدن) "to excite, rouse": m.c. *āvīkhtan* آویختن "to hang, suspend" (tr.): m.c. *bākhtan* باختن "to play, to lose at play" (tr.): m.c. *pardākhtan*⁵ پرداختن "to finish; bring to perfection; to be busily engaged" (tr. and intr.): m.c. *parhīkhtan* پریمیختن⁶ (old) "to educate" (but *parhīzīdan*) (tr. and intr.): *parhīzīdan* پرهیزیدن, Imper. پرهیز, "restrain oneself, abstain" (intr.): m.c. *bīkhtan* بیختن

1 Usually the participle فرسوده with an auxiliary verb is used.

2 Also in compound verbs used as a substitute for *kardan*, to indicate respect.

3 But *akhta kardan* آختد کردن "to geld" only.

4 In m.c. to learn only: *āmūzāndan* آموزاندن or *āmūzānīdan* آموزانیدن (m.c. "to teach."

5 *Man bi-in kār namī-pardāzam* من باین کار نمی پردازم (m.c.) "I cannot do this"
man in kār ra pardākhtam من این کار را پرداختم (m.c.) "I completed this":
az namāz pardakht (m.c.) "he finished his prayers" = *tārīgh shud*.

6 *Parhīz* پرهیز "abstinence" and *pahrīz kardan* پرهیز کردن only, are common in modern Persian.

“to sift” (in dict. also “to enslave; become weak”) (tr.): *tākhtan*¹ تاختن
 “to hasten; to assault: to make to gallop” (tr. and intr.): *tokhtan* توختن (old
 “to pay a debt; to wish, to want”; m.c. *dūkhtan* دوختن “to sew” (tr. and
 intr.): *rīkhtan* ریختن “to pour, diffuse; cast, melt; scatter, disperse”² (tr.
 and intr.): m.c. *sākhtan* ساختن “to make” (tr.): **supukhtan* سپختن “to
 prick, pierce; thrust one thing with force into another”: m.c. *sūkhtan* سوختن
 “to burn, to be inflamed, to set on fire” (tr. and intr.): m.c. *gudākhtan*
 گداختن “to melt, to be melted” (tr. and intr.): m.c. *gurīkhtan* گریختن “to
 flee away”: m.c. *navākhtan*⁴ نواختن “to soothe, caress, etc.”; to play upon
 an instrument; to sing”; (and with an instrument of punishment) “to
 chastise.”

(4) Infinitives in *tan* preceded by *sh* ش, reject *tan* تن and change *sh* ش into *r* ر, as:—

m.c. *dāshstan* داشتن to have .. *dār* دار.

Exceptions.

m.c. *gashtan* گشتن } to become, to saunter; .. *gard* گرد

m.c. *gardīdan*† گردیدن } to return; be inverted

**āghūstan*⁵ آغوشتن }
**āghūshīdan*† آغوشیدن } to embrace .. *āghūsh* آغوش
**āghīshīdan* آغیشیدن }
**ūghistan* † غشتن }

m.c. *kushtan* کشتن to kill .. *kush* کُش.

m.c. *hishtan* هشتن }

m.c. *hilīdan*† هیلیدن } to let down; to quiet, *hil* هِل or *hish* هِش.
**hishīdan*† هیشیدن }

m.c. *sirishtan*⁶ سرشتن } to mix; to create: .. *sirish* سرش.

**sarishīdan* سرشیدن } to mix.

m.c. *kāshstan*† کاشتن } to plough; sow; till *kār* کار; in m.c. “to sow.”

m.c. *kishtan* کشتن } the land; to plant

¹ *Tākht u tār kardan* تاخت و تار کردن “to make an inroad”: *tākhtan kardan* تاختن کردن “to attack”: *tākht āvardan* تاخت آوردن “to attack”: *tākht u tārāi* تاخت و تاراج “plundering.” Hence from this verb, *tāzi* came to mean “Arabie: an Arab horse, an (Arab) greyhound.”

² *Bar sar-i kas-i rīkhtan* بر سر کسی ریختن “to fall upon”: *firū rīkhtan* فروریختن “to pour out”: *az ham rīkhtan* (m.c.) “to go to pieces; also *rīkhta shudan* ریخته شدن

³ In compound verbs, can take place of *kardan*, etc.

⁴ In modern colloquial, only to sing or play an instrument or chastise.

⁵ *Dar āghūsh giriftan* گرفتن آغوش در in m.c.

⁶ *Sirisht* سرشته “mixed; nature, etc.”; *sirishta* سرشته “mixed, kneaded,” but *sar rishta* “a knowledge of.”

⁷ *kishtan* کشتن “to sow,” but *kushtan* کُشتن “to kill.”

m.c. *rīsīdan* † ریسیدنm.c. *rishtan* رشتن } to spin**rīstan* رستن**ristan* رستن.. *ris* رِس and *rīs* ریس*rīs* only in m.c.m.c. *navishtan*¹ نوشتن to write.. *navīs* نویسm.c. *āghashtan* آغشتن } to mix; to moisten; *āghishta kun* آغشته کن.m.c. *āghishtan* آغشتن } be moistened; to**āghushtan* آغشتن } defile.

Remark.—The following are regular:—m.c. *ambāshtan* امپاشتن and *anbāshtan* انباشتن (tr.) “to fill, etc.”; m.c. *angāshtan* انگاشتن (or m.c. *angāridan* انگاریدن) or *angārīdan* or **angārdan* (intr.): “to think, imagine”: **awbāshtan* ونباشتن “to devour, swallow”: m.c. *pindāshtan* پنداشتن (or **pindārīdan* پنداریدن) to think, consider; be proud” (intr.); m.c. *dāshtan* داشتن “to have, hold, keep” (tr.): m.c. *guzāshtan* گذاشتن “to place, put on, leave” (tr.): m.c. *guzashtan* گذشتن “to pass, pass by” (intr.²): m.c. *gumāshtan* گماشتن “to appoint for a purpose³”: m.c. *nigāshtan* نگاشتن (or m.c. *nigārīdan* نگاریدن) “to paint, portray; embroider, to write.”

(5) Infinitives in *dan* دان preceded by *r* ر, or *n* ن, reject *dan* دان, as:—
m.c. *kandan* کندن to dig, root *kan* کن.

*Exceptions.*m.c. *āvardan* آوردن to bring.. *āvar* † آور or *ār* آر.m.c. *shumurdan* شمردن to count.. *shumār* شمار.m.c. *burdan* بردن to carry, to bear.. *bar* بر.m.c. *kardan* کردن to do.. *kun* کن.m.c. *murdan* مردن to die.. *mār* میر.m.c. *sipurдан* سپردن

} to resign, commit, deposit, travel.

supārdan* سپاردنm.c. *āzurdan* آزدن} to offend, to injure .. *āzār* آزار: *āzār dādān*āzārdan* † آزاردن

.. آزار دادن (m.c.).

m.c. *a/shurdan* افشردن to squeeze; to express.. *a/shār* فشار.**farkandan* فرکندن to dig a canal, bring water into the fields... *farkan* فرکن, and *farkand* فرکند.

¹ *nūshān* نوشتن (gen. *nūshīdan* or *nūsh kardan*) “to drink”: but *navishtan*, etc., “to write.”

² Also m.c. *guzar kardan* گذر کردن “to pass by (a person, etc.).”

³ In India the past participle, *گماشته* *gumāshta*, is a common term for a commissary, or agent, especially in the Commissariat Department.

(6) Infinitives in *tan* تَن preceded by *f* ف, reject *tan*, تَن and, by a law of permutation common to several languages, change the *f* ف into *b* ب: many verbs, however, retain the *f*—

m.c. *yāftan* یافتن to get, obtain

.. *yāb* یاب.

m.c. *bāftan* بافتن to weave

.. *bāf* باف.

Exceptions.

m.c. *pazīruftan* پذیرفتن to accept, approve

.. *pazīr* پذیر.

m.c. *suftan*¹ سفتن to bore, pierce

.. *suṃb* سمنب; *sufta kun* سفته کن

سفته *sufta kardan* کن

کردن in m.c.

m.c. *nihuftan* نهفتن to conceal

.. *nihuft* نهفت.

m.c. *āshūftan* آشفتن

.. *āshūb* آشوب

**āshūftan*† آشوفتن } to disturb

m.c. *kāftan* کافتن

m.c. *kāvīdan* کاویدن } to dig, to root up

.. m.c. *kāv* کاو, or کن *kan*.

m.c. *kandan*† کندن

m.c. *shiguftan* شگفتن } to expand (of a flower), *shiguft* شگفت

m.c. *shikuftan* شکفتن } to smile.

m.c. *raftan* رفتن to go

.. *raw* رو.

m.c. *shinuftan* شنفتن

m.c. *shanūdan*. شنودن } to hear

.. *shinaw* شنو.

m.c. *shanīdan* شنیدن

m.c. *guftan* گفتن² to say

.. *gūy* گوی, or *gōy* گو.

m.c. *kūftan*† کوفتن

**kuftan* کفتن } to break, bruise, knock, *kūb* کوب.

m.c. *kūbīdān*† کوبیدن } trample under foot

m.c. *rūftan*† روفتن

**ruftan* رفتن } to sweep

.. *rūb* روب.

m.c. *rūbīdān*† روبیدن

m.c. *farīftan*† فروفتن } to deceive

.. *farīb* فریب, also *firīb dādan*

**farīftan* فرفتن } فریب دادن, m.c.

m.c. *giriſtan* گرفتن to seize

.. *gīr* گیر.

¹ *Sufta* سفته Past Participle, but *sifta* سفته (in m.c. *sift*) “thick, coarse,” from an obsolete Infinitive.

² *Guftan* گفتن sometimes means to say to oneself, hence “to think” :—

طبعم نماز و روزه چون مائل شد

گفتم که مراد کُلِّی ام حاصل شد

Tab'-am bi-namāz u rūza chun mā'il shud

Guftam ki murād-i kulli-yam hāsil shud.

“To prayer and fasting when my heart inclined,

All my desire I surely hoped to find :”—(O. K 180 Whin.)

m.c. <i>khufan</i>	خفتن	to sleep, crouch, etc.	<i>khuft</i> (m.c.)	خفت
m.c. <i>khwābīdan</i> †	خوابیدن		<i>khwāb</i> (m.c.)	خواب
m.c. <i>khushīdan</i> †	خسبیدن		<i>khush</i> (m.c.)	خسب
m.c. <i>khushpīdan</i> †	خسپیدن		<i>khushp</i> (m.c.)	خسپ
* <i>tāftan</i> †	تافتن	to twist	..	<i>tāb</i> تاب
* <i>taftan</i>	تفتن			
m.c. <i>tābīdan</i> †	تابیدن			

Remark.—The following is regular:—m.c. *shitāftan* شتافتن to hurry, root *shtiāb* شتاب.

§ 75. Hybrid Verbs.

In addition to the pure Persian verbs, a certain number of hybrids are formed by affixing the termination *īdan* ـیدن—to an Arabic root. Example: m.c. *fahmīdan* فهمیدن “to understand”; *raqsīdan* (m.c.) رقصیدن (and *raqs kardan*) “to dance”; *ṭalabīdan* طلبیدن “to summon” (m.c.); and a few others. *Ghālīdan* غلظیدن (m.c.) “to roll, to wallow” was originally Persian and then given an Arabic form by the Persians.

Chalīdan چلیدن (m.c.) is derived from the Urdu *chalnā* چلنا “to go.”

This hybrid Infinitive is called مصدر جعلی, as opposed to مصدر اصلی, a true Persian Infinitive.

§ 76. The Auxiliary Verbs (افعال معاون).

Shudan شدن “to become”: root *shaw* شو.

(a) The verb *shudan* شدن “to become, to go” is conjugated regularly. The Imperative is شو *shaw*: in the other tenses, *sh* before a vowel becomes *v*. The noun of agency *shavanda* is obsolete or else extremely rare.² The Aorist is *shavam* شوم or *bi-shavam* بشوم, both forms are used. The Imperative³ seldom takes the prefix به.

(b) The third person singular of the Present and Preterite tenses is also used impersonally, especially in modern colloquial; *mī-shavad* میشود and *namī-shavad* نمیشود “is it possible?” and “is it not possible?” *mī-shud* میشد; *namī-shud* نمیشد “was it possible; was it not possible?”: vide § 77 (d).

(c) *Shudan* شدن is also used for conjugating the grammatical passive

¹ *Khvābānīdan* خوابانیدن or *khvābāndan* خواباندن “to lull to sleep; to make (a camel) lie down; to lower (a flag or anything that is raised on high).”

² *Shavanda* شونده is sometimes used when translating literally from Arabic.

³ *Gum shaw* گم شو or *gum bi-shaw* گم بشو “be off with you,” are both used in m.c.

⁴ Compare *aḥmaq! agar bi-tu tarsū mī-guftan! chī mī-shud ki khud-at rā bī mahlaka andākhī?* (m.c.) احمق! اگر بتو نرسو میگویند چه میشد که خودت را به مهلکد انداختی? “ass! even if they did call you a funk what was there in that to make you go and cast yourself into danger?”

voice. In other cases its place can be taken by either of its synonyms, *gashtan* گشتن, or *gardīdan* گردیدن, Imperative *gard* گرد.

(d) Note the following idioms:—

(1) *ān qadr ki raftan mī-shud raftam*¹ “I went as far as I was able”; *ān qadr ki karda mī-shud kardam* آن قدر که کرده ام “I did as much as I could.”

(2) *Chunīn na-khūwāhad shud ki*—چنین نخواهد شد که (Afghan and m.c.) “it will not happen that—”; *jihat-i khurāk just u jū kardan na-khūwāhad shud* جهت خوراک جست و جو کردن نخواهد شد (Afghan) “it will not be necessary to make a search for food.”

(3) *Guftam chi mī-shavad agar īn kūr rā kunī?* گفتم چه میشود اگر این کار را کنی? (m.c.) “I said why should you not do this?”; *quft agar dar muḡāvaḡa-yi ū shab-i tā khūr kardī chi shudī* گفت اگر در مفاوضه او شبی ناخیر گردی چه شدی (Sa’dī) “he said, if he had delayed having connection with her one night what would it have mattered.”

(4) *Tājir bi-khanda shud* تاجر بخنده شد (m.c.) “the merchant began to laugh,” vide § 79 (c).

(e) *Ba’d ma’lūm mī-shavad* بعد معلوم میشود (m.c.) “we shall see”; also *ma’lūm shudan* معلوم شدن (m.c.) “to appear.”

Remark.—The auxiliary verbs are *khūwāstan* خواستن “to want” (used in the Future tenses of verbs); *hastan* هستن “to be, exist” (used in Perfect tenses); *būdan* بودن “to be” (used in the Pluperfect tenses); *tavānistān* توانستن “to be able” (used in the ماضی امکانی, etc.); *bāshīdan* باشیدن “to be” (used in the ماضی شکی), and *shudan* شدن “to become.”

A defective verb is called ناقص التصريف. Some of the auxiliary verbs are also defective.

The *فاعال ناقصه* are *shud* شد, *būd* بود, *gardīd* گردید and *gasht* گشت, etc., and sometimes *āmad* آمد and *bar-āmad* برآمد. They are called *nāqis* ناقص because though in appearance intransitive verbs, they yield no sense with a subject alone, thus *Aḥmad būd* احمد بود by itself is really meaningless.

Examples of *āmadan* آمدن as a *fi’l-i nāqis* are: *khaylī pūch bar-āmad* خیلی پوچ برآمد “it turned out (was) very useless”:

ز آسمان زمین مرده ناگهان آمد * که آفتاب زمین ناچ آسمان آمد

§ 77. *Tavānistān* توانستن “to be able”: root *tavān* توان.

(a) This verb is regular, except that certain tenses, etc., such as the Imperative, noun of agency, are not used.

(1) In classical Persian, this verb is usually either preceded by an

¹ *Ān qadr ki mī-shud bi-ravam raftam* (m.c.) آنقدر که میشد بروم رفتم.

² *Tavānīdan* توانیدن obsolete.

Infinitive or followed by the shortened Infinitive, as: *tanhā kardan namī-tavānam* (Afghan and Indian coll.) "alone I am not able to do it": از این سبب اول چراغ را کشتم که اگر روی پسر را خواهیم دید¹ ز تفتت او را کشتن: *az in sabab avval chirāgh rā kushdam ki agar rū-yi pīsar rā khwāham دید az shafaqat² ū rā kushtan na-khwāham tavānist* (Afghan): کس نتواند گزنت دامن دولت بزور *kas na-tavānad girift dāman-i dawlat bi-zūr* (Sa'dī) "none can compel fortune." This construction is still used by the Afghans and Indians in talking.³

Remark.—In the *Gulistan*, however, the full form of the Infinitive frequently occurs *after* the auxiliary, as: اگر بمعونت شما چینی معین گردد که موجب: *agar bi-ma'ūnat-i shumā jihat-i mu'ayyan gardad ki mujīb-i jam'iyat-i khātir bāshad baqiyya-yi 'umr az 'uhda-yi shukr-i ān na-tavānam bīrūn āmadan* (Sa'dī) "if, through your influence, some means be settled that would release me from this burden, I will be grateful to you for the whole of my life": گفتم برای نزهت ناظران: *guftam barāy-i nuzhat-i nāẓirān va fushat-i hāẓirān kitāb-i Gulistān tavānam tašnīf kardan ki*—(Sa'dī) "I replied that I would perhaps compose⁴ the *Gulistan* as a delight and a satisfaction⁵ to its readers⁶ so that—."

(2) Or the auxiliary is apocopated, i.e. the stem with or without the verbal prefixes is followed by the shortened Infinitive: in this case the verb is a present impersonal. This construction is modern as well as Afghan and Indian: حکم آنکه پروردۀ نعمت این خاندانم و باندک مانۀ تغیر خاطر با ولی نعمت خود: *bi-hukm-i ān-ki parvārda-yi nī'mat-i in khāndān-am va bi-andak māya-yi taghyīr-i⁷ khātir bā valī-nī'mat-i khud bi-wafā'ī na-tavān kard ki*—(Sa'dī) "because I have been nurtured by the bounty of this House, and one cannot be faithless merely on account of a slight change in the regard of one's patron towards one";

دانی که چه گفت زال بارسنم گرد دشمن بقوان حقیر و بیچاره شمرد

Dānī ki chī guft Zāl bā Rustam-i gurd?

'*Dushman na-tavān haqīr u bīchāra shumurd*' (Sa'dī).

"Knowest thou what said Zāl to the hero Rustam?"

"One ought not to count any enemy as despicable and impotent." "

¹ In modern Persian *bi-nam* (Subjunctive) would be more usual.

² Also pronounced *shafaqat*.

³ Colloquially, the Afghans often use the Past Participle instead of the Infinitive before the auxiliary, thus: *dīda namī-tavānam* (for *dīdan namī-tavānam* (دیدن نمی توانم)).

⁴ I am able to and D.V. will: note direct narration in Persian.

⁵ Lit. "amplitude."

⁶ The book being called the "Rose Garden," there is a play upon the word ناظر *nāẓir* "spectator."

⁷ *Taghyīr* "change," but *taghayyur* "anger."

امروز بکش که میتوان کشت کاتش چو بلند شد جهان سوخت

Imrūz bi-kush ki mī-tavān kusht

K'ātaṣh chu buland shud jahān sūkht (Sa'dī).

“Kill to-day while it is possible to kill,

For a small fire, if it becomes great, burns ¹ the whole world.”

Both constructions occur together in the following:—*ملامتش کردند که* *malāmat-ash* چنین عید در دامت افتاد و نتوانستی نگاه داشتن؟ گفت ای برادران چه توان کرد *kardand ki chunīn ṣayd* ² *dar dām-at uftād va na-tavānistī nigāh dāṣhtan?* *Guft ay barādarān chī tavān kard?*—(Sa'dī) “They upbraided him saying, ‘such a fine fish ² fell to thy lot ³—and thou couldst not keep it’? He said, ‘my brethren, what can one do—’?”

Remark I.—Sometimes the auxiliary is not apocopated but is used impersonally in the third person singular, as: *گفت ز برای آنکه هر روزش میتواند دید* *guft az barā-yi ān ki har rūz-ash mī-tavānad dīd magar dar zamistān ki*—(Sa'dī) “because one can see him (the Sun) every day, except in winter, when—.”

Remark II.—The apocopated auxiliary is rarely followed by the full form of the Infinitive:—

بغذر توبه توان رستن از عذاب خدای و لیک می نتوان از زبان مردم رست

Bi-‘uzr-i tauba tavān rastan az ‘azāb-i Khudāy

Va-līk mī-na-tavān az zabān-i mardum rast—(Sadī).

“By the atonement of repentance one can escape the wrath of God,
But escape from the tongue of men one can never.”

In this example *rastan* رستن is used for *rast* رست in the first line: also *mī-na-tavān* می نتوان in the second line for *namī-tavān* نمی توان is a poetical license only.

(3) A third construction is the Aorist (or Subjunctive) after the auxiliary, as:—

ورنگه س—زاوار خـداوندیش ک—س نتواند که بجا آورد

Warna sazā-vār-i khudāvandī-yash

Kas na-tavānad ki bi-jā āvarad (Sa'dī).

“Otherwise fitting His Glory,

None is able to perform what is worthy of it.”

(This construction is used in modern Persian.)

¹ Note the Preterites for the Aorist and !resent tenses in a condition, after *chūn* چون.

² *Ṣayd* صید Ar. is applied to any game, or quarry, or prey: anything in fact from a mouse to an elephant: the Persian (and Indian) equivalent is *shikār* شکار.

³ *Dām* دام “snare” is applied to any kind of net, snare, or trap, literally and figuratively By trappers it is specially applied to a noose or set of nooses.

Remark.—*Tavān* توان also takes the prefix به (*bi-tavān* بقوان). *Tavān* توان is said to be sometimes contracted into *tān* تان. *Shāyad* شاید and *bāyad* باید are sometimes used as synonyms for *tavān* توان.

(b) (1) In modern Persian, the last construction is the usual one, but in speaking the conjunction که is generally omitted, as: *namī-tavānam bi-yāyam* “I can’t come,” or “I will not be able to come” for *namī-tavānam ki bi-yāyam*¹ نمی‌توانم که بیام: اگر میل داشته باشید می‌توانید در مهمان‌خانه: نمی‌توانم که بیام *agar mayl dāshid mī-tavānīd dar mihmān-khāna manzil kunīd* (modern colloquial; Rozen’s grammar) “if you like, you can put up in the hotel”: *ki* که is understood after *mī-tavānīd* می‌توانید.

(2) The shortened Infinitive after the tenses of this auxiliary is still used by the Afghans and Indians, but in the modern colloquial of Persia this construction is not common: when used it is generally in third person singular, as: *in shakhṣ in kār rā namī-tavānād kard* (m.c.) “this man can’t (or won’t be able to) do this.”

(3) The Impersonal construction is also used in m.c., as: چگونه می‌توان این *chigūna mī-tavān in kār rā kard?* (m.c.) “how is one to do this?”: *namī-tavān* (or *na-tavān*) *bāvar kard* (m.c.) “one cannot believe this”: *na-tavānist kard* (m.c.) or *namī-tavānist kard* (m.c.) “one could not (past) do this.”

Remark.—The Perfect of *tavānistān* توانستن is subject to the same rules that govern the Perfects of other verbs, vide § 125: *vagt-i dar Landan būdand tavānistā and ānjā bi-ravand* اند آنجا بودند توانسته اند: وقتی در لندن بودند توانسته اند: the Perfect shows the speaker was not present.

(4) The auxiliary need not be repeated before the second of two verbs, as: *shumā mī-tavānīd ānjā bi-yāyīd va asp-darānī kunīd?* شما می‌توانید آنجا بیایید و اسب‌دوانی کنید (m.c.) “can you come there and (can you) gallop your horse?”

Occasionally, a transitive verb is understood, or *tavānistān* توانستن is itself considered transitive, as: *ammā kas-i ki kūcha va bāzār-i Isfahān rā nāk bi-dānad va dar shab rāhnumā-i bi-tavānad. ghayr az man na būd* اما کسیکه کوچه و بازار اصفهان را نیک بداند و در شب راه‌نمایی بتواند غیر از من نبود (Tr. H. B. Chap. V), “but there was none but me who knew the streets of Isfahan, and who could act as guide in them.” *Guftam ‘ānki kūk kardan-i sāt rā na-dānad idāra-yi mamlakat rā chigūna tavānad’?* نداند ادارهٔ مملکت را چگونه تواند گفتم آنکه کوک کردن ساعت را? (Tr. H. B. Chap. VII) “I said, ‘how can a man who does not even know how to wind up a watch, manage a kingdom?’”: بعد از این حکایت من ترا رهائی نمی‌توانم (Tr. H. B. Chap. XXXVIII): با جمالی که بالاتر از آن تصور نمی‌توان تصور آمد (Tr. H. B. Chap. XL).

¹ *Man qādir namī-bāsham ki in kār rā bi-kunam* من قادر نمی‌باشم که این کار را بکنم نمی‌توانم.

² Either a simple question or in the sense of ‘it is impossible to do this.’

(c) An Indian use of this verb is illustrated in the following example:—
 با خود گفتم بهمه حال اهل این مسجد جماعت بزرگان و معارف توانند بود
bā khud guftam bi-hama hāl ahl-i īn masjid jamā'at-i buzurgān va ma'ārif tavānad būd
 (classical) "I said to myself perhaps the people of this mosque are a congregation of big and well-known persons." If خواهند بود was substituted, the sense would be "must be": *mī-bāshand* باشند می would mean "are." *Shāyad bāshand* شاید باشد could also be used.

(d) As already mentioned in § 76 (b), the third person singular of the Present and Preterite of *shudan* شدن is used impersonally. It is followed either by the Subjunctive or by the shortened Infinitive, as: براسطه بدی راه نمی شد : *bi-vāsīṭa-yi badī-yi rāh namī-shud hamān rūz tā bi-sar-i kūtal bi-rasīm* (m.c. Roz. Gr.) "on account of the badness of the road it was impossible to reach the top of the pass that day" : نمی شد که این نصیحت را : *namī-shud² ki īn naṣīḥat rā bi-zanat bi-kunī* (m.c.) "was it not possible for you to give this piece of advice to your wife (and not to me)?" : پیش از عید نه خیر نمی شود *na khayr namī-shavad* (m.c.) "no, it is impossible" : پیش از عید رفت *pīsh az 'īd³ namī-shavad raft* (m.c.) "we can't go before the 'īd" : *namī-shavad tā imshab pas bi-gīram* (m.c.) "can't I possibly have it back by to-night?" Note the shortened Infinitives in the following: اگر قصد⁴ نباشد چه طور میشد سنگ را برداشت انداخت : *agar qaṣd⁴ na-būshad chi ṭawr mī-shud sang rā bardāshat andākht* (m.c.) "were there no intention, how was it possible (how did it happen) to have picked up a stone and thrown it?"⁵

(e) To be able, can also be expressed by the Passive, as: چه طور بپایم خسته شد : *chi ṭawr bi-yāyīm, khasta shuda nā-tavān gashīm va qadamhā-yi⁶ mā bar-dāshta namī-shavad* (m.c.) "how can we come? we are worn out by fatigue, and cannot even lift our feet (our feet cannot be lifted)."

دانسته نه-ی-شود بمعیار عقول سنجیده نمیشود بمقیاس قیاس

Dānista namī-shavad bi-mi'yār-i 'uqūl

Sanjīda namī-shavad bi-miqyās-i qiyās.

"No man of science ever weighed (it) with scales,
 Nor made assay with touch-stone, no, not one!"

(O. K. 279 *Whin.*)

¹ Generally pronounced *kūtal*.

² Or *chi mī-shud agar īn naṣīḥat rā bi-zanat mī-kardī* (m.c.). Colloquially and vulgarly the Imperfect is often used for the Present, apparently from a confused idea that the Imperfect is a Subjunctive or Conditional. An English writer sometimes says, "What were you pleased to order?"

³ Vulgar 'ayd.

⁴ For *qaṣd-at* قصد.

⁵ This use of *shudan* شدن is classical as well as modern colloquial.

⁶ Or singular *qadam* قدم, as a collective noun.

Remark.—Before a compound of substantive, etc. and verb, the auxiliary ‘can,’ in modern colloquial, often immediately precedes the verbal member of the compound, as: *āvāza mī-tavānī bi-khṡānī* خوانی میتوانی آواز (m.c.) “can you sing?”, or *mī-tavānī (ki) āvāza bi-khṡānī* خوانی میتوانی (ک) آواز (m.c.)?

(f) *Tavānā* توانا is an adjective “powerful,” and its negative form is *nā-tavān* ناتوان, and also *nā-tavānā* ناتوانا (old).

Tavān-gar توانگر is an adjective, signifying “powerful, rich.”

Tavān توان is a substantive “strength.”

(g) *Yārastan* یارستن or *yārīstan* یارستن (rt. *yār* یار) “to be able; to stretch out the hand,” and *ārastan* ارستن (rt. *ār* آر) “to be able; to adorn” occur frequently in poetry for *tavānistān* توانستن.

Yārā بارا (subs.) “boldness; power.”

(h) *Dānistān* دانستن “to know” is in classical and modern Persian used for “to be able”: the construction is the same as with *tavānistān* توانستن.

پس از ملامت و شنعت گزاف دختر چیست
 ترا که دست بلرزد گهر چه دانی سفت
Pas az malāmat u shun‘at, gunāh-i dukhtar chīst
Turā ki dast bi-larзад guhar chi dānī suft?

“After reproving and abusing [the husband] Sa’dī said, ‘What is the girl’s fault?’

How can you whose hand trembles, string a pearl!?’—(Sa’dī).

(*Gul., Chap. VI, last lines.*)

Ū mī-dānad bi-kunad? او میداند بکند (vulg.) “can he do it: does he know how?”

(i) ‘To be able’ can also be paraphrased by such expressions, as: *agar az dast-at bi-yāyad* باید اگر از دست پیاید; *az rū-yi man namī-āyad* (or *namī-shavad*) *ke*—که “I am ashamed to—(i.e., I can’t²)—”: *qādir būdan bar*—بر قادر بودن: *qābil-i* or *qābil bar—būdan*, قابل or قابل بر بودن: *dar quvva-yi khud dīdan* or *būdan* (با بودن) در قوۃ خود دیدن: *tavānā nīstām ki in kār rā bi-kunam* که این کار را بکنم, or *tavānūti-yi in kār rā na-dāram* که این کار را ندانم: *imkān dāshtan* توانائی این کار را داشتن. Vide also § 76 (d) and § 77 (e) for “to be able.”

§ 78. *Giriftan* گرفتن.

(a) *Giriftan* گرفتن, root *gīr* گیر “to seize, etc.”; transitive and intransitive.

The Imperative form *gīr* گیر is not used colloquially: always *bi-gīr* بگیر.

¹ There is, of course, a double meaning: *quhar-i nā-sufta* گوه‌ر ناسفته is a poetical expression for a virgin.

² *Khaylī pur-rū hastī* (m.c.) “you’re very shameless”: رو از پیش برداشت *rū az pīsh bardāsh* (m.c.) “he hid himself.”

* In classical Persian, in addition to its ordinary signification of "to take, seize," this verb, preceded by an Infinitive, means "to begin," as : بزباني که داشت ملک را دشنام *ū guftan girift* "he began to speak"; *bi-zabān-i ki dāsh-t malik rā dushnām dādan girift va saqat guftan* (Sadī) "he began to abuse the king and use bad language in his native-tongue: *zabān-darāzi kardan girift* کردن گزفت (Sa'dī) "she began to scold."

This idiom is still used colloquially by the Afghans and Indians, but is nearly obsolete in modern Persian. In a few cases only, in modern Persian, does *giriftan* گرفتن mean "to begin"; *dil-am tāpīdan girift* دلم تلپیدن گرفت (m.c.) "my heart began to beat": *barf girift* برف گرفت, *bārān girift* باران گرفت (m.c.) "it began to snow; it began to rain." For "to begin" in modern Persian, vide § 79.

(b) *Giriftan* گرفتن also means "to suppose, admit." (In poetry the Imperative *gīr* گیر is frequently used interjectionally in this sense). Examples : *gīram ki ghamat nīst gham-i mā ham nīst?* گیرم که غمت نیست غم ما هم نیست ؟ (Sa'dī) "I admit you have no anxiety. Have we then none?" : و گرفتیم : *va giriftam* (or *gīram*) *ki āmadand* (m.c.) "and admitted (or let me suppose) that they came": *hamchi¹ mī-gīrim* (or *gīrim*) (m.c.) "we will suppose (or let us suppose) so."

(c) Colloquially and vulgarly *giriftan* گرفتن is used pleonastically, as : *dallāk girift khwābīd* دلاک گرفت خوابید (m.c.) "the barber fell asleep"; *bi-gīr bi-khwāb* (m.c.) "go to sleep."

(d) Note the following intransitive or reflexive uses of this verb :—

تا چند کنم عرضۀ نادانی خویش بگیرفت دل من از پریشانی خویش
Tā chand kunam 'arza-yi nā-dānī-yi khwīsh,
Bi-girift dil-i man az parīshānī-yi khwīsh?
 "Oft times I plead my foolishness to Thee,
 My heart contracted with perplexity."

(O. K. 281 *Whin.*)

Didam ki nafas-am dar namī-gīrad دیدم که نفسم در نمیگیرد (Sa'dī) "I saw that my speech (breath) did not sink in—made no impression": *āb dar gulū-yash girift* آب در گلویش گرفت "the water stuck in his throat; he choked": *nafas-at² bi-gīrad* نفست نگرفت (m.c.) *lit.* "may your breath be caught, may you choke": *tukhm az garmī dar girift* تخم از گرمی در گرفت (m.c.) "the seeds were scorched by the sun": *zabān-ash mī-gīrad* زبانش میگیرد (m.c.) "he stammers" (*lit.* his tongue sticks): *ū sar-ash bi-dīvār girift* او سرش بدیوار گرفت (m.c.) "he suddenly struck his head against the wall": *nabz-am īstāda ast, chashm-am namī-bīnad, gūsh-am girift, āh-āh-hāy³ raftīm* (m.c.)

¹ *Hamchu* همچو is pronounced *hamchi*.

² i.e., "may you die"; = "hold your noise, d—n you." Do not say *nafs*, which generally means "penis."

³ The conventional way of writing this exclamation is آه ها های.

“my pulse has stopped, my eyes don’t see, my ears too don’t hear—ah! I am gone” (the last words of a dying man); *giryā dar gulū-yash girift* (m.c.) “sobs choked his utterance.”

(e) *Aftāb girifta ast* آفتاب گرفته است (m.c.) “the sun is eclipsed.”¹ *Girifta* is also an adjective, “dark,” applied to colouring.

(f) *Īn šūrat* (or *īn sarūd*) *gīranlagī na-dārad* (یا این سرود) گیرندگی ندارد (m.c.) “this picture (or this song) has no attractiveness in it.”

(g) *Ū tamām-i shab az ḥarf zadan vā-gīr namī-kard* (or *ārām namī-girift*) (یا تمام شب از حرف زدن واگیر نمیکرد) (m.c.) “he ceased not to chatter all the night through.”²

(h) *Chilla-yi buzurg hanūz na-girifta ast* چلّه بزرگ هنوز نگرفته است (m.c.) “the forty days of greatest heat (or greatest cold) have not yet commenced.”

(i) In modern colloquial *giriŋtan* گرفتن and *sitāndan* ستاندن (vulg. *istāndan* استاندن) are used for “to buy.”

§ 79. The Verbs “to begin, etc.”

(a) For the use of *giriŋtan* گرفتن in classical Persian for “to begin,” vide § 78 (a).

(b) (1) The verbs “to begin” are *binā kardan* بنا کردن³; *āghāz namūdan* آغاز نمودن⁴; *shurūʿ kardan* شروع کردن; *ibtidāʿ kardan* ابتداء کردن (of a work). They are followed by the Infinitive, as follows:—*binā kardam bi-tamāshā kardan-i dukānhā* (m.c.) “I began to look at the shops”; *binā-yi rāh raftan guzāsh tam* (m.c.) “I began to walk”; *binā kardam bi-davam* (vulg.) “I began to run”; *shurūʿ bi-khurdan namūd* (m.c.) “he began to eat”; *shurūʿ mī-kunad bi-giryā kardan* (m.c.) “she begins to cry”; *ibtidāʿ mī-kunam bi-nām-i Khudā*⁵ (mod. writing) “I begin in the name of God.”

(2) *Dast bi-kār shudan* دست بکار شدن also means “to begin” (of a work only): *pardā bāyad dast bi-kār shud* (m.c.) “we must begin the business to-morrow.”

¹ *Kusūf* کسوف and *khūsūf* خسوف may signify an eclipse either of the sun or of the moon, but the former is specially used for the sun and the latter for the moon. These words are only used in talking by the learned.

² *Va hama shab na-yūrāmīd az sukhanhā-yi parīshān guftan* (Sa’dī): Mod. Pers. *hama-yi shab* “all the night” and *hama shab* “every night.”

³ *Binā* signifies “building” and *binā kardan* بنا کردن “to build”; *bannā* بنا is a “mason”: *binā bar* بنا بر “because of”; and *binā bar-ūn* بنا بران “therefore”: the ³ not written in Persian.

⁴ *Āghāzidan* آغازیدن is obsolete.

⁵ Br. Ar. pl. *dakākin* دکاکین is also used in modern colloquial.

⁶ In this phrase the *izāfat* is sometimes classically omitted.

(c) The following are Afghan idioms:—*kishlī faro nishastan namūd* (Afghan colloquial) “the ship began to sink” : سنگ ز کوه : *sang az kūh ghalīdan kard* “the rock began to roll down the hill-side” : در وقت پیشین روز طیار نمودن میز را بنا کردم : *dar waqt-i peshīn roz tayyār namūdan-i mez rā binā kardam*¹ (Afghan colloquial) “at midday I began to make the table” ; عقب خیمه را کندن شروع کردم : *aqab-i khema rā kandan shurū kardam* (Af. col.) “I began to dig (the ground) behind the tent” : باد خرفناکی : *bād-i khawf-nāk-i wazīdan namūd* (Afg. col.) [*bād-i sakht-i wazīdan girift* m.c.] “a terrible wind began to blow” : تاجر بخنده شد : *tājir bi-khanda shud* (Afghan, and modern colloquial) “the merchant began to laugh (went off into a laugh).”

(d) *Man bi-khanda uftādam* من بخنده افتادم (m.c.) “I began to laugh.”

(e) There are in Persian no continuative verbs.

The continuative prefix *mī* می or *hamī* همی is added to the Imperative in classical Persian, or in poetry only.

In modern Persian, however, there is a curious continuative particle or particle of excess, *hay* هی, which can be prefixed to several tenses to form continuatives. This usage is at present considered vulgar, though used by Qa'ānī. *Hay shikār mī-kardīm* هی شکار میکردیم “we kept on shooting” ; *hay bi-khur, hay bi-khur* هی بخور - هی بخور (to a greedy boy) “keep on eating, do.” Possibly connected with *hamīsha* همیشه, this particle is probably immediately derived from the cry *hay! hay! hay!* of the camel-men, used to keep a string of slowly-moving camels in motion: it is to camels, what a swung lantern is to a shunting train. That this particle is connected with *hamī* همی and consequently with *hamīsha* همیشه, seems probable from the fact that *hamī* همی is sometimes substituted, as:— بدین طریق دل دو کس : (Haji Baba, Chap. XXIX) “by this means he won the hearts of two persons; the one who received the present and the other who bore it”² : *ūrā dīdam hamī mī-khurad* او را دیدم همی میخورد (m.c. or local) “I saw him eating and eating” (i.e. a great deal).

§80. *KhẒāstan* خواستن “to wish, etc.”

(a) As already shown in the paradigm of the verb, the Aorist of *khẒāstan* خواستن followed by the apocopated Infinitive is used in forming the Definite Future, both in classical Persian and in modern colloquial.

¹ Note the *majhūl* sound of the vowels and the Infinitive without a preposition preceding the verbs “to begin.” *Nimāz-i peshīn* نماز پیشین is an Afghan and Indian expression for the midday prayer : طیار “ready” is a common word in “Urdu.”

² The Shah as a special mark of favour sent portions of his meal to his host, and to certain courtiers: they had to tip heavily the servants who brought the tid-bits. Every one was pleased, including the Shah, who could thus pay his servants out of other people's pockets. In the original احسان ده is a slip for بر احسان.

(b) In the Gulistan the unapocopated Infinitive frequently follows the Infinitive in the sense of a definite future, as : هر چه دانى كه هر آنكه معلوم تو har chi dānī ki har ānā ma'lūm-i tu *khwāhad shudan bi-pursīdan-i ān ta'jil makun*—(Sa'di)¹ “be not in haste to enquire about anything¹ that you know will of a surety become revealed to you (without asking).”

بار دیرین مرا گو زبان پند مده که مرا توبه بشمشیر نخواهد بودن

Yār-i dīrīn-i marā gū bi-zabān pand ma-dih
Ki marā tawba bi-shamshīr na-khwāhad būdan—(Sa'di).

“Tell my ancient friend to proffer me no advice,
For I'll ne'er repent even at the point of the sword.”

بکی را زشت خوئی دان دشنام تحمیل کرد و گفت ای یک فرجام
بتر زانم که خوائی گفتن کنی که دانم عیب من چون من ندانی

Yak-i rā zisht-khū-i dād dushnām
Tahammul kard u guft ay nīk-farjām
Batar-z-ānam ki khwāhī guftan ‘ān-i’
Ki dānam ‘ayb-i man, chūn man na-dānī.

“A bad-tempered person abused some one.

With resignation he replied, ‘Oh thou, mayest thou be blessed!
Worse am I than anything thou wilt say I am ;
For thou dost not know my faults as I know them myself.’ ”

خشنی که ز قالب تو خواهند زدن ایون سرای دیگران خواهند بود

Khīst-i ki zi qālīb-i tu khwāhand zadan
Ayvān-i sarā-yi digarān khwāhad būd.

“And see² your ashes moulded into bricks,
To build another³ house and turrets high.”

(O. K. 162 *Whin.*)

The same construction is used in the Gulistan when *khwāstan* signifies “to wish,” “to desire,” as : و طفل بنادنی آنجا خواهد رفتن *va tiḡl ba-nādānī ānjā khwāhad raftan*—(Sa'di) “and the boy through ignorance wished to go there” :

ای هذرها بهاده در کف دست عیبها در گرگرفته در بغل⁴
تا چه خواهی خوردن ای مرغ روز روز در اندازدگی سیم در بغل

¹ Note this meaning of *har chi* هر چه “whatever.”

² “Stars” (understood) is the subject in the English.

³ All one adjective.

⁴ *Tā tā* = “it is not known” : *tā-yi tajāhul*.

Ay hunār-hā nihāda bar kaf-i dast
'Ayb-hā bar girifta zīr-i baghal¹
Tā chi khwāhī kharīdan, ay maghrūr!
Rūz-i darmāndagī ba-sīm-i daghal.—(Sa'di).

“O! thou who displayest abroad thy virtues,
 But hidest away thy vices from sight,
 Shame²! what wishest thou to purchase, deluded being,
 With thy base coin on the day of distress (the day of judgment)?”

Remark I.—In the Gulistan the auxiliary sometimes takes the prefix
 &, as:—

چـ& سالهای فراوان و عوہـای دراز که خلق بر سر ما بر زمین بخود زنت
 بدست بدست آمدست ملک بما بدستهای دیگر همچین بخود زنت
Chi sāl-hā-yi farāvān va 'umr-hā-yi darāz
Ki khalq bar sar-i mā bar zamīn bi-khwāhad raft
Chunān ki dast bi-dast āmadast mulk bi-mā
Bi-dasthā-yi dīgar hamchunān bi-khwāhad raft—(Sa'di).

Remark II.—The verb following the auxiliary is in classical Persian also put in the Subjunctive [*vide* end of (c) and Remark to (c)]. Ex.: گفت من او را *guft man ū rā namī-khwāham ki bīnam* (Sa'di) “he said, ‘I do not wish to see him.’”

(c) The Afghans in speaking sometimes use a similar construction, but place the Infinitive *before* the auxiliary: *من چیزی بطور نذر پیش کردن خواستم* *man chīz-e³ ba-tawr-i nāzr pesh³ kardan khwāstam* (Afghan coll.) “I wished to give him some small present”; *turā nāsib-i khud⁴ kardan mī-khwāham* (Afghan coll.) “I wish to make you my deputy.”

They, however, also employ the Aorist or Subjunctive after the auxiliary, as: *دنبال آمده میخواست که کشتی را بگیرد* *dumbāl āmada mī-khwāst ki kishī rā bi-gīrad* “he followed and tried (wished) to seize hold of the boat.”

Remark.—This last is the ordinary construction in modern colloquial except that the conjunction is usually omitted, as: *mī-khwāham bi-pursam* — *میخواهم پرسـم* “I want to ask you.”

(d) *Khwāstan* خواستن is also a transitive verb signifying: (1) “to send for or to summon,” (2) “to desire (a thing)” and (3) “to love, to be fond of.”

¹ All one adjective.

² *Tā* ٥ = “it is not known”: *tū-yi tajūhul*.

³ *Majhūl* مجهول vowels: *pish-kash* پیشکش (m.e.) a present from an inferior to a superior (used politely).

⁴ Note that *rā* is omitted after *khud* (the *second* of two substantives in apposition in the accusative case).

(1) *bi-jihat-i hamīn būd shumā rā khẒāstām* (m.c.) “it was for this reason that I sent for you” : *bi-ishāra-e dast o rā nazd-i khud khẒāstām* (m.c. and Afghan colloquial) “I called him to me by a signal with my hand.”

(2) *agar marg mī-khẒāhī ēi-raw Gīlān* (proverb) “if you desire death go to Gīlān¹”; *mī-khẒāstām bi-yāyad* (m.c.) (vulgar, Imperfect for Present tense) “I wish he would come.”

(3) *man ūrā bisyār mī-khẒāham* (m.c.) “I am very fond of him, love him very much.”

(e) In modern colloquial, and in Kabuli Persian too, this verb also signifies “to intend,” or “to be on the point of doing,” as: *mī-khẒāst bi-mīrad* (m.c.)² “he was about to die (not wished to die)” ; *āghā mī-khẒāhad chand-tā shalāq bi-āshpaz bi-zanad* (m.c.) “the master threatens the cook with his whip (Roz. Gr.)” ; *mī-khẒāhad bi-ravad ki āghā—* (m.c.) “he is about to go when his master—” : *tamām-i miḥnāt-i man mī-khẒāst ki zā’i shavad* (Afghan coll.) “the whole of my labour was nearly being wasted.”³

(f) This verb is also colloquially used in an impersonal sense meaning “requires,” as: *in khāna ta’mīr mī-khẒāhad*⁴ (m.c.) “this house needs repairing” ; *ba-jihat-i naql kardan-i chīzhā bisyār waqt mī-khẒāhad* (Afghan) “much time is requisite to remove the things” : *rang ast qadr-i bīshṭar rang mī-khẒāhad* (m.c.) “the rug is too light in colour : it wants a little more colour.” To the remark “I have forgotten to bring any money,” or “do you want such and such a thing?” the answer might be *namī-khẒāhad* (m.c.) “it is not necessary, it doesn’t matter.”

The following are Afghan idioms: *imroz rā fāqa kardan me-khẒāhad*⁵ (Af.) “it is necessary to fast to-day” (for m.c. *imrūz bāyad rūza bi-dāram* : *imroz rā fāqa kardan me-khẒāst* (Af.) “it was necessary for me to go out frequently” (for m.c. *marā bār bār bīrūn raftan me-khẒāst* : *chand daf’a*

¹ *Gīlān* is said to be the most unhealthy part of Persia.

² Or *ū nazdik būd bi-mīrad* *bi-mīrad* بود نزدیک

³ *Nazdik būd zā’i shavad* (or *bi-hadar ravad*) (m.c.) بود نزدیک (یا بهدر رود) بود ضائع شود

⁴ Compare the m.c. use of *raftan* in § 82 (h).

⁵ In India *marammat-talab ast* : *ta’mīr tāzīm dūrat* لازم تعمیر است in modern Persian in writing

⁶ Modern colloquial *tāzīm ast* لازم است

⁷ Or *tāzīm nīst* لازم نیست

⁸ *Majhūl* vowels.

lāzim shud bīrūn bi-ravam): *jihat-i man u tu har du najar khwārāk me-khwāhad*² (Af.) “food is necessary for both of us—both for you and me.”

(g) In modern colloquial, the Imperfect is also used in the sense of “should,” as: *mī-khwāstī az avval hamīn yak-i rā bi-yāvārī* (m.c.) “you should have brought this one at first”: *mī-khwāst dīrūz bi-yāyad va līkin imrūz āmad* (m.c.) “he ought to have come yesterday and not to-day” [for *dīrūz* — *bāyist*³ *dīrūz bi-yāyad va līkin*—], vide § 84 (o): *mī-khwāstam bi-dānam* (m.c.) “I should like to know”; less peremptory than *mī-khwāham bi-dānam* “I want to know.”

§ 81. *Guzāshstan* گذاشتن Imperative, *guzār* گذار *Dādan* دادن Imper. *dih*; ده *Māndan* ماندن Imper. *man*; and Verbs “to Permit, Allow.”

(a) *Guzāshstan* گذاشتن, Imperative *guzār*,⁴ signifies “to quit, relinquish; to place; to perform, etc.” As an auxiliary followed by the Aorist or Subjunctive, with a conjunction expressed or understood, it signifies “to permit, let,” as: *bi-guzār⁵ biyāyad* “let him come,” (the Imperative alone would mean, “let him come”), *na-guzāst utāq-i ū harf bi-zanīm* (m.c.) “she did not permit us (give us time) to talk in her room”: *bad zāt khudat-i lakāta ham hastī mī-khwāhī khudat-rā bi-kush mī-khwāhī bi-guzār* (m.c.) “wicked yourself and a trollope what’s more; if you want to kill yourself why do; if you don’t, then let it alone.”

(b) The Intransitive *guzashtan* signifies “to pass” (of time): *vagt-i javānī guzāst nawbat-i pīrī rasīd* رسید جوانی گذشت نوبت پیری, “youth passed and old age came”: *az pahlū-yi ū guzāst* او گذشته (or *guzār kard* کرد) “he passed by him”: *az īn maḡlab bi-guzār* از این مطلب بگذر (m.c.) “let this matter alone.”

(c) The Afghans and Indians use the verb *dādan* “to give” in the sense of “to permit,” as: *ān mardum rā gashtan dihed* آن مردم را گشتن دهید (Afghan) “let them wander about (for a time)”: *o rā bi-dih* او را بده که رود

¹ In modern colloquial *bi-jihat* بجهت; also *lāzim ast* لازم است instead of *mī-khwāhad*.

² *Majhūl* vowels.

³ *Bāyad*, or *bāyist*; or *mī-bāyist dīrūz āmada būshad* باید تا بایست تا می بایست دیروز آمده باشد (m.c.).

⁴ *Guzār* گذار is also the Imperative of *quzārdan* گذاردن

⁵ Colloquially often *bu-guzār* بگذار; m.c. also *bi-hil biyāyad* (vulg.).

⁶ But of a place *kinār* کنار, as *از کنار خانه*

⁷ Corresponds to the Hindustani verb *denā* “to give” and “to allow.”

*ki bi-ravad*¹ (Afghan), or *o rā raftan bi-dih* (Afghan)² “let him go.”

(d) The following are further examples of the use of the verb *dādan* :—

(1) *ūrā dar pīsh-i khud rāh namī-dihād* (m.c.) “he does not allow him to come into his presence.”

(2) *khud rā bi-bastan dād* (m.c.) “he allowed himself to be bound” (or *khud-rā bi-bastan taslīm kard* خود را بستن تسلیم کرد).

(3) The Imperative *dih* is used as an interjection of impatience or annoyance, in modern colloquial. as: *dih bi-raw murakhkhaṣ-i* (m.c.) “well then! go, you’re dismissed.”

(4) *bāyad yag nīm-tana-yi zarī-yi ābī dar Rasht bi-dihī bi-dūzand* (m.c.) “you must get a blue gold-embroidered jacket made in Rasht” (lit. you must give it that they may sew it): *(tā) bi-dihād bi-kushand* (m.c.) “(so that) he may get him killed.”

(5) The Imperative *داده* (or more commonly *دەهي*) is a substantive: *داده*, or *دەهي ولايت* signifies the total revenue of a district paid to the Shah.

(e) Other verbs for “to permit” are *ijāza dādan* اجازه دادن, *izn dādan* *murakhkhaṣ (būdan) ki—* که— (بودن) “permitted to—”; *ravā dāshtan* روا داشتن “to consider right or lawful”; and *guzāshstan*; and *hishtan*, obsolete or vulgar.

(f) *Māndan* ماندن, intr. “to remain,” etc., is in Afghan Persian also transitive, “to place.” Note the following idioms:—

(1) *Az kār bāz mānda* از کار باز مانده (m.c.) “unable to work,” “worn out.”

(2) *Mānda* مانده “remained, left behind,” hence in Afghanistan “tired” and in the Panjab also “thin.”

(3) *Du māh bi-Īd mānda* دو ماه بعيد مانده (m.c.) “two months before the ‘Īd.’”

(4) *Kam mānd bi-mīram* کم ماند به میروم (m.c.) “I nearly died.”

(5) *Az halākat chīz-i na-mānda būd* از هلاکت چیزی نمانده بود (Gulistan, Book II, St. IX) “you were within a hair’s breadth of perishing.”

¹ In modern colloquial *ū rā bi-dih bi-ravad* *او را دده بود* (m.c.) would mean “give him (the beggar) something to go, to make him go.”

² *Ūrā bi-guzār (li) bi-ravad* *او را بگذار که بود* (m.c.).

³ *Yag* vulgar for *yak*.

⁴ Also commonly but incorrectly *kam mānda būd ki—* کم مانده بود که—.

§ 82. The Verb *Raftan* رفتن¹ "to go, to continue";
Imperative رو raw.

(a) The Afghans colloquially use *raftan* رفتن as an auxiliary signifying "to continue," as: *zamīn regī būd az īn bā'is bi-āsānī kanda mī-raftam* (Afghan colloquial), "the soil was sandy, hence I continued digging it up with ease": *من دیروز این چیزها را در بازار دنده: man dīrūz īn chīz-hā rā dar bāzār dīda mī-raftam* (Afghan coll.): "yesterday I continued looking at these things as I went": *bi-kan bi-raw* بکن برو (Afghan) also m.c. "keep on digging."

(b) *Raft āmad* آمد رفت, or *āmad u raft* آمد و رفت is a substantive "coming and going, frequenting; traffic."

(c) *gūzšt* گذشت رفت "it is done, past; let us say no more about it" (m.c.).

(d) *Raftār* رفتار is a verbal substantive signifying "gait, manner of walking; conduct" and in some Indian MSS. "ambling": *raftār-i nā-hamvār* رفتار نا هموار " (an inelegant way of walking), bad conduct"; *bad-raftār* بد رفتار (adj.), *bad-raftārī* بد رفتاری (subs.) "badly conducted, bad conduct."

(e) *Rafta rafta* رفته رفته "step by step, by degrees."

(f) *Raw kardan* رو کردن (m.c.) signifies "to start, commence (a business or matter)," as: *qālī bāfī raw karda am* قالی بافی رو کرده ام (vulg.) "I have commenced carpet-weaving": *raw kun raw kun* رو کن رو کن vulg. interjection, "go on, go on!"

(g) In modern Persian, "let me go with you!" is *bi-guzār ki hamrāh-i shumā bi-yāyam* بگذار که همراه شما بیایم; but "let me go with him" is *bi-guzār ki hamrāh-i ū bi-ravam* بگذار که همراه او بروم.

(h) In modern Persian, *raftan* is also used in the sense of "being on the point of doing," "intending to do" [compare § 80 (e) *khvāstān* خواستن], as: *raftam ān rā bi-gīram ki dīdam mār-i rūyash uftāda ast* رفتیم آنرا بگیرم که دیدم مارى روش افتاده است (m.c.) "I was just going to take hold of it, when I saw that a snake was lying on it": *raftam* رفتیم does not here mean that, 'I went forward or progressed towards.'

§ 83. *Dāshṭan* داشتن "to have, keep," etc.; Imperative دار *dār*.

(a) The peculiarity of this verb is that the Aorist (or Subjunctive) of the simple verb (*dāram* دارم) signifies "to have," while the Present tense (*mī-dāram* میدارم) signifies "to keep."³

In modern Persian, therefore, to distinguish the Subjunctive from the Indicative Mood, the Perfect Subjunctive is as a rule used instead of

¹ *Raftan* رفتن "to sweep."

² Vulg. for—*rūh andākhtā* am.

³ *Pūl dāram* پول دارم "I have money": *pūl rā mī-dāram* پول را میدارم "I keep charge of the money," for *nigūh mī-dāram* نگاه میدارم.

the Present Subjunctive, as: *bāyad khaylī sabr va hawsala dāshta bāshīd* (m.c.) “it is necessary to have the greatest patience and forbearance”¹: اگر گوسفند ده تا باشد² (or būd) *būyad har kudām yak gūsfand dāshta bāshand* (m.c.) “were the sheep ten in number, then all (everyone) ought to have one sheep apiece”: نو با این هوش باید خیلی شتر و رومه داشته باشی: *tu bā īn hūsh būyad khaylī shutur va rama dāshta bāshī* (m.c.) “with all this intelligence you have, you must be possessed of many camels and flocks”: (*rama* specially for sheep and goats).

This has led to a modern form of the Imperative *dāshta bāsh* داشته باش (m.c.) in the simple (not in the compound) verb; *dāshta bāshīd* داشته باشید (m.c.) in the compound verb; *kār-ī bi-īn na-dāshta bāsh* کاری باین نداشته باش (m.c.) “don’t have anything to do with this.” *Dār* دار is also used in m.c., as: این را بدار: “keep this, hold this.” *Īn rā nigāh budār = īn rā dāshta bāsh* این را داشته باش.

Story-tellers say—این (or اینها) را داشته باش for “here we will leave them for the present (while we see what was happening to—).”

(b) In classical Persian, *dāram* دارم, etc., is both the Present Indicative and the Subjunctive: *malik farmūd tā vajh-i kajāf-i ū mu’ayyan dārand tā*—(Sa’dī) “the king ordered a sufficient means of subsistence to be fixed for him”: *pādishāh amr farmūd ki khizāna rā mahfūz bi-dārand* is classical and modern; in modern Persian *dāshta bāshand* باشند could be substituted here: *ya’nī īn qadr turā bar pāy hamī-dārad* (Sa’dī) “which being interpreted means that this amount (of food) is sufficient to sustain thee”; here *nigāh mī-dārad* نگاه میدهد could be substituted for *hamī-dārad* میدهد.

Remark I.—In modern, as well as in classical, Persian the Pres. Subj. of *dāshṭan* داشتن is, in compound verbs, of the form of the Aorist, as: *ū marā farmūd tā īn rā bar-dāram* (m.c.) “he ordered me to remove this”: *bi-gū bā man suhbat bi-dārad* (m.c.) “tell him to talk with me.” But *ū tamāz dārad* او طمع دارد; *az ū khwāhish dāram* از او خواهش دارم; *ilīmās az shumā dāram* ایلماس از شما دارم; *arz dāram* عرض دارم; *talab dāram* طلب دارم are Present Indicative.

1 *Tā hamchu tu dūst-ī bi-dāram.*

Būk-am na-bavad kashad bi-dūr-am (classical).

“As long as I have a friend like you, no fear have I that he will crucify me.”

2 Note singular. *bāshad* باشد for irrational animals; also the plural *dāshta bāshand* باشند after *har kudām* هر کدام.

3 *Vajh* وجه is also used in m.c. for “sum, money”: *būd az mulūḥaza-yi īn barāt vajh rā kār-sāzi dārid* (m.c.); written on bills of exchange.

Remark II.—Frequently in compound verbs, and whenever the verb signifies “to keep,” the Present *mī-dāram* می‌دارم is used, as: *har rūz bā ū ṣuḥbat mī-dāram* هر روز با او صحبت می‌دارم (m.c.) “I converse with him daily” *ūrā dūst dāram* or *mī-dāram* (می‌دارم) او را دوست دارم (m.c.) “I like him (or it) very much”; but *man hanūz bā ū ṣuḥbat dāram* من هنوز با او صحبت دارم (m.c.) “the matter is still under discussion, it is not yet finally settled”: *niyāh bi-dār* نگاه بدار “keep”; *dast bi-dār* دست بدار “cease from”; *bar mī-dārand* بر میدارند “they are removing, carrying away.”

Remark III.—In modern colloquial, the Aorist form is also used for the Future, as: in *barāy-i shumā ṣamar-ī nā-dārad* این برای شما ثمری ندارد (not *numī-dārad* نمیدارد), or *na-khāwahad dāsh* نخواهد داشت (m.c.) “this will be of no benefit to you.”

Remark IV.—Such forms as *sākhta bāsh* ساخته باش (local?) “be ready” and *ārāsta bāsh* آراسته باش “be dressed,” must not be confused with the form *dāsh* داشته باش; in the two first, the participles are adjectives, whereas *dāsh* داشته باش is a transitive verb. *Vide* § 125 (j) (6).

(c) The Afghans and Indians say *mī-dāram* می‌دارم for دارم “I have.”

(d) The Imperfect of the simple verb *dāsh* داشتن, except in conditional sentences,¹ is rare in modern Persian; the Preterite, as is the case with the verb *būdan* بودن, usually taking its place; thus if, in the sentence *وَلَمَّا كَانَ فِي الْبَيْتِ وَفِيهِ كَفٌّ بَدَمٌ خِيَالٌ مَيَكْرَمٌ كَفٌّ* *vagt-ī ki dar jahāz būdam khayāl mī-kardam ki—*, the verb *dāsh* داشتن were substituted for *kardam* کردم, the verb would be *khayāl dāsh* خیال داشتم and not *khayāl mī-dāsh* خیال می‌داشتم.

In compounds, however, the Imperfect is used, as: *bā ū ṣuḥbat mī-dāsh* با او صحبت می‌داشتم (m.c.) “I used to talk with him.”

(e) In modern colloquial, *dāsh* داشتن is also idiomatically used with a continuative and present signification, as: *hanūz dārad* هنوز دارد می‌آید *mī-āyad* “he is now coming along”; similarly *dārad mī-ravad* دارد می‌رود, etc.: *dāsh* داشتند می‌آمدند (m.c.) “they were coming along.”

(f) In some parts of Persia, it is also used in the sense of ‘hold,’ i.e., ‘consider’ (for *mī-dānam* می‌دانم): *in mīz rā kharīda dāram*² این میز را خریده دارم (m.c.) “I consider this table as bought”; *man ān murgh rā girifta dāram* (local) “I consider that bird as good as caught” = گویا گرفته ام.

(g) The following is an Afghan colloquialism:—*man dar bāzār chīz-ī kharīdan dāram* “I have to buy something in the bazar.”

(h) In modern colloquial *dārad* دارد is often used impersonally ‘there is, there are,’ or with the subject understood, as: *ayb na-dārad* عیب ندارد, or *ضرر ندارد*.

¹ The Imperfect of the simple (as well as of the compound) verb is used freely in conditional sentences.

² = *in mīz rā kharīda girifta am*; or (correct m.c.) *kharīda bi-dūn*.

zarar na-dārad (m.c.) "there is no harm in it; why not; I don't care if I do."¹ عیبی ندارد *'ayb-ī na-dārad*, or چه عیب دارد *chi 'ayb dārad*² (m.c.) "it doesn't matter; there is no harm in it, i.e., why not do so; yes": چاره ندارد *chāra na-dārad* (m.c.) "there is no remedy": خیلی تماشا داشت *khaylī tamāshā dāsh*t (m.c.) "it was a curious (or wonderful) sight": شیراز رو شمال چاپار³ خانه دارد *az Shīrāz rū ba-shīmāl chāpār khāna dārad* (m.c.) "from Shiraz northwards there are post-houses"; here the subject to *dārad* is apparently the distance, or the road, understood: خوب دارد و بد؟ خوب نابد؟ *asphā-yi chāpārī chi-taur-and, khūb yā bad? khūb dārad va bad* (m.c.) "what are the post-horses like, good or bad? There are both good and bad"; here the subject appears to be the *chāpār* system.

In the last example from Sa'dī in § 84 (c) *dārad* دارد may be translated 'there is,' the subject being the whole of the previous clause.

(i) In modern colloquial, *lāzim dāshtan* داشتن لازم signifies "to need, require, etc."; ساعتم را لازم دارم *sā'at-am rā bisyār lāzim dāram* (m.c.) "I want my watch badly."

§ 84. Impersonal Verbs.

Bāyistan بایستن "to be necessary, must."

*Shāyistan*⁴ شایستن "to be suitable; ought, etc., etc."

*Sazīdan*⁵ سزیدن "to be worthy."

Zibīdan زیبیدن "to adorn; to suit."

(a) *Bāyistan*⁶ بایستن, *shāyistan* شایستن, and *sazīdan* سزیدن are all impersonal and defective: the Infinitive, Past participle, third person singular of the Aorist (without the prefix), Present,⁶ Imperfect, and Preterite only are used, besides the future participle or noun of possibility.

In بعد سالام در دیوانخانه منتظر آمدن او با یسنیدی بود (Tr. Haji Baba, Chapter XXXII) "I was appointed to meet him at court after the morning levee," the first person of *bāyistan* بایستن is used: such use is rare and ungrammatical.

¹ Corresponds somewhat to the barrack phrase "I don't mind it I do," in reply to an offer of a drink.

² *Chi 'ayb dārad* چه عیب دارد can also be a direct question. "what defect is there in it?"

³ *Chāpār*, T., properly the horse for a messenger or post, spelt چار and چپر, and indifferently pronounced either way; *chāpārī raftan* رفتن چاپاری "to travel post."

⁴ *Shāyistan* شایستن and *sazīdan* سزیدن are the same.

⁵ *Bā'īdan* باییدن obsolete form.

⁶ Classically, the Aorist is used for the Present. In modern colloquial, the Present می باید *mī-bāyad* is occasionally used, but by far the commoner form is *bāyad*: شما می باید این کار را نکنید *shumā mī-bāyad in kār rā bi-kunīd* (m.c.)

در عالم جان بهوش می ناید بود

در کار جهان خموش می نابد بود

Dar 'ālam-i jān bi-kūsh mī-bāyad būd

Dar kār-i jahān khāmūsh mī-bāyad būd

“Be very wary in the Soul's domain,

And on the world's affairs your lip refrain.”

(O. K. 167 *Whin.*)

Remark I.—*Bāyad* باید and *shāyad* شاید are sometimes used as synonyms for *tavān* توان, vide § 77 (a) (3) *Remark*.

Remark II.—*Bāyist-i vaqt* وقت بایست (obs.) = *muqtaḏā-yi vaqt* مقتضای وقت (mod.)

(b) In classical Persian, the Past Conditional *bayistī* بایستی, as well as the Aorist with the prefix (*bi-bāyad*), occur occasionally: for examples, vide (f).

(c) In classical Persian, these auxiliaries are followed by the Infinitive, the shortened Infinitive, or the Subjunctive, the logical subject of the sentence being generally in the dative.¹ Examples:—گفت سخن ناندیشه *guft suḵhan nāndīsha* باید گفتن و حرکت پسندیده باید کردن همه خلق را - خاصة پادشاهان را *bāyad guftan va ḥarakat-i pasandīda bāyad kardan hama khālq rā, khāṣṣa pādīshāhān rā* (Sa'dī), “he said all people ought to speak with forethought and act decently, but especially kings”;—از حدت و صولت پادشاهان برحذر باید بود که *az ḥiddat va ṣawlat-i pādīshāhān bar ḥazar bāyad būd ki* (Sa'dī) “one must be on one's guard against the hasty and despotic nature of kings”; عالمی را نشاید که بسفاحت از عامیانی بعلم *'ālim-i rā na-shāyad ki bi-safāhat-i az 'ammī-i bi-ḥilm bi-guzarad ki har du tarāf rā ziyān-i dārad*—(Sadī) “a wise man must not quietly pass over the folly of an ignorant man—”; گفتاری بی کردار چون درخت بی *guftār-i bi kirdār chūn darakht-i bi-bār juz sūḵtan rā na-shāyad* (classical) “a speaking without acting is like a tree without fruit, fit for nothing except burning”: *marā namī-sazad ki īn kār bi-kunam* مرا نمی سازد که این کار بکنم (m.c.) “it is not suitable for me to do this (i.e. I am fit for better); (*sazīdan* is not used affirmatively in mod. Pers., but *sazāvār mī-bāshad* or *ast* (سزاوار است or) میبندد؟ من نیست که).

¹ There are, however, in both the ancient and modern language exceptions; as *az barā-yi* از برای هیچ کار شناسنده نیستم (classical) and (m.c.) for هیچ کار را نمی شناسم *hič kār shāyista nīstam* (m.c.).

² Also *hiṣr*: the idiom *bar ḥazar būdan* is also m.c. (not *pur ḥazar*).

³ Note the *izāfat* after *bi-safāhat*.

⁴ Better *guftār-i bi-kirdār* بی کردار گفتار.

⁵ *Rū* omitted after *kār* as *rū* occurs at the beginning of the sentence, *marā*.

⁶ Also in modern colloquial *zibānda-yi man nīst ki* زیبند؟ من نیست که.

Remark.—The shortened Infinitive is used when the logical subject of the sentence is understood, or can be expressed by the indefinite pronoun “one.” If, however, the subject (in the dative) be expressed the shortened Infinitive *may* still be used, *vide* first example in (f).

(d) Sometimes the subject is put in the nominative, in which case it is grammatically the subject of the second verb, as — پادشاه باید که تا بعدی بر—
pādishāh bāyad ki tā bi-ḥadd-i bar dushmanān khashm na-rānad ki dūstān rā i’timād na-mānad—(Sa’dī) “a king must not drive his resentment against his enemies to such an extent that his friends even lose confidence.”

This construction is the most common in the modern language.

(e) The Afghans and Indians use the above construction in speaking, but the Infinitive generally *precedes* the auxiliary, as:—
 نو را بخانه خود رفتن باید. *tu-rā bi-khāna-e khul raftan bāyad* (Afghan coll.), or
 باید که نو بخانه خود بروی *bāyad ki tu bi-khāna-e khud bi-ravī* (Af. coll.) “you must go home”:
 در این فکر غرق بودم که بدن باید فردا بکدام قسم مرگ میبرم
būdam ki didan bāyad fardā ba-kudām qism marq bi-mīram (Afghan coll.)
 “I was immersed in the thought of what sort of death I should have to die on the morrow” ; in modern colloquial *bāyad did* باید دید would be substituted for *didan bāyad* دیدن باید.

(f) As stated in (b), the forms *بایستی* and *نباید* are obsolete in colloquial Persian. The following are examples of these forms in the *Gulistan*:—
 یکی از yak-i az ān miyān bi-tarīq-i
 imbisāf guft turā ham chiz-i bi-bāyad guft—(Sa’dī) “one from amongst them said by way of a joke ‘you also must say something’” : [*vide Remark to (c)*]:
 گفت پشم بایستی کاشتن تا تلف نشدی *guft pashm bāyisti kāshtan tā talaf² na-shudī*—(Sa’dī) “he said wool ought to have been sown so that it might not have been destroyed” ;
 ای ملک از دریچه چشم معجون بجمال لایلی نظر *ay malik! az darīcha-yi chasm-i Majnūn bi-jamāl-i Laylī⁴ nazar*

¹ The latter is also the usual construction in modern colloquial, except that the pronoun would ordinarily be placed first, as: *tu bāyad ki-khāna-yi khud-at bi-ravī* (m.c.)
 نو باید که بخانه خود بروی. This construction is also classical:—

نو کن محنت دیگران بی ذمی *Tu ka’z miḥnat-i dīgarān bi-ḡham-i*

Na-shūyad ki nām-at nihand ālamī—(Sa’b).
 “Thou who art careless of the affliction of others.

It is not fit that thou shouldst be classed as man”

In this example, *tu* is the subject of the verb in the relative clause, *vide* Relative Clauses.

² *Bāyisti* is occasionally used in modern writings in Persia.

³ This form is still used in India and Afghanistan, but in modern Persian the Imperfective with the Subjunctive or shortened Infinitive would be used.

⁴ In modern colloquial incorrectly *Laylī*.

bāyisti kardan—(Sa'dī) “he said, Oh king, it was necessary (you ought to have) to look at Laila's beauty from the window of Majnun's eyes.”

(g) *Bāyad* باید, without a second verb, signifies “to be requisite, needful, to lack” and takes the dative of the person, as:—پادشاه را عدل باید تا برو—*pādishāh rā 'adl bāyad tā barū gird āyand*—(Sa'dī) “a king needs justice (justice is requisite for a king) so that they (the peasantry) may rally round him”: *ūrā raḥm bāyad* باید او را رحم (m.c.) “he lacks pity”: *ānān rā ki karam bāyad diram*² نیست آنان را که کرم باید درم نیست (mod. saying) “those who wish to give alms have no money.”

(h) The distinction in meaning between *bāyad* باید and *shāyad* شاید is often fine; in the following example it is clearly indicated:—گفت هر آینه—*guft har ā'ina mā-rā khīrad-mand-i kāfī bāyad ki tadbīr-i mamlakat-rā shāyad*—(Sa'dī) “he (the king) said, ‘certainly we need a competent wise person who is fitted for the administration of State affairs.’”

The distinction is even more marked in the example in (j), which better illustrates the difference in meaning.

(i) In modern Persian, written or spoken, the constructions are the same, with the exception of the construction with the Infinitive.

The Present, Aorist, and Preterite *mī-bāyad* می باید, *bāyad* باید, and *bāyist* (vide 'q) است are used for present times, and the Imperfect *mī bāyist* می بایست for past times³:—

(1) “I have to buy something in the bazar” *dar bāzār bāyad chīz-i bi-khāram* در بازار باید چیزی بخرم (m.c.); “must we (one) go by sea or land?” *az rāh-i bahrī bāyad* (or class. *mī-bāyad*) *raft ya barrī* رفت (می باید) یا دریایی (m.c.).

(2) “You should have done this last year” *sāl-i guzashta shumā mī-bāyist īn-rā karda bāshīd* (or *bī-kunīd*)⁴ سال گذشته شما می بایست این را کرده باشید (or) (m.c.); but *dīshab mī-bāyist birūn bi-ravam vali*—دیشب می بایست بیرون بروم ولی (m.c.): “I ought to have gone⁵ out last night, but—”: “when this was finished I had five or six other things to do, but I had no leisure to do them” *chūn īn kār rā tamām karda būdam panj shash kār-i digar mī-bāyist bi-kunam vali fursat na-kardam* (m.c.) چون این کار را تمام کرده بودم پنج و شش کار دیگر می بایست نکردم ولی فرصت نکردم.

¹ *Ūrā raḥm bāyad u marā māl* is a common saying.

² *Diram* درم for *dirham* درهم.

³ In modern colloquial the past tense of all verbs is frequently used for the present. Hence perhaps the reason why in m.c. the past tense of *bāyistan* می بایست (m.c.) are also used for *bāyad* باید or *mī-bāyad* می بایست.

⁴ The Present Subjunctive (Aorist) can be, and usually is, used instead of the Past Subjunctive: here *karda bāshīd* کرده باشید could be substituted.

⁵ *Dīshab tāzīm shud birūn bi-ravam* “I had to be out last night.”

Remark I.—It will be seen that after *mī-bāyist* either the Aorist or the Perfect Subjunctive may be used.

Remark II.—In modern colloquial, *bāyist* بایست is frequently used for *bāyad* باید (but *mī-bāyist* می بایست is always past), as: امروز این کار را بایست نکنم (vulgar) “I must do this to-day.”

(3) تو پایی خود را از میان بیرون کش و اگر نه ترا باید شرکت با تمام رسانی (3) *tu pā-yi khud rā az miyān bīrūn kash wa-agar-na turā bāyad shirkat bi-itmām rasānī* (m.c.) “you must withdraw from this business or else you must be a partner to the end”: بادشاه را عدل باید (m.c.) “the king lacks justice”; *gar sharaḥ bāyad-at himmat buland dār* (saying) “if you want honour, have noble aspirations.”

Remark.—The following is an example of all these verbs: آنچه صاحب *ānchi ṣāhib¹ rīsh rā mī-bāyad bachcha rū namī-shāyad va zanrā namī saḥad* “that which a man ought to have, is unfitting for a child, and unsuitable to a woman”; here all three verbs practically have the same signification.

Bāyad (or *bāyist*) *bi-navīsam* باید (بایست) (m.c.); and *bāyisti mī-navishtam* می نویسم (old) = *mī-bāyist bi-navīsam* (or *navishta bāsham* باشم or می بایست بنویسم) (m.c.): *valī bāyad az dah nuqta-yi ṣaḥ mī-guzaštīm* ولی باید از ده نقطه صعب میگذشتیم (Memoirs of Abd-ur-Rahim, p. 232)—“but we should be obliged to pass ten difficult points”; this should be *gūft bāyad qabl az navishtan-i kūghāz ijāza mī-khīrāstīd* (Memoirs of Abd-ur-Rahim, p. 224) “he said you ought to have taken permission before writing the letter”; this ought to be *agar mī-khīrāstam sharḥ-i az barāy-i ānhā bi-dīham az barāy-i har ghīzā-i tafṣīl-i bāyad mī-navishtam* (Translation of Monte Christo); here *mī-bāyist bi-navīsam* می نویسم would be preferred; *mī-navishtam* is perhaps Afghan.

(j) *Bāyad* باید is more preemtory and therefore less civil than *shāyad* شاید *īnjā na-bāyad nīshast* (m.c.) “you must not, you are not, to sit here”; but *īnjā na-shāyad nīshast* (m.c.) “it is not fitting for you, you had better not, sit here.”

(k) *Shāyad* شاید “let it be proper” is also used as an adverb “perhaps, possibly.”

(1) The past participles *shāyista* ² شایسته and rarely شایسته, are used as adjectives: *shāyista-yi shān-i mā nīst ki īnjā nīshīnīm* (mod. and classical) “it is not fitting our dignity to sit

¹ Or *Ṣāhib-i rīsh* صاحب ریش but it is better to omit the *ijāzat*.

² *Harf-i nū-shāyist ma-zan* حرف ناشایست مزین (m.c.) “don't use unseemly language (or abuse).”

here"; *zan-i shāyista* زن شایسته (m.c.) "a well-behaved wife"; *si-pās-i bī-qiyās bāyista-yi Hazrat-i Yazdānist* سپاس بی‌قیاس بایسته حضرت یزدان‌بست (modern writing) "praise must be given (by us) to the God-head." *Bāyista* is not used in speaking. The substantive *bāyist* بایست is obsolete.

Remark.—*Shāyista* شایسته can be paraphrased by the adjectives *sazāvār*, or *lā-iq* لایق, or *zibānda* زیبند, or by the substantive *liyāqat* لیاقت, as:—*mā liyāqat-i in kār rā na dārim* (or *mā lā-iq-i in kār nistim* ما لایق این کار را نداریم (m.c.) "we are not able to do this, it is beyond us": *in harf sazāvār-i* (or *lā-iq-i*) *shumā nist* (m.c.) "you should not say this, ought not to say this."

(m) *Shāyistaqī* شایستگی and *shāyān* شایان: *shāyistaqī-yi in kār rā na-dāram* (m.c.) "this work is beyond me"; *dar in hangām ki shāyān-i bahjat va shāyigān-i masarrat ast* در این هنگام که شایان بهجت و شایگان (modern writing) "at this time when it is fitting that we should rejoice."

Shāyān شایان is not used in modern colloquial. *Bāyān* بایان not used at all. *Shāyistanī* شایستنی and *bāyistanī* بایستنی are both old.

(n) *Bāyad bāshad* باید باشد signifies "must be" and *mī-bāyist bāshad* می باید باشد "must have been": *mā lā-bud bāyad in kār rā bi-kunīm* ما لابد باید این کار را بکنیم (m.c.) "we are obliged of necessity to do this." *in* خواهد گفت که چون بایقدر محنت و مشقت کشتی تیار نموده است البته اول (Afgan) "sensible people will say that since he took so much trouble to construct a boat he must certainly have previously made some plan for transporting it (to the water)."

(o) In modern colloquial *bāyad* باید sometimes means "should," as:—*in chiz chirā bi-in girānī bāyad bāshad* (m.c.) "why should this be so dear?" (simpler "why is this so dear?" *chirā in qadr girān ast* چرا "قدر گرانبه است). *Vide* § 80 (g) for use of *kāhāstan* خواستن as 'should.'

(p) *Bāyad* باید is sometimes in modern colloquial prefixed to the Future Perfect, when it signifies "must have," as:—*tā in ki in khatt bi-Landan bi-rasad Fulān* (bāyad) *kitābash rā tamām karda bāshad* (m.c.) "by the time this letter reaches London, So-and-so will have completed his book"; in this example *bāyad* ¹ could classically be omitted.

(q) In modern colloquial the Past tense *bāyist* is used for the Present, as:—(or شد) *bāyist dast ba-kar zad* (or *shud*) (m.c.)

¹ In modern colloquial the *bāyad* باید would ordinarily be inserted.

² Or *bāyad dast andar kar shud* باید دست اندر کار شد (m.c.) "we must help each other"; *shumā bā-īshān dast andar kār būda id* (m.c.) "you helped them."

“we must set to work”; *hama bāyad* (or *bāyist*) *bi-mūrīm* (با ماست همه باند) (m.c.) “we must all die”; [*mā-bāyist bi-mīrad* می بایست میرد (m.c.) “he nearly died; ought to have died.”]

Remark.—The affixed pronouns can be added to the impersonal verb *bāyad* باید, as:—می بایست *mī-bāyist-am* “it was necessary for me”; می بایستشان *mī-bāyist-i- shān* “it was necessary for them.”

(r) Note the substitutes for the verb *bāyistān* بایستن in the following examples:—

(1) *hamrāh-i ū panjāh nafar sar-bāz khwāhad bud* (m.c.) “there must be fifty soldiers with him”; [or *bāyad hamrāh-i ū panjāh nafar sarbāz bāshad* (m.c.)]: باید همراه او پنجاه نفر سرباز باشد (m.c.): این احاطه بطول و عرض بقدر پنجاه دست خواهد بود *in ihātā bi-tūl va ‘arḡ¹ bi-qadr-i panjāh dast khwāhad būd* (Afghan) (or m.c. *bāyad bāshad*) “this enclosure must be about fifty cubits² in length and breadth”; اگر در آن وقت کسی مرا میدید *agar dar ān waqt kas-e marā me-dīd chunīn me-danist ki shakhs-i gunāh-gār khwāhad būd* (Afg. coll.) “had any one seen me then, he would have thought that I was (must be) some guilty person.”

(2) لیکن بجای آوردن آب بیرون رفتن خواهد شد (or رفتن لازم خواهد شد) (m.c.) *lekīn ba-jihat-i āwardan-i āb berūn raftan khwāhad shud* (Afghan coll.) (or m.c. *raftan lāzim khwāhad shud*) “but it will be necessary to go out to fetch water.”

(3) چون این کار بانجام رسید برای دو کار دیگر محنت و کوشش کردن پیدا شد *chūn in kār ba-anjām rasid barāy-i du kār-i dīgar miḥnat o koshish kardan paydā shud* (Afghan coll.) “when this business was finished I had to toil and labour to accomplish two other works.”

(4) جهت دیدن اسبها بیرون رفتن سیار میشد *jihat-i دیدن-i asphā berūn raftan bisyār me-shud* (Afghan coll.) “I had to continually go out to have a look at the horses;” (m.c. *bi-jihat-i دیدن-i asphā lāzim būd bīrūn ravam* (بجای دیدن اسبان لازم بود بیرون روم).

(5) نه بارود خرچ میشد و نه برای کباب گرفتن بکوه رفتن می افتاد *na barud kharch me-shud wa na barā-e kabāb giriḡtan ba-koh raftan me-uftād* (Afghan coll.) “neither was powder expended (by this plan) nor had I to go to the high ground to catch *chukor*;” [in m.c. *lāzim mī-gasht* می گشت instead of *mī-uftād*].

حالا آنچه کردن است در آن باب چه کردی *hālā ānchi kardan ast dar ān hāb chi kardī?* (Afghan coll.) “now how much have you done of what you

¹ Or *tūl^m va ‘arzan* (m.c.).

² *Dast*, دست a cubit from the elbow to the tip of middle finger.

³ m.c. *mī-pindāsh* می پنداشت would be preferred to *mī-dānist* میدانست also *gunāh-kār* گناه کار for *gunah-gār* گناه گار.

راعد می عرود *ra'ad mī-ghurrad* (m.c.) "it thunders" or *تندر میخندد* *tundar mī-tundad*; *برق می درخشید* *barq mī-darakhshad* "it lightens," or *بارق میجهد* *barq mī-jihad* (m.c.).

(w) An impersonal verb in English is frequently rendered in Persian as follows:—*هیچ دلی این را پسند نمی کند* *hīch dil-i in rā pasand namī-kunad* (m.c.) "no one likes this," or "it is not approved"; *عقل باور نکند* *aql bāvar na-kunad*. —(Sa'di) "it is impossible to credit"; (m.c. *نامیکنند* *namī-kunad*).

(x) For the impersonal use of:—

(1) *Tavānistān* "to be able"; vide § 77 (a) (2) and (b) (3).

(2) *Shudan* شدن vide § 77 (d).

(3) *Khūrāstān* خواستن vide § 80 (f).

(4) *Guzāshān* گذاشتن vide (s) supra.

(5) *Dāshān* دانستن vide § 83 (h).

§ 85. Compound Verbs (فعل مرکب)

(a) The number of simple verbs in Persian is small: the deficiency is made up of compound verbs, which, like other compound words, are exceedingly numerous.

The compound verbs present no grammatical difficulty. They may be classed as adverbial verbs, and nominal¹ verbs.

(b) (1) Adverbial verbs are simple verbs, transitive or intransitive, with an indeclinable particle (adverb or preposition) prefixed, as: *بار گفتن* *bāz guftan* "to say a second time"; *باز گشتن* *bāz gashtan* "to turn back, repent"; *دار آمدن* *dar āmadan* "to come in"; *ایستادن* *vā īstādan* "to stand still, stop, halt"; *از در آمد* *az dar dar āmad* (Sa'di) "he came in"; *بار داشتن* *bar dāshān* "to raise up; to suffer, endure"; *بار نافتن* *bar tāftan* "to shine forth, also to twist up"; *زیر و زبر کردن* *zīr u zabar kardān* "to make topsy turvy"; *بار گفتن* *vā guftan* (m.c.) "to repeat what one has heard, say again"; *بار شستن* *vā shustan* "to wash again."

(2) *Farū* فرو, *firū* فرو or *furū* فرو (before a vowel *farūd* فرو etc.) is prefixed to some verbs and signifies "down, downward, low," as *farūd āmad* "he came down"; *furū guft* "he spoke low"; *در اتاق فرو رفت* (m.c.) "he went into the room."

(3) *Farā* فر is another adverbial prefix and signifies "back, again."

¹ Vulgar *pāya mī-ghurrad*, پایه میخورد.

² Nominals are those formed by prefixing a noun or an adjective to a verb.

³ *Vā* و in composition with verbs stands for *baz* باز "back," again, open, etc., as: *vā dād* داد "he gave back," *vā guft* گفت "he spoke again"; *دار رآ* *dar rā* "open the door"; *ایستاده* *īstāda* "standing" but *vā īstāda* ایستاده "halted."

⁴ In m.c. *furū guft* = simply *guft*, the *furū* having no meaning

over, opposite, etc., etc.” It is often redundant, being prefixed merely to avoid a cacophony.

Vide the rule applying to the auxiliary *khwāstan* خواستن when used to form the Definite Future, as: *khayma rā farā khwāhand girift* خیمه را فرا خواهند گرفت “they will surround the tent” (Class.).

(4) *Farāz* فراز “above, up, before,” as: *chūn bi-bālin-ash farāz āmadam* چون ببالینش فراز آمدم (Gul., Chap. VI., St. 1) “when I came up to his pillow.”

Farāz فراز sometimes strengthens a verb but often it is redundant.

(5) *Pīsh* پیش, *bīrūn* بیرون, *andar* اندر (or *dar* در), are also common in adverbial compounds.

(6) In a few verbs, the preposition has by use become incorporated with the verb and the verb has ceased to be regarded as a compound; in such verbs the preposition is prefixed to the verb itself, as: *tūp khwāhand dar kard* توپ خواهد در کرد; *khwāhand dar guzāsh* خواهند در گذشت; *khwāhnad bar-khāst* خواهند بر خاست.

Remark.—*Bi-shahr* (or *dar shahr*) *dar āmadan* در آمدن (or در شهر) “to enter the city,” but *az shahr dar āmadan* از شهر در آمدن “to come out of the city.”

(c) The participle in these verbs precedes the usual verbal prefixes *mī* می and *bi* به, and the negatives *na* نه and *ma* مە as:—*tūp dar mī-kunand* (m.c.) “the gun is being fired” (*lit.* they are emptying the cannon); *az kīsā dar bī-yār* از کیسه در بیار (m.c.) “take it out of your pocket.”

(d) Some verbs that in their simple form take the prefix به do not admit it when compounded with a preposition, as: *bar khāstan* بر خاستن “to rise up” (*bar khāz* and *bar khāzam*, etc.); *bar-gashtan* برگشتن “to return”; *īn rā bi-dār* این را بدار “keep this”, but *īn rā dar dār* این را بردار “take this away”; *āmīkhtan* آمیختن (tr.) (Impr. *bi-yāmīz*) “to mix”: *dar āmīkhtan* در آمیختن (intr.) Imp. *dar-āmīz* در آمیز.

Remark.—In poetry, for the sake of metre, the particle of a compound verb sometimes follows the verb.*

(e) Nominal verbs are simple verbs of action, transitive or intransitive, preceded by a Persian or Arabic substantive, verbal substantive, adjective, or past participle.

* *Farāz u nishīb* فراز و نشیب “ups and downs” or “ascents and descents.”

* *Dar khwāhand kard* در خواهد کرد, *dar khwāhand guzāsh* در خواهند گذشت, and *bar khwāhand khāst* بر خواهد خاست are old.

* Note the absence of ر: *tūp* is used generically: *tūp rā* would mean one special gun. *Tūp khwāhand dar kard* (Fut.).

* In modern colloquial *bī-raw* *tū* برو (not *tū bī-raw*). *tū* برو “go inside.”

Usage alone will determine which auxiliary verb or verbs can be used in forming the compound. Many auxiliaries used in modern colloquial are not permissible in writing. Examples:—*دُرُست کردن* *durust kardan* “to make, construct”; “to correct”: *دُرُست می‌کند*: *zan-i qasāb bar-ū-yi bulbul¹ kirm durust mī-kunad* (vulg.) “the butcher’s wife breeds maggots (as food for) bulbuls¹”; *ma‘zūl kardan* *معزول کردن* (past participle) “to dismiss from office”; *ma‘zūl shudan* *معزول شدن* “to be dismissed”; *استاده کردن² istāda kardan* (classical) (Persian past participle) “to set up.”

These nominal prefixes may be considered either as part of the compound verb itself, or as the object of the simple verb; but in no case do they admit of *را* *rā*. Examples:—*بِـرَا چوب زدَم* *bi-rā chūb zadam* (m.c.), or *بِـرَا چوب دَزَم* *bi-rā chūb zādam* (m.c.) “I beat him (with a stick)”; in the first instance *چوب* *chūb* may be considered an integral portion of the verb *zadam* *زدم*; in the second it may be taken as its object, but it would be wrong to say *bi-rā chūb rā zadam* *بِـرَا چوب را دَزَم* [*bi-rā bā chūb zadam* *بِـرَا چوب را دَزَم* means “I beat him with the stick”]: “talk Persian” *Fārsī harī bi zan* *فارسی حرف زن*, or *harī-i Fārsī bizan* *حرف فارسی زن* *khaylī intiẓār kashīda am* *خیلی انتظار کشیده ام* “I have expected (waited for) you a long time”³; *si sāl tūl kashīd* *سی سال طول کشید* “three years passed” (here *sāl* is the subject of the intransitive verb *tūl kashīdan* which should be regarded as one word).

The *ism* *اسم* etc. is often separated from the verb that follows it:—*binā quẓārda* *بِنَا گُذَرْدَا* is “to begin”; *bā man binā-yi namak bi-harāmī qu-ārda ast* *با من بِنَا یِ نمک حرامی گذارده است* (m.c.) = *binā quẓārda bi-namak-harāmī kardan* *بِنَا گذارد نمک حرامی کردن* (m.c.).⁴

From *qir* *گیر*, a verbal substantive from *giriştan*, is formed *qir āmadan* *گیر آمدن* (m.c.) (for *bi-gir āmadan*) “to come into one’s possession” and *qir āvardan* *گیر آوردن* “to bring into one’s possession”; *ānja chiz-i qir-am nayāmad* *آنجا چیزی گیرم نیامد* (m.c.) “nothing was got by me there”; *ān jā chiz-i qir na-qavardam* *آنجا چیزی گیرم نیاوردم* (m.c.) “I obtained nothing there.”⁵

Remark 1.—It will be noticed that many compound verbs are intransitive in meaning though the actual verb of the compound is transitive.

¹ Maggots are bred and sold in Persia as an article of trade for caged nightingales.

² In m.e. *bar pū kardan* *برپا کردن* or *dāshān* *داشتن* or *bā dāshān* *با داشتن* or *nash kardan* *نصب کردن*.

³ Or *khaylī muntazir-i shumā būdam* *خیلی منتظر شما بودم*.

⁴ In poetry it sometimes follows the verb.

⁵ In the sentence *tū qasam bi-rūh-i pūk-i Hazrat-i Sulaymān ‘alayhi ‘s-salām na-khūrī* *تا تو قسم بروح پاک حضرت سلیمان علیه السلام نه‌خوری*—“until thou swearest by the sainted soul of Solomon (on whom be peace!)—,” the word *qasam* (which is a component part of the verb “to swear”) could be inserted just before *na-khūrī*.

⁶ *Qir āmadan* *گیر آمدن* expresses more of chance than *qir āvardan* *گیر آوردن*.

Remark II.—Sometimes a compound verb admits of two constructions, as:—*bā mardumān maḥabbat mī-kunad* با مردمان محبت میکند (in which *maḥabbat* محبت appears to be the direct object of the verb), and *mardumān rā maḥabbat mī-kunad* مردمان را محبت میکند; the latter construction seems commoner in modern Persian.

(f) As stated in (c) the verbal prefixes *mī* می and *bī* بی are intercalated before the simple verb.

The same rule is observed with regard to the negative particles *ne* and *na*, as: *dast bar namī-dārī* دست تو نمی داری *vide* § 71 (c) and (f).

(g) Usage alone will determine which simple verb is used in forming a compound. The following are a few examples:—

آوردن *hamla āvardan*, (m.c.) “to attack, charge.”

عذر خواستن *uzr khurāstan*, (m.c.) “to apologise, ask pardon.”

عذر آوردن *uzr āvardan*, (m.c.) “to make excuses.”

ندارک ددن *tadāruk dīdan*, “to make preparation.”

سدم دیدن *sitam dīdan*, (m.c.) “to suffer opposition.”

مصلحت ددن *maṣlahat dīdan* “to consider advisable.”

غم خوردن ¹ *gham khurdan*, (m.c.) “to suffer grief.”

گول خوردن *gūl khurdan*, (m.c.) “to be deceived.”

قسم خوردن *qasam khurdan*, (m.c.) “to swear, take an oath.”

زخم خوردن *zakhm khurdan*, (m.c.) “to be wounded.”

زمین خوردن *bi-zamīn khurdan*, (m.c.) “to fall on the ground; strike the ground.”

تکان خوردن *takān khurdan*, (m.c.) “to be shaken, to shake, tremble.”

گرفتار آمدن *girištār āmadan*, “to be caught.”

بر دشمن غالب آمدن *bar dushman ghālib āmadan*, “to overcome the enemy.”

از سیر آمدن *sīr āmadan az*, (m.c.) “to be tired of, disgusted.”

سیر شدن *sīr shudan*, (m.c.) “to be satisfied, full from eating.”

در شمار آمدن *dar shumār āmadan* (class.), “to be counted.”

از پا در آمدن *az pā dar āmadan* }

از پا در افتادن *az pā dar ūjiādan* } “to be helpless, come to grief.”

در محال افترا است *dar maḥall-i iṭtirā-ast*, “he is (or is likely to be) falsely accused.”

در معرض خطر است *dar ma'rūz-i khatar ast*, “he is in danger.”

قدم مردانگی پیش نهادن *qadam-i mardānagī pīsh nihādan*, “to act bravely.”

رو نشاندن *furū nishāndan*, (m.c.) “quench (fire, anger).”

گرفتن *farā grifan*, (m.c.) “to surround.”

(بر —) چشم دوختن *chashm dūkhtan* (bar—) “to stare at.”

زبان گشودن *zabān gushūdan*, “to begin to speak.”

¹ In *bi-dard-am namī-khuraḍ* (m.c.) “this is no use to me.”

عقد بستن *‘aqd bastan (zan-ī rā)*, “to perform the service of marriage” (of the Mulla).

کام راندن or کامرانی کردن *kām rāndan or kām-rānī kardan*, “to live luxuriously: enjoy oneself.”

عقب نشستن *‘aqab nishastan*, “to retire (of enemy).”

نولد شدن *tavallud yāftan* “to be born”; also *tavallud shudan* نولد شدن.

از دست دادن *az dast dādan*, “to give up.”

از جان دست نداشتن *az jān dast shustan (or dar quzashtan)* درگذشتن “to give up hope of one’s life.”

از چیزی دست کشیدن *az chīz-ī dast kashīdan*, “to cease from (a thing begun); to give up.”

از چیزی باز ایستادن *az chīz-ī bāz īstādan*, “to refrain from (a thing not begun).”

خود را ور ساخت که مرده است *khud rā var sākht ki murda ast*, “he feigned to be dead.”

رنگ ریختن *rang rīkhtan*, “to play a trick. wile (in a bad sense).”

حرف زدن *harf zadan*, “to talk.”

تارید زدن or کردن *taryīd zadan or kardan or kashīdan*, “to cry out.”

جام زدن *jam’ zadan*, “to add up.”

جام کردن *jam kardan*, “to collect.”

تهمت بستن (or تهمت زدن) بر — *tuhmat bastan (or tuhmat zadan) bar* — “to accuse falsely.”

قرار گرفتن *qarār giriştan*, “to become settled. to sit.”

کشتی گرفتن *kushtī giriştan*, “to wrestle.”

گوش دادن (or گرفتن) *gūsh dādan (or giriştan)*, “to listen to.”

گوش کشیدن *gūsh kashīdan*, vulg. (= استرق سمع) “to eaves-drop.”

گوش فرا دادن *gūsh farā dādan* ditto.

از میان رفتن *az miyān raftan* “to be abolished: cease to be used.”

از میان بردن *az miyān burdan* (tr) “carry off.”

جلو افتادن *jilaw ūftādan*, “to get before. go before.”

سبق گرفتن *sabqat griştan*, “to surpass.”

سبق جستن *sabqat justan*, “to surpass, to anticipate.”

احتمال رفتن (or دانستن) *ihtimāl raftan (or dāshstan)*, “to be probable.”

تشریف داشتن *tashrīf dāshstan* (polite), “to be at home. in the house.”

نظر انداختن *naẓar andākhtan*, “to cast a glance at.”

تاخیر انداختن *bi-ta-khīr andākhtan* “to postpone.”

تاخیر افتادن *bi-ta-khīr ūftādan* (intr.) “to be postponed.”

1 In India *jam’ kardan* کردن جمع “to collect” and also “to add up.”

2 *Bi-kharīdan-i qālī raftam valī bar man sabqat just* بخردن قالی زلفم ولی بر من سبق جستم.

چشیدن (تذوّق or تاز) *talkh ushārīn-i rūzgār* (or *ayyām*) *chashīdan* “to experience the ups and downs of life.”

دیدن *sard u garm-i rūzgār دیدن* (m.c.) the same as above.

اسم بردن *ism-burđan* “to mention.”

گمان بردن *gumān burđan* (m.c.) “to think, doubt.”

حسد بردن *hasad burđan* (m.c.; class.—*warzīdan*) “to bear malice.”

آتش گرفتن *ālash giriştan* “to catch fire.”

آتش زدن *ālash zadan* “to set fire to.”

بوی شنیدن *būy shunīdan* (clsss. and m.c.) “to smell” (tr.).

زحمت کشیدن *zahmat¹ kashīdan* “to take pains; suffer hardships.”

سلام را شکستن *salām rā shikashtan* “to break up the audience.”

بقل مجلس شدن *nuql-i majlis shūdan* (m.c.) “to be in everybody’s mouth, be famous (*lit.* to be the sweetmeat of the assembly).”

نست و نابود کردن *nēst u nā-būd kardan* “to destroy utterly (*lit.* to make, is not and was not).”

Remark I.—It will be noticed that a change of the verb in the compound may make a verb transitive or intransitive in meaning. thus *taghyīr kardan* (intr.) “to change,” but *taghyīr dādan* (tr.) “to change.”

Remark II.—It must be recollected that in modern colloquial, prepositions and conjunctions are frequently omitted. In, *na-bāyad ki shumā fikr-i nīk-nāmī-yi khud biyūftīd* (m.c.) “ought you not to be careful of your reputation?”, the preposition *bi* that is wanting, has only to be inserted before *fikr* to make the sentence perfectly clear; for though in modern colloquial the compound verb *fīqr uftādan* is used, its proper form is *bi-fikr uftādan*.²

(h) There are certain vulgar compounds in colloquial use, which should not be imitated, as:—(1) *nān rā chigūna pukhta kunam* نان را چگونه پخته کنم (Afghan) (for *bi-pazam* بپزم) “how shall I (or can I) cook the bread?”; *dānista namūdan* دانسته نمودن (Afghan) “to teach, inform”; *shikasia kardan* شکسته کردن (Afghan) “to break”; *sūkhta kardan* سوخته کردن (vulg. m.c.) “to burn”; *afrūkhta kardan* فروخته کردن (class.), etc.

These compounds have come into existence owing to the frequent adjectival use of the past participle of the simple verb, which is both transitive and intransitive.

(2) A verb like *istāda kardan* ستاده کردن “to set up,” may be admissible, but there is no necessity for *istāda shudan* ستاده شدن (Afghan). In, *marā az hama peshtar hasta kardā būdī* مرا ز همه پیشتر ستاده کرده وئی (m.c.) “he was prevented from doing this.”

¹ In India *taklīf* تکلیف is used for *zahmat* زحمت.

² Even in speaking, most Persians would say *bi-fikr uftādan* بفکر فندان.

³ *Ū az īn kār bāz istāda shud* او از این کار باز ستاده شد (m.c.) “he was prevented from doing this.”

(Afghan coll.) "you bound me first, before all the others," the verb might just as well be, and should be, *basta būdi* بسند بودي.

(5) As already stated, the Infinitive is regarded as a noun; hence such barbarous compounds as *jastan namūd* چستان نمود (m.c.) "he made a jump" or *jast namūd* جست نمود (Afghan coll.).

(i) Some compound verbs consist of a phrase, and are both adverbial and nominal, as:—*az pā dar-āvardan* پا در آوردن (tr.), and *az pā dar āmadan* پا در آمدن (intr.); *pas pā kardan* پس پا کردن "to cause to retreat," *dast bi-kār zadan* دست بکار زدن "to commence": *az dast dādan* از دست دادن "to give up, relinquish," etc., etc.

§ 86. Certain Common Verbs used in Compounds

(a) One of the verbs most used in compounds is *kardan* کردن "to do" or "to make." *Namūdan* نمودن, *sākhtan* ساختن, *gardānī-dan* گردیدن, and in deferential language *farmūdan* فرمودن can be substituted for *kardan* کردن in any verb compounded with the latter.¹ These are all used in modern colloquial.

(b) In modern colloquial the forms *kun* کن and *bi-kun* بکن are both in use for the Imperative of *kardan* کردن.

Remark.—The past participle of *kardan* کردن is colloquially used by the Afghans with comparatives, in the sense of "compared with": being redundant, it can be omitted in any sentence where it occurs, examples:—*chunānchi az avval kardā bu-jūm-i ashjār ziyāda-tar ma'lūm qardūd* چنانچه از اول کرده 'هجوم اشجار زیاده تر معلوم گردید' (Afghan coll.) "accordingly the density of the foliage appeared more than it did before (compared with previously)"; *az avval kardā bih tar chuda ast* از اول کرده بهتر شده است (Afghan coll.) "he is better than he was."

(c) *Namūdan*² نمودن. Imperative *namā* نما, is both transitive and intransitive, signifying "to show (tr. and intr.), to appear." معلوم نمیدان. *ma'lūm mī-namāyad* (or *ma'lūm mī-shavad* از قرار آنکه معلوم میشود, or simply *ma'lūm mī-shavad* معلوم میشود) "it appears."

Remark.—Note the change from *kardā* کرده to *namūda* نمود in the following modern colloquial sentence, for the sake of euphony or variety:—*Tīmūr rā dar har jū-yi dunyā bāshad surūgh kardā paydā namūda mī-qūrūd* تیمور را در هر جای دنیا باشد سرخ کرده پیدا نموده میگردانند دست بسند می آوردند *dast basta mī-āvarūd injā* (m.c.) "having traced out Taimur in whatever

¹ Any shade of meaning that may have formerly existed between *kardan* کردن, *namūdan* نمودن, or *sākhtan* ساختن in compound verbs no longer exists.

² For *ول نسبت* *nishat bi-avval* (m.c.)

³ In modern colloquial often *nimūdan* (Isfahani).

⁴ Modern colloquial *bi-namā* بنما only

portion of the globe he may be (and) having produced him, you will seize him; you will bring him here bound.”¹

(d) (1) *Sākhtan*² ساختن “to fashion; manage with; suit,” is both transitive and intransitive: the Imperative is ساز *sāz* (m.c. *bi-sāz*: بساز). Example:—میسازند *dar Kirmān jām-i rūd mī-sāzand* (or *durust mī-kunand* درست میکنند (m.c.) “they make brass pots in Kirman”; شما بهم *shumā biham sākhta id* (m.c.) “you have joined together, conspired” (for a bad purpose only); ای شکم خیره بمانی ساز *ayshikam-i kkhīra bi-nān-i bi-sāz* (Sa’di) “oh torpid belly, be content with a single loaf”; آب و هوای اینجا *āb u havā-yi in-jā bi-man mī-sāzad* (m.c.) “the air of this place suits me.”

با درد بساز تا دوائی بانی * وزرنج مزال تا شفائی یابی

Bā dard bi-sāz tā davā-i yābī

V’az ranj ma-nāl tā shifā-i yābī

“To find a remedy, put up with pain,

Chafe not at woe, and healing thou wilt gain.”

(O. K. 451 *Whin.*)

Ghayr az sākhtan va sākhtan chāra-i nīst غیر از ساختن و ساختن چاره نیست (m.c.) “there is nothing to be done, but to grin and bear it.”

(2) *Sākht* ساخت and *sākhtagī* ساختگی are substantives:—*sākht-i in qālī az ehīst* *ehīst* چیست این قالی از چیست (m.c.) “what is this carpet made of”; شما در *shumā dar in sākhtagī karda-id* *id* شما درین ساختگی کرده اید (m.c.) “you have adulterated this.”

(3) *Sāz* ساز is frequent in compounds, as: *dandūn-sāz* دندان ساز “a dentist”; *dandūn sāzī* دندون سازی “dentistry”). Note the following: *dar ishī-i mahbūb bi-sūz va bi-sāz* در عشق محبوب بسوز و بساز (mod.) “in the love of the beloved burn and be patient.” *Ham-sāz* همساز or *ham-āvūz* هم آواز “in tune”; *dam-sāz* دمساز “a confidant.” *Īn mīva barāy-i man sūz-gār nīst* این میوه برای من سازگار نیست (m.c.) “this fruit will disagree with me.”

Sāz ساز, a substantive, means “a musical instrument” and “necessary furniture.” as: *sāz-i safar tadārūk kard* ساز سفر تد رک کرد (m.c.) “he began to get ready for the journey.”

(e) *Gardānidan* گردانیدن, Imperative *gardān* گردان, is the transitive form of *gardīdan* گردیدن (or *gashtan* گشتن) and signifies “to change, avert, turn round; cause to become.”

¹ *Dast basta* دست بسته *mī* lit be an adjective agreeing with ‘و’ understood. *Basta* بسته is here Perf. Act. Participle. *dast-i ū rā bastu mī-āvarid*.

² In *ḥarf sākhtagīst* (m.c.) “this is made up, false”; *bā man sākhtagī ma-kon* (m.c.) “don’t cheat me.”

³ *Qālī bāftan* “to weave carpets” not *qālī sākhtan*, which is unidiomatic. *rūd* رود, vulgar for *rūn* روئین.

(f) (1) *Farmūdan* فرمودن, Imperative *farmā* فرما, is transitive, "to order or command." In compound verbs it is differentially substituted¹ for *kardan* کردن, *sākhtan* ساختن, or *namūdan* نمودن, both in classical and in modern Persian:—*چه فرموده بودند* *janāb-i 'ālī chī farmūda būd*²! (m.c.) "what did your eminence say?" *Chi guftūd* گفتند *چه* would be a very familiar or very rude way of expressing the same thing, and would generally be used to inferiors only. *Pādishāh bar takht julūs farmūd* پادشاه بر تخت جلوس فرمود "the king sat (or ascended) the throne."

(2) In modern colloquial *bi-farmā'id* بفرمائید almost corresponds to the English word "please." To a visitor it signifies "please take a chair": if two persons are about to enter a door together it means "after you": if food is on the table, it = "kindly help yourself." or "begin."

(3) *Farmān* فرمان a substantive is a royal mandate. *Farmān-farmā* فرمانفرما "the issuer of mandates" is a title prefixed to the name of a place, and signifies "Governor or Viceroy of—."

Farmān-bardār فرمانبردار "order-bearing, obedient."

Remark.—The compound verb *kār farmūdan* کار فرمودن is not always used in the complimentary sense. Sa'di in the *Gulistan*, speaking of a boxer, says:—*ra qaul-i hukamāt rā kār na-farmūd* و قول حکماء را کار نفرمود; also *kafsh-dūz ālāl-i khud rā kār mī-farmāyad* (vulg.) "the shoe-maker is using his things."

(g) The verbs *gashtan* گشتن or *gardīdan* گردیدن ['vide' (e)] can always be substituted for *shudan* شدن, either in a simple or a compound verb.

§ 87 Causal Verbs (فعل متعدی بالواسطة or فع الغیر) and Reflexive Verbs (فعل متعدی بنفسه).

(a) (1) The causal verbs are formed by adding the terminations *ānīdan* آندن, or *āndan* آندن, to the Imperative stem of the primitive verb, thus: *jastan* + جستن "to jump, leap," Imperative *jah* جَه; *jahānīdan* جهانیدن or *jahāndan* جهانندن "to cause to leap": *davīdan* دویدن "to run" (Imperative *daw* دو): *davānīdan* دوانیدن or *davāndan* دوانندن "to make to run, to gallop (a horse), etc., etc., etc." = *tāzāndan* تازانندن (m.c.) "to gallop a horse."

(2) The Imperatives are formed regularly, that is by discarding the infinitive terminations, -ودن or -دن.

¹ *Farmānū* فرمانا is used in precisely the same manner in Urdu.

² In classical Persian, or by Indians and Afghans in speaking, the third person plural would be used after the address *janāb-i 'ālī* جنابعالی. In modern Persian in writing the third person plural is also preferred.

³ In contradistinction to a verb which is transitive of itself (فعل متعدی بنفسه).

⁴ In modern colloquial *jahīdan* جهیدن is more used than *jastan* جستن.

Remark.—In poetry the termination —*ānīdan* آیدن is sometimes shortened to *ānīdan*.

(b) The same termination makes some intransitive verbs transitive, *vide* § 86 (e). This casual form will be transitive if formed from an intransitive, and doubly transitive or causative if formed from a transitive verb.

(c) (1) *Nishāndan* نشانیدن (*nishānistān* نشانستن obsolete) “to cause to sit; to plant, etc.” the causal form of *nishastan* نشست, is irregularly formed.

(2) *Shinawānīdan* شنویدن (not used in Persia) is the causal of *shunūdan* شنودن and signifies “to cause to hear, tell, read aloud.”

(3) *Rāndan* راندن “to drive” is perhaps the causal of *raftan* رفتن “to go.”

(d) (1) The verb *guzāshstan* گذاشتن, or *guzārīdan* گذاریدن (old) “to pass, pass by; cross over; die, etc.” has several causal or transitive forms, *viz.*, *guzarāndan* گذرانیدن, *guzārānīdan* گذارانییدن, *guzrānīdan* گذرانیدن, *guzārdan* گذاردن and *guzārīdan* گذاریدن.

(2) *Guzāshstan* گذاشتن (tr.) “to quit, to discharge, perform”: *namāz guzārdan* (not *guzāshstan*) نماز گذاردن “to perform the duties of prayer.”

(3) *Afkandan* افکندن “to throw,” causal *afkānīdan* افکانیدن (obsolete).

(e) Verbs that have two roots admit of two forms of the causal, as: *suftan* سفتن “to bore”; *suftānīdan* سفتانیدن (obs.), and *sumbānīdan* سنبانیدن (obs.) “to cause to bore”: *rustan* رستن or *rūīdan* روئیدن “to grow” (rt. *rū* رو or *rūy* روی) *rūyānīdan* رویانیدن (m.c.), or *ruvānīdan* روئانیدن (obs.) “to cause to grow.”

(f) Verbs in which the Imperative stem terminates in ن, change this letter into ي, as: *shāndan* (obs.) شادند (for شانه: دَن) “to comb,” causal *shāyānīdan* شایانیدن (obs.); *dānistan* دانستن “to know,” *dāyānīdan*² دایانیدن (obs.); *chīdan* چیدن “to pluck, collect,” *chīnāīdan* چینانیدن (obs.) or *chīyīnīdan* چیانیدن (obs.).

In modern colloquial the shortened form of the causal verb is preferred; thus *tarsāndan* تارسادند is preferred to *tarsānīdan* تارسانیدن, and *khvāham tarsānd* خواهم تارساند to *khvāham tarsānīd* خواهم تارسانید.

(g) Some verbs do not admit of a causal form. Examples: *dīdān*³ دیدن “to see”; *guftan* گفتن “to say”; *āzmūdan* آزمودن “to try, prove.”

(h) (1) Only a few of the causal verbs are used in modern colloquial.

When the Persians wish to mimic the Afghans or Indians, they make an elaborate use of the causal verbs. An Afghan, for instance, uses *jahmānīdan* جهمانیدن where a Persian would use *hālī kardan* حالای کردن, or some such expression.

¹ In India *afgāndan*, etc.

² The form *dānānīdan* (obs.) also occurs.

³ The form *dīyānīdan* دیانیدن as a causal of *dīdan* is doubtful.

Remark.—The verb *khurāndan* خوردن “to feed” occurs in writing, but not in speaking: *khurāk bi-khurd-i ū bi-dih* و ده خوراک بخورد (vulg.) “give it food to eat, i.e. feed it.”

Instead of *racānīdan* روانیدن, or *racāndan* رواندن, *racāna kardan* روانه کردن is used.

(2) The following are a few of the commoner causal verbs in modern colloquial use—

Tarsāndan ترساندن or *tarsānīdan* ترسانیدن “to frighten.”

Davāndan دواندن or *davānīdan* دوانیدن “to put into a gallop.”

Rasāndan رساندن or *rasānīdan* رسانیدن “to cause to arrive.”

Nishāndan نشانیدن or *nishānīdan* نشانیدن “to plant, place, make to sit.”

Khvābānīdan خوابانیدن or *khvābāndan* خواباندن “to lull to sleep or lie down.”

Fahmānīdan فهمانیدن or *fahmāndan* فهماندن “to cause to understand, explain.”

Āmūzīdan آموزیدن (obs. in Persia) or *āmūkhīdan* ^۱آموزخیدن “to teach.”

Jahānīdan جهانیدن or *jahāndan* جهانندن “to make to jump.”

Parānīdan پرانیدن or *parāndan* پراندن “ditto; also to cause to fly.”

Remark.—The passive of the causal verb is formed in the regular manner, as: *parvarānīda shud* پرورانیده شد; *kunānīda shud* کنانیده شد (Afghan). Such passive causals are, however, rare and should be avoided.

(i) Causation can also be expressed by certain verbs, as: *رفته رفتم بی آنکه* اظهار محبت خود را با او و در دهم بشرط واداشتن بساختن اشعارى که یک یش یک مدخل طالع اظهار محبت خود را با او و در دهم بشرط واداشتن بساختن اشعارى که یک یش یک مدخل طالع *rafta rafta, bi-ānki izhār-i mahabbat-i khud rā bi-ū burūz diham, bi-shart-i vā dāshthan-i bi-sākhtan-i ash-ār-i ki yak hayt-ash bi-yak misqāl tīlā bi-yarzād pāsbān-i ū gardīdam* (Tr. Haji Baba, Chapter VIII) “without appearing to show any particular partiality to him, I succeeded in being appointed to keep watch over him, under the plea that I would compel him to make verses—” (H.B.): *ūrā mustalzam sākhtam ki bi-raqsad* اورا متحملزم ساختم که برقصد “I obliged him to dance”: *ūrā bar ān dāshthan ki bi-raqsad* اورا بر آن داشتم که برقصد “ditto”: *bi-raqsāvardam* بران آوردم “to cause to dance”: *marā bar īn ma-dār ki chunān kār bi-kunam* مرا بر این ندارم که چنین کار بکنم “don’t oblige me to do it”: *bi-ū zūr āvardam ki bā man bi-yāyad* با او زور آوردم که با من بیاید (m.c.) “I made him accompany me”: *asp rā tākhīd* اسب را تاخت “he put his horse into a gallop”: *bi-chīdan dar āvardam* بیچیدن در آوردم “to cause to pluck” = *ūrū rā dāshthan ki bi-chīnad*.

(j) *Qabūlānīdan* قبالانیدن “to cause to confess (by torture, etc.)” is a barbarous causal in m.c. use: or in a joking sense = “make him agree.”

(k) The place of the causal verbs is usually taken either by the simple transitives as: *pādīshāh dast u pā-yi ūrā bast* پادشاه دست و پای او بست (m.c.) “the king bound him (had him bound) hand and foot”: or else some such

^۱ *Āmūkhīdan* is also “to learn.”

expression, as “the king ordered (or signalled to) them that they should bind . . . ,” etc., is used.

(1) Reflexive verbs : فعل متعدی بنفسه are formed by the transitive verb and the reflexive pronouns, as : *khud rā kusht* خود را کشت “he killed himself” = *khūd-kushī kard* خود کشی کرد “he committed suicide”; *jān-i khud rā mī-shust* جان خود را میشست “he was washing himself.”

§ 88 Passive Voice¹ (صیغۀ مجهول) and Passive Verbs.

(a) The Passive Voice is much less used than in English. The general rule is not to use it, if it can be avoided; in other words the passive is used only for some special signification, or if the subject is unknown, or if known it is desired to avoid mentioning it. This rule should be observed even though violated by Persian authors. Only transitive verbs have a passive² voice.

There are several ways of expressing the passive.

(b) The grammatical passive is formed by adding the tenses of the verb *shudan* شدن “to become” to the past participle of a transitive (or causal) verb. The use of this construction is comparatively infrequent and very seldom occurs in modern colloquial, for in addition to the simple intransitive verbs the language contains a large store of compounds with a passive sense, such as : *zakhm khurdan* زخم خوردن “to be wounded”; *shikast dāftan* شکست دادن “to be defeated”; *shudan* ضائع شدن “to be destroyed”; *gūl khurdan* گول خوردن (m.c.) “to be deceived”; *bi-duzdī raftan* بدزدی رفتن “to be stolen”; *anjām giriftan* انجام گرفتن “to be finished”; *farmāyish dādan* فرمانش دادن “to order (goods)” (tr.) [but *farmāyish raftan* (intr.), as, *barāy-i sawquliyash nīm-tana-yi tāza farmāyish rafta ast?* (m.c.) “what! an order has been given for a new jacket for his favourite wife, has it?”]; *bi-sar burdan* سر بردن

¹ *Stigha-yi majhūl* صیغۀ مجهول “Passive Voice.” i.e. of which the agent is unknown.

² The use of the Passive is antagonistic to the genius of both Persian and Urdu. The use of the passive is largely increasing in Urdu, doubtless owing to the articles in vernacular newspapers translated from English. Urdu idiom again affects the Persian of India and in a less degree that of Afghanistan.

Gashtan گشتن and *gardīdan* گردیدن are occasionally substituted for *shudan* شدن.

³ The passive meaning of most verbs signifying “to beat, to knock, cast,” can be expressed by a compound with *khurdan* خوردن, as: *takān khurdan* تکان خوردن (m.c.) “to be pushed, to receive a push or shake”; *zamīn khurdan* زمین خوردن “to fall on the ground.” etc.

⁴ This example is from the “Vazir of Lankuran.” Ordinarily in m.c. this sentence would be rendered *barāy-i sawquliyash nīm-tana-yi tāza dāda shoda ast* (or *dāda* داد) “for his favourite wife a new jacket has been ordered.”

(tr.) "to pass one's time," but *bi-sar raftan* سر رفتن (intr.)¹ "to be passed."

(c) In modern Persian not every verb admits of the Passive. The expression *ū zada shud*² او زده شد "he was beaten" is quite unintelligible even to Persians with some education, whereas *kushta shud* کشته شد "he was killed" is a passive in common use.

(d) The following are examples of the use of the grammatical passive:—

(1) *chunān bi-āstīn az jāy bar āmadam ki chirāgh-am bi-āstīn kushta shud* (Sa'di) "I rose and came forward so hastily from my place that the lamp was extinguished by my sleeve." Here the active *kushtam* کشتم instead of the passive *کشته شد* would signify "I purposely extinguished."

(2) The grammatical passive is of not infrequent use in the Shah's Diary: (Shah's Diary) "یک نوع از غنی که اسمش "راب" است در صحرای خاک پروس امروز دیده شد" (S.D.) "حکیم الممالک که چندی بود اینجا بود دیده شد" (S.D.) "*Hākīm*³ l-Mamālīk ki channd-i būd īnjā būd dīda shud (S.D.) "the *Hākīm*³ l-Mamālīk who had been here some time was interviewed": دو پلنگ سیاه هم دیده شد *du palang-i siyāh ham dīda shud* (Shah's Diary) "two black panthers were seen by us."

(3) The transitive Infinitive is often used for the passive: همه را بکشتن *hama-rū bi-kushtan* (Sa'di) "he (the king) ordered them all to be killed"; شاید تو را بکشتن دهد *shāyad turā bi-kushtan bidihad* (m.c.) "he may hand you over to be killed."

(4) The passive is also sometimes used to express possibility or impossibility: این کتاب را سنگین است که بدست ندخته می شود *in kitāb-i 'ast ān qadar sangīn, ki bi-dast andākhta namī-shavad* (m.c.) "this is a book so heavy, that it cannot be thrown by hand"; این میز از جای خود برداشته نمی شود *in mīz az jā-yi khud bar dāshta mī-shavad* (m.c.) "this table can be moved, it is not very heavy"; *tā du si rūz ānjā tavaqqufi ujūd chīn ki bi-bū 'aṣ-i*

¹ *Āb bi-sar raft* آب سر رفت (m.c.) "the water boiled over": *ajar ū īnjā bi-gūyad man bi-sar jīlav-i ū mī-racam* (vulg.) (also *bi-sar dāvidan*) "if he comes here I'll go to him on my head (from delight) instead of on my feet": از نو سواره کردن و ز من سر دودن *bi-sar āmadan* سر آمدن "to be finished."

² In modern colloquial *ū rū zadand* او را زدند.

³ *Bi-ikhtiyār* بی اختیار means "involuntarily"; the unexpected sight of his friend made him jump up; *bar āmadan* بر آمدن signifies merely "to get up" not coming forward.

⁴ In m.c. *dīda shud* دیده شد is frequently used unnecessarily, instead of the active voice.

⁵ *Kushta shudan* could not be used.

⁶ Or *īshāra* اشاره.

⁷ In modern colloquial *ittīraq i tavaqquf* اتفاق توقف and *az bū'is* از باعث would be substituted.

نادو سه روز آنجا توقف افتاد چرا که باعث ابر آفتاب دیده نبي *abr āftāb dīdā namī-shud* (Afghan) “we had to stay there two or three days, as it was impossible to see the sun (to steer by) on account of the clouds”; *ba’d az ghalīdan ān rā jumhānīdan na-tawānistam chi jā’e ān ki ba-daryā rasānīda mī-shud* (Afghan coll.) “after (the boat’s) rolling over I was unable even to move it; how much the less could it be moved to the sea!”; in m.c. *chi jā-yi ān ki bi-daryā rasānam-ash* (or *bi-rasānam*, without *ash*); the passive would not be used here in m.c. as the agent is known: با تقدیر جنگیده *bā taqdīr jāngīda namī-shavad*¹ (Afghan) “it’s impossible to fight against Fate”; in m.c. با بخت نبي شود جنگید.

(5) The modern colloquial phrase *ba’d az ān dīda khwāhad shud* بعد از آن دیده خواهد شد (or دیده میشود) (m.c.), signifies “we’ll see.”

(e) The passive can also be formed by an Arabic Past Participle, or a Persian adjective with a Passive sense, combined with the verbs *am* ام, *hastam* هستم, etc., and *shudan* شدن, *būdan* بودن, or *gashtan* گشتن. Examples:— *marsūl-am* (or *marsūl hastam*), (in writing) “I am sent”; *magtūl shud* (m.c.) “he was killed”; *khābar-dūr shud* (m.c.) “he was apprised, warned”; *zakhmī būd*² (Afghan) “he was wounded”; *hama chīz āmāda būd* (m.c.) “everything was prepared (previous to our coming)”; [but *āmāda shud* = “was prepared after our coming”].

(f) The passive can also be expressed by using the third person plural of the transitive verb, “they do such and such a thing.” This construction is both classical and modern colloquial. From the following examples it will be seen that this construction corresponds to a real passive:— فرمود که *farmūd ki marsūm-i fulānrā chandān-ki hast muṣā’aj kunand*—(Sa’dī) “he (the king) ordered that the allowance of So-and-so, whatever it may be, should be increased”; (here it was the king himself who increased the allowance): دوستی را که بعمری فرازنگ آرند نشاید که *dūst-i rā ki bi-‘umr-i farā chang ārand na-shāyad ki bi-yak-dam biyāzārānd*—(Sa’dī) “a friend whom it has taken a lifetime to make should not be made offended in a single instant”; (here there is only

¹ Compare Urdu, *taqdīr se larā nahīn jānā* تقدیر سے لڑا نہیں جانا.

² Or *bi-qatl rasīd* (m.c.).

³ *Zakhmī shud* زخمی شد m.c.; *zakhm dāsht* داشت “he had a wound.”

⁴ *Hast* signifies that the speaker knew that there was an allowance:—*hāshad* “whatever it may be.”

⁵ *Farū chang* فرازنگ is to be considered as one word. *Farū* frequently precedes verbs, and in many cases is merely used for the sake of euphony.

⁶ Note this use of *shāyad* شاید. Before *yak-dam* یکدم, *bi-sukhan-i* سخن or *hi-taqīr-i* or some such word is understood.

one friend and presumably one person who has made him a friend): *آن را که گوش ارادت گران آفریده اند چون کد که بشنود و آن را که بکشد سعادت کشیده اند چون* *ān rā ki gūsh-i irādat girūn¹ āfrīda and chūn kunad ki bi-shinavad va ān rā ki bi-kamand-i sa'ādut kashīda and chūn kunad ki na-ravad*—(Sa'dī) "he who has been created deaf to the divine inclination, how can he manage to hear²: and he who is forcibly drawn into the lasso of happiness how can he help travelling (the way it drags him)?"; (here the grammatical subject to *āfrīda and* *آفریده شد* should not be "God" understood, as the Deity in Persian is singular and addressed in the singular; to use the respectful plural to the Deity is contrary to the idiom of the language;³ the verb is therefore a passive: the author has presumably avoided the active voice on purpose, for to say "he whom God has created deficient in . . ." would be, or might be, imparting sin to, or a deficiency in the works of, the Almighty.⁴

This form of the passive is especially common in modern colloquial. To the question, "where is the horse?" the answer might be *burda and* *برده اند* "it has been taken away"; this answer would signify that *one* of the grooms or servants—the precise individual unknown to the speaker—had taken it: if sure of the subject, the name would be mentioned.

Remark.—"A present was given to him" *in'ām-i bi-vay dāda shud* (m.c.) *انعامی بوی داده شد* or better *in'ām-i bi-ū dādand* *انعامی باو دادند* (m.c.).

(g) In a few instances, the passive can both in classical and in modern colloquial be formed by *āmādan* آمدن instead of by *shudan* شدن, as:—*in shakhṣ dar zanra-yi tazālū shumurda mī-āyad* (m.c.) *این شخص در زمرهٔ مصلّاه شمرده می آید* "this man is counted amongst the learned"; *dāda mī-āyad* *داده می آید* (class.) "it is seen"; *in qālī pasandīda āmad* *این قالی پسندیده آمد* (m.c.) "this carpet was approved." Compare *maṣḥūz āmadan* *مصحوف آمدن* (class.) and *giriftār āmadan* *گرفتار آمدن* (class.).

ī ḥirūn means "dear (not cheap)" as well as "heavy."

- i.e., it is impossible for him to hear, as it is decreed he is not to hear.

The use of the plural might lay the speaker open to the imputation of being a *mushrik* or "polytheist" (one who imputes 'partnership' to the Deity). It may be that Sa'dī being a Muslim and an Arabic scholar has adopted the Arabic idiom here and elsewhere: the plural is used in the Qur'ān when Allah himself speaks.

* In similar instances the explanation of some translators is that the Fates is the subject. Though the Persians attribute misfortune to the 'revolution of the heavens' or to the sky, no Muslim would attribute *good* to any but Allah: the Fates could therefore hardly be the subject of *kashīda and*.

CHAPTER X.

§ 89. Adverbs and Adverbial Phrases.

(a) There are few adverbs properly so called: their place is filled by adjectives or participles, or by substantives with and without a preposition, or by pronouns, or by phrases, etc.

Many adverbs are also prepositions.

There is no regular term for adverb: it is styled *tamyīz* “specifica-
tion” or نفی “the particle of negation” or ظرف “vessel,” according to
its sense. *Harf-i zarf* حرف ظرف is a particle used as an adverb: *ism-i zarf*
ظرف مسمی is a noun that can be used as an adverb: *zarf-i mubham* ظرف مبهم
“dubious adverb” is an adverb (or noun, etc.) that does not express
a *limit* of time or space, as هنگام “time,” پیش “before (place or time)”;
it is opposed to ظرف محدود “limited adverb (noun, etc.)” as روز “day,” خانه
“house”: *zarf-i makān* is *ism-i zarf* and includes such words کنفش (m.c.)

“the place where shoes of visitors are removed”; جامه کن (in Turkish Bath):
مريض خانه، حرم سرا

(b) Examples:—

(2) *Adjectives*:—او خوب فارسی حرف میزند (m.c.) “he speaks Persian
well”; یکی بر سر راهی مست خفته بود (Sa’dī) “a certain one had fallen into a
drunken sleep by the roadside”; او عاقلانه کار میکند “he acts wisely”;
بطور عام ظاهرانه نماز میگویم (Afghan) “I used to say (my prayers) in a perfunctory
manner” (in m.c. *bi-tawr-i ūmūmī zāhirāna namaz mī-kardam*).

هین! صبح دمید و دامن شب شد چاک بر خیز و صبح کن چرائی غمناک؟
می نوش، دلا! که صبح بسیار دمد او روی نما کرده و ما روی بختاک

“See! the dawn breaks and rends night’s canopy:

Arise! and drain a morning draught with me!

Away with gloom! full many a dawn will break

Looking for us, and we not here to see!”

(O. K. Whin. Trans. Rub. 295.)

In this quatrain *bisṡār* is an adverb meaning “oft.”

Remark.—Adjectives ending in آن or وار, vide § 43 (aa), may be considered
as adverbs rather than adjectives: بی تابانه “in a restless manner”; بی جابانه
= “without concealment”; استادانه “in a more masterly manner.”

(2) *Participles*:—روی مردم درمأنده بشما احترام میکند (m.c.) “he is obliged
to treat you with respect before people”; سرزده (m.c.) “suddenly”; بی ساخته
(m.c.) “plain, not artificial”; دوآن دوآن آمد (m.c.) “he came running

all the way” : ایستاده ماند (m.c.) “he remained standing” : را در خانه : دیگر کارها¹
 بهانه کرده : “I did all my other business at home” : نشسته می‌کردم (Afghan)
 (m.c.) “by pretence” : یک خورده : (m.c.) “a little” : نهفته خندیدند : (Sa’dī)
 “they laughed secretly” : پیوسته “always.”

(3) *Substantives without Prepositions* (with or without post-positions):—
 (Sa’dī) “because I once was weary in the wilderness” : بسبب آنکه وقتی در بیابان مانده بودم
 (class. and m.c.) “by name” : نام² : “once, ever” : گاه or گاهی
 (m.c.) “by night” : قضا : “by chance,” in m.c. usually از قضا
 “oft-times” : بارها : وقتها زمزمه کردند : (Sa’dī) “at times they were chanting low.”

Remark.—Sometimes a plural substantive gives the sense of an adverb of quantity or time, as: (m.c.) “he made many presents and many vows (or often took vows).”

(4) *Substantives with Prepositions*:—بیجهت (m.c.) “needless, without cause” : (در) اینجا : “here” ; بی‌حرف (m.c.) “without further words, without doubt” :—با or بنوبت (m.c.) “by turn” : گفت وزو بر عثال طباء اند : (m.c.) “he said, ministers are like physicians and a physician never gives medicine except to the sick” ; دم بدم : “each moment.” In m.c. the prepositions are frequently omitted, thus: راحت آمدیم : “we came comfortably.” Before آخر کار (= Ar. الامر) the preposition در is understood.

(5) *Substantive with Pronoun, Adjective, Substantive, Adverb*:—همه جا— (class. and m.c.) “everywhere” : همه وقتی (class. and m.c.) and (vulg.) “always” ; خوب طرح⁴ (Afghan coll.) “well, in a good manner” ; (m.c.) “this side of the city” : این طرف شهر : “on all sides” : هر چهار طرف or چهار طرف : “where ?” : کجا⁵ : “whither ?” : کدام طرف : “in broad day” : روز روشن : همیشه اوقات : (m.c.) “the remainder of my life” : بقیت العمر (m.c.) or بقیة عمر (m.c.) “always.”

(6) *Phrases*:—بعد از آن “after that, afterwards” ; فراشها شال بدست حرکت : (Vazīr-i Lankuran) “the farrashes, shawl in hand, make a fresh movement and approach a little nearer” : دستار در گردن مرا نزدیک : (m.c.) “with my turban round my neck they carried me before the Qazi and the Governor of the city” ; بحکم ضرورت : (Sa’dī) “of

¹ In m.c.—باقی کارها را.

² Nām “by name” is apposition, as: نام شخص عزیز نام “a person, his name (anme) Āzīz.”

³ The Afghans often use *dārū* for gunpowder, and Indians for spirits or wine.

⁴ In Arabic and m.c. طرح *ṭarḥ*. In qālī *khūb ṭarḥ-i ‘st* این قالی خوب طرحیست (m.c.) “this carpet is of good design.”

⁵ Kū (poet. and m.c.) “where, whither ?” : کوش *kūsh* vulg. “where is he ?”

“necessity” ; او کج دار و مریز راه میرود : “in spite of his youth” : در این خورد سالی : *ū kaj dār u ma-rīz* ¹ *rāh mī-ravad* (m.c.) “he keeps a middle course.”

Ham هم “together, with, both, one another, mutual, all, whether, either; also, likewise, in the same manner” :—*Bi-yā tā bi-ham* (or *bāhami bi-ravīm* بروم باهم or بیَا تا بهم (m.c.) “come, let us all go,” or “let us go together” : بهم آمیختگی : *bi-ham āmīkhtagi* “commixture” : *darham barham* درهم برهم “topsy-turvy, mixed” (= *tū-yi ham rīkhta* توی هم ریخته) : *mišl-i ham* مثل هم “alike” : *sar-i ham* سرهم “contiguous, joining” : *pusht-i sar-i ham* پشت سرهم “one behind the other, continuously.”

(7) *Verbs* :—باشد که “it may be that, perhaps” : شاید “perhaps.”

(8) *Arabic phrases, and Arabic nouns in the accusative* :—لا محاله (m.c.) “at least (lit. there is no remedy)” ; مادام الحیات “as long as life lasts, for ever” : مع هذا (m.c.) “with that, notwithstanding” ; حسب الحكم “agreeably to orders” : بالمرة (m.c.) “completely” (= تماماً or قطعاً) , *man az in kār bi-l-marra khabar na-dāram* (m.c.) “I am completely ignorant of this matter” : مِنْ وَعَنْ “circumstantially” : فيها (the conj. *fa* + the prep. *bi* + fem. pron. *hā*) “well and good” : عني (3rd per. sing. masc. of the verb عَنِ “that is to say, namely (lit. it means, intends)” : كما ينبغي “fittingly (lit. like that which is proper)” : نَقْدًا *naqdā* (m.c.) “at present; also in cash” : اَمْدًا *amdā* “purposely” : ² حالا *hālā* (for حالاً) “at present.”

Al-hāl الحال, vulg. *il-hāl*, which has the same signification as حالاً and فی الحال, is an Arabic accusative (for الحال *al-hāl*), but is not used in Arabic.

In *Ar.*, the Arabic pronoun ذلک “that” is understood.

Such adverbs as : فی الجملة — القصه , etc., that close a speech, are called ادات ختم کلام.

(9) *An* — appears to be an old adverbial termination : نامدادان (or *Sa’di*) “in the morning.”

The Afghans still use this termination even in speaking, as : ناگاهان “suddenly” : راستان “straight (adv. not adj.).”

Remark.—The Afghans also say روزنه for “every day,” but in (m.c.) *rūzāna* means “by day.”

(c) An adverb is sometimes combined with a preposition, as : تا اکنون “till now” : در آنجا *dar ānjā* “there” : از حالا *az hālā* (m.c.) “from now, henceforth” :

¹ In classical Persian کجدار و مریز *kaj dār u ma-rīz* signifies an impossibility :—

حکم همی کنی که در من منگر من حکم چنان بود که کج دار و مریز

“Thou say’st, ‘Look not,’ I might as well essay

To slant my goblet, and not spill my wine.”

(O. K. Whin. Tr. Rub. 261).

² In colloquial Persian the *nunation* is dropped in most of these adverbs, but not in all; for instance, حالا is always *maḥālā*, but حالاً always *hālā*. The Indians and Afghans preserve the *nunation*.

اما حکیم از قرار آنکه تنگیدلایم نو از حالا در بهشتی (Tr. H. B., Chap. XXVIII) “but we hear, doctor, that your paradise has begun here on earth.”

(d) Adverbs of negation and Particles of warning such as *هائ*, *زنهار*, *هرگز*, etc., are called *حرف تنبیه* or *حرف نءکید*; while particles expressing negation, as *نه* “not,” *بی* “without,” are called *حرف نفی*.

(1) *نه* ¹ *هرگز* — “never.”

نه *گاهی* — “at no time, never.”

نه *هیچ* — “not at all, in no wise.”

² *نه* *هیچ وقت* — “at no time.”

³ *نه* *خیر*, or *خیر*, or *نه* *خیر* — “no, not.”

⁴ *نه* *نی*, or *خیر نه*, or *نی نی* — “no no.”

⁵ *نه* — *نه* — “neither—nor” (conj.).

نه *مطلقاً* — “not at all.”

نه *هیچ وجه* — “by no means.”

⁶ *نه* *هیچ چیز* — “nothing whatever” (pron.).

⁶ *نه* *هیچ کدام* — “none whatever” (pron.).

⁶ *نه* *هیچ کس* — “no person” (pron.).

نه *هیچ ناب* — “on no account.”

نه *اصلاً* —

نه *تو اصل* — “not at all, in no shape.”

نه *هیچ* —

ورای این — “more than this.”

زنهار, or *زنهار*, “never,” *vide* Interjections of Warning.

کم تر, or *کم* “not” and “less,” *vide* § 121 (b).

⁷ *حاشا که* “God forbid, never.”

نه *کلاً* — “not at all.”

(2) Examples:—

آنجای میروند یا خیر؟ (m.c.) “are you going there or not?”

هیچ جایی نرفتم }
or } “I went nowhere.”
جایی نرفتم }

¹ *Hargiz* *هرگز* with an affirmative verb “ever.”

² An adverb of time, but inserted here for convenience of reference.

³ *نه* *تنها مرا فحش داد نیز* (or *بلکه*) *موازد* *na tanhū marā fuḡsh dād nīz* (or *balki marā zad* (m.c.) “he not only abused me, but beat me.”

⁴ Class. and m.c. *nay nau* (m.c.) “no, no.”

بی دین و نه دنیا و نه آمید بهشت

“No hopes have I above, no joys below.”—(O. K. *Whin. Rub.* 60.)

⁵ Conjunction, but inserted here for convenience of reference.

⁶ Indef. Pron., but inserted here for convenience of reference.

⁷ *Hāshā zadān* *حاشا زدن* (m.c.) “to deny.”

نبريدند (m.c.) “his pocket was not picked at all.”

گذاهی نمی کند (class.) “he never does so.”

نه مردانه زن نه بچه آنجا بود (m.c.) “neither was the man there, nor the woman, nor the child.”

آنجا هیچ چیز یافت نمی شود (m.c.) “nothing can be obtained there.”

تعام شب^۱ مطلقاً خواب نیامد (Afghan) “I did not get a wink of sleep all night (*tamām^۱ shab*).”

این بدان کی^۲ ماند^۳ (*Sa'dī*) “how can the latter even resemble the former?”

این آدم و رای^۴ این است که میپنداری (m.c.) “this man is much more than you think (good or bad).”

(3) ‘Scarcely,’ etc. is expressed by a negative: بعد از نماز هنوز تشهد بخوانده (Tr. H. B., Chap. XXXII) “he had ‘barely completed the closing sentence of his prayers’ when—.” پا از اطاق بیرون نه نهاده که سقف افتاد (or پائین آمد) (*pā az utāq bīrūn na-nihāda ki saqf pāyīn āmad* (m.c.) “he had barely (not yet) left the room when the roof fell.”

(e) Interrogation often expresses negation: خفته را بیدار کی کند بیدار (*Sa'dī*) “how can the sleeping awake the sleeping^۵?”; گفتیم چون روم که نه پای (Afghan) “I said, how can I go when my feet are unable to move?”; رفتن است (Afghan) “he knows, and he alone; what does any one else know? (nothing)” پس بگو که از بر حال ماندن زندگی چه: (Afghan) “then tell me, what hope was there of life?”

(f) (1) Emphatic denial “never!” is in speaking and writing amongst the educated: نعوذ بالله “we take refuge with God^۶”: or اَسْتَغْفِرُ اللَّهَ “I ask pardon of God.”

(2) In m.c., emphatic denial or contempt is often expressed by the following phrases: بگرددش نمی رسد^۷ (m.c.) “he does not reach his dust even”: سنگ کیست^۸ (m.c.) “I can’t compare with you, Sir”

^۱ In m.c., *tamām-i shab* تمام شب, with *izāfat*: also *khawāb na-raftam* خواب نرفتم or *khawāb-am nayāmad* خوابم نیامد.

^۲ *Kay* کی both in class. and m.c. = “when?” and “how?”

^۳ Interrogation expressing negation or dissent.

^۴ *Varā* means “behind”; but in و رای این مطلبی دیگر است it = غیر از این.

^۵ “Can the blind lead the blind?”

^۶ نَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ “we take refuge with God from Satan the accused.”

Qur’ān.

^۷ اَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ.

^۸ The idea is taken from a grey-hound pursuing a gazelle, or a man galloping after a wild ass.

^۹ i.e. a dog can bark at the heels of a person, but he is not anybody’s dog to do as much as this.

(m.c.) “whose dog is he?” : وجود ندارد = قابلیت ندارد (m.c.)
 “throw him away” : من او را داخل آدم نمی دانم (m.c.) “I don’t count him a human being,” or *āh! dākhil-i ādam?* (m.c.) (ditto) : *muḥāl az ‘aql ast*¹ محال از عقل است (m.c.) “impossible!” : *gum ash kun* (m.c.)² گمش کن
 “hang him!” : *also* “I don’t believe he can do it, or send him off” :
 فرق از زمین تا آسمان است *farq az zamīn tū āsmān ast* (m.c.) “all the difference in the world.”

(g) (1) *Na* نه for “no” is vulgar; *na khayr* or *khayr* خیر or خیر is the polite form of “no.”

It is, however, better to avoid using خیر alone: some such expression, as: هدوز که خیر; or باین زودی که خیر; or حالا که خیر; or انشاء الله که خیر; or حیر آغا, etc., is preferred.

(2) A polite m.c. form of affirmation or negation is اختیار دارد “it rests with you.”

(3) An evasive reply that may mean “yes,” or “no,” or “I prefer not to reply,” is چه عرض کنم “what petition shall I make, what shall I say?”

(h) Note the phrase: چندان زحمت کشیدم که پی‌رس (m.c.) “I had *such* a lot of trouble.”

(i) Adverbs of affirmation حرف ايجاب or حرف قبول and of assurance حرف تخدیق + —

(1) آری (m.c.) *ārī*

بلی (m.c.) *bale* or *bai*³ yes.

البته (m.c.) *albatta* “certainly” (contr. of البته *albattat*⁴).

بلی بلی (m.c.) I am very sure.

بیلا شک (m.c.) *bilā-shakk*

بی شک (m.c.)

بی گمان (m.c.)

لاشک (class.)

بی شبهه (m.c.)

without doubt.

¹ It two persons were bowing at a doorway, each politely declining to enter the room first, one might say, محال عقل است که من جلو بروم *muḥāl-i ‘aql ast ki man jilaw bi-ravam*

² Also گمش کن *gum-ash kun bi-ravad* “kick him off, let him go to the devil.”

³ *Khayr* خیر for “no” is not classical, nor is it used by Indians and Afghans, except as “yes” or “well”

⁴ *Albatta* البته “certainly” and *hamīn* همین “this very”: the latter word is also called تخدیس.

⁵ In Teheran *āre* آری or *ārī* آری. Formerly *labbi* was used for “yes.”

⁶ By the Afghans further shortened into *albat*.

⁷ Vulg. *balā shakk*.

همانا (class.) }
هر کُندِه (class.) } certainly.
نه‌دانا or نه‌دانا (m.c.) }
چرا of course (m.c. only in this sense); also why ?
بی همه چیز (m.c.) without ceremony, without reserve, without
joking.

في الحقيقة (m.c.) in truth, really.
لا بُد *lā-bud*¹ }
لا جرم *lā-jaram* (class.) } of necessity.
مانا (class.) }
همانا (m.c.) } certainly, surely.
همانا (m.c.)² }
لَبَّيْکَ *labbayk* (class.) }
لَبَّيْ *labbay* (obsolete) } here I am for you, what are your commands ?

Remark I.—*Mānā* مانا is always followed by *که*, but after همانا the *که* can be omitted.

(2) *Ārī*, *ārē* is used locally instead of *bale* or *balī*.

(3) As a strong affirmative, the phrase “بی شائبه شک و ریب” without the admixture of doubt and uncertainty,” is used in writing.

(4) The phrase “ان شاء الله” or “انشاء الله” “if God pleases,” is, with regard to future events, frequently used by Muslims for “yes.” No Muslim asked, if it is going to rain, will reply “yes” or “no,” as this would be deciding for the Almighty.³ The answer “انشاء الله فردا می آیم” (m.c.) “D.V. I will come to-morrow” is frequently made by a Persian when he has not the slightest intention of fulfilling his promise.

(5) The following common m.c. phrases also express affirmation: “من که دروغ نمی گویم” “I’m not lying to you”; “من که گویسم” “I’m not yarning”; “من که جفنگ نمی گویم” “I’m not talking rot”; “من که توخی نمی کنم” “I’m not joking,” etc., etc.

(6) Strong affirmation is also expressed in m.c. by “بسر مبارک شما قسم که—” “I swear by your venerated head that—”; “تا رواج پدرم” “by my father’s

¹ *Lā-budd*, Ar. “there is no escape.”

² *Hamānū ki* همانا که (class.) also means “at the same time that.”

³ The Prophet was once asked how many legs his horse had. He dismounted, counted, and said ‘four.’ Had he stated ‘four’ off-hand, Allah might have changed the number and so convicted him of error.

⁴ *Rāst mī-gūyī yā ghadr* (m.c.) راست میگوئی یا غدر “are you in earnest or joke (cheating) ?” = *shūkhī mī-kunī yā jiddī mī-gūyī* شوخی میکنی یا جدی میگوئی.

⁵ *Arwūh* ارواح, pl. of *rūh* روح. *Arwūh-i pidar-at bi-rav* (m.c.) ارواح پدرت “for goodness sake, go”: *arwūh* ارواح, for *bi-arwūh* به ارواح.

بشهادت حضرت سید شهید¹: “by our Prophet’s tomb” : “بشهادت پیغمبر ما قسم که : soul”
 “by the martyrdom of Husayn” : “بحق علی¹” : “by the rights of ‘Ali’” :
 “by the life of my children I swear this is true” : “جان فرزندم قسم که این راست است
 ریش نو نوی : “may’st thou die (i.e. don’t be alarmed—)” : “نوبمیری :
 —“may I see your beard bloody (i.e. your throat cut) if—,”
vide also § 93 (k).

(j) Adverbs of Interrogation (حرف استفهام) :—

- (1) چرا (m.c.) } why ? : *vide* (4).
 برای چه (m.c.) }
 از چه رو (m.c.) }
 بچه جهت (m.c.) } for what reason. why ?
 بچه سبب (m.c.) }
 از چه سبب (m.c.) }
 واسطه چه (vulg.) why ?
 چسان (m.c.) in what manner ?
 چه طور (m.c.) }
 از چه راه (m.c.) } how, in what way ?
 چگونه (m.c.) }
 کی *kay* (m.c.)² when ? how ?
 تا کی (m.c.) how long ?
 چه وقت (m.c.) when ?
 چه ساعت (m.c.) at what hour ?
 چه قدر *chi qadr* (m.c.) how much, what quantity ?
 چند (m.c.) how many ?
 کو (m.c. and old poet.) where, whither ? : *vide* (2).
 کجا (m.c.) what place, where ? : *vide* (3).
 کدام جا (m.c.) which place ?
 کدام طرف (m.c.) what direction ?
 چون (class.) how ? : *vide* (5).
 مگر (m.c.) perhaps ? : *also but : vide* (8).
 آیا (m.c.) whether ? : *vide* (9).
 چه معنی (m.c.) what do you mean ? : *vide* (7).
 چه باشد که (m.c.) why not ? : *vide* (6).

¹ For Shi‘as. Sunnis say, “*hahūr Yār qasam*” by the Four Friends (Abu Bakr, Umar, ‘Usmān, ‘Alī).”

² *Kay* کی “when” = حرف استفهام زمان.

“*Az kujū* کجا “whence ?” : “*bī-kujū* بکجا “whither ?” : “*tā kujū* تا کجا “how long” : “*har kujū* هرکجا “everywhere.”

* *Chūn* چون has other significations, not interrogative, as: “when, because, how etc.” : it is used both in speaking and writing: *vide* (5).

(2) *Kū* کو is m.c. and also classical poetical. *Kūsh* کوش “where is he?” is vulgar m.c. Examples:—

کو کو بغان آمد و میگفت بهر کوه آنها که نو دیدی همه رفتند حالا کو کو¹

“The dove started complaining to each hill,

‘Those whom thou sawest, have also gone—whither, whither?’”

مرعی دیدم بنستنه بر باره طوس در پیش بهاده کله کی کاوش

کله همی گفت که افسوس افسوس کو بانگ جرسها و کجا ناله کوس؟

“I saw a bird on the walls of *Tūs*,²

Before him lay the skull of Kay Kāwūs,

And thus he made his moan, ‘Alas poor king!

Thy drums are hushed, thy ‘larums have rung truce.’”³

(O. K. Whin.)

آن قصر که بر چرخ همی زد پهلوی بر در که او شهبان نهاد ندی رو

دیو دم که در کند، اش فاخته آواز همی داد که گوی و کو کو کو

“The Palace that to Heaven his pillars threw,

And kings the forehead on his threshold drew—

I saw the solitary ringdove there,

And ‘coo, coo, coo,’ she cried, and ‘coo, coo, coo.’”

(O. K.; Fitzgerald.)

Kū is sometimes an interjection, as: صبح کو (m.c.) = “oh I wish it were morning!”

(3) Note the following idiomatic meanings of کجا: چنان ضربت نازد که پهلوان: کجا (m.c.) (رستم کجا) or (پهلوان چه or کجا) “he struck him such a blow as no athlete (or Hercules) could have done”; in Afghan colloquial چنان ضربت *chunān zarbat ba-ū ḥawāla namūd ki pahlawān chīst*! (m.c.) “there is no comparison between the two”: این کجا و آن کجا: کجا “where is piety, where the intoxication of wine? (i.e. the two are irreconcilable)”; *tu va in kār hā kujā* (m.c.) = “you can’t possibly do such deeds”: *bi-dard-i kujā* (m.c.) “of what use is this thing!”; *ḥimāqat tā kujā* (m.c.) “how much more folly will you display?”; *kujā* “is it

¹ An example of the rhetorical figure *tajnīs*. The play is of course on *kū-kū* “a dove” and *kū, kū* “whither, whither?” The lines do not scan.

² *Tūs* طوس near *Nayshāpūr*.

³ *Jaras* is a large camel-bell and perhaps the noise of departing and arriving caravans. *Kūs* is a large and very noisy drum. In Persia drums are beaten from about 15 minutes before and up to sunset (ناغاره خانه میزند *naqqārah khāna mī-zanand*). This is an custom, and, as formerly drums were also beaten at sunrise, the custom may now be in fire-worship.

possible ? ” : *man kujā va Khalīja dar Baghdād?* (prov.) (said by a deceived person to one that has gone back on his word).¹

In m.c. the plural is also used, as : *ku jā mā mi āyid* “from which of the places in the world do you come ?” : *na kujāha yūyīm* (m.c.) “what places shall we visit ?”

Remark I.—*ku jā* کجائی is an adjective ‘of what place’ ; *to kujā* تو کجا ئی (m.c. only) ‘of what place are you a native ?’

Remark II.—*Kujā* کجا is used in indirect as well as in direct questions.²

(4) *Chirā* چرا “why ?”, in m.c. also means “certainly, of course” ; possibly it is elliptical for “why not ?”

It is also an expression of astonishment, “what the Devil are you up to !”

(5) *Chūn* چون (vide note 4, p. 296) is sometimes used for چگونگی : *chūn nūm* (m.c.) “how can I help going when the Shah has summoned me ?”

Bī-chūn u chigūn بیچون و چگون is an epithet of the Deity.

Bī-chun u chirā بی چون و چرا (“without why or wherefore”) signifies “implicitly.”

(6) *Chi būshad ki*—چه باشد که (class.) “what would happen if, why not ?”

che būshad که شرط مروت و اخوت بجا آوردی و من بونت که میروی مرا ناخود ببری ؟ (Anv. Suh., Intro. Chap. I, St. 3) “why not [the cat says] perform what is due to courtesy and fraternity, and this time, when thou goest, take me with thee !” —*East. Tr.*

Būshad ki باشد که, “it may be that,” is also used : vide (k.)

(7) *Ya-nī chi* چه یعنی (m.c.) “what does it signify, what do you mean ?” is a common m.c. expression. *Ya-nī* یعنی is the 3rd pers. sing. masc. of the Ar. Aor. The 1st pers. *a-nī* عني “I mean” as well as *یعني* “it means” are used in Persian for “that is to say, viz.”

(8) *Magar* مگر is used in m.c. for interrogation, positive and negative, as : *magar dūnā* “are you mad, perhaps you’re mad ?”

In a sentence such as *āyā na-bāyad ki shumā—?* آیا نباید که شما—, مگر with the Indicative would be commoner in m.c. : vide § 73 (b).

(9) *Chi* چه and *āyā* آیا :—*chi* چو از جوانم دزدان : “how do you know, my friends, whether this young man may not be one of the robbers ?” : *āyā* آیا could be substituted for *chi* چه, and *yā na* نه could be added to the end of the query ; also *bāshad* باشد could be substituted for *باشد* .

¹ But *man īnjā va Khalīja dar Baghdād* من اینجا و خلیفه در بغداد means ‘I can do what I like, there is no one near to punish me.’

² Like *kahān* in Urdu, vide Phillott’s *Hindustani Munia*, p. 24.

(10) Short phrases in common m.c. use are:—*tu bi-mīrī* تو بمیری to which the reply is *بلی من بمیرم شوخی نا جدي* : شوخی یا جدي “joking or in earnest?”

(k) Adverbs of doubt (حرف شک و ظن) :—

(1) ¹ شاید (m.c.) perhaps, *vide* (3).

² بلکه moreover; in m.c. perhaps, *vide* (3).

³ ¹ تواند که (m.c.) possibly.

¹ بو که (class.) peradventure.

³ ² مَظَنَّة (m.c.) possibly (with Aor. or Pres.).

گویا (m.c.) probably, as if, as though (with Aor. or Pres.), *vide* (4).

آیا whether? (interr.), *vide* (j) (1).

مگر perhaps? (interr.); also “but”: *vide* (j) (8).

نمکن (class.) possibly (3rd pers. singular masc. Aor.; lit. “it is possible”).

ممکن (adj.) (m.c.) possibly.

غالباً (m.c.) principally; also probably.

مشکل (m.c.) hardly, *vide* (5).

گاه است (m.c.) perhaps: *vide* (6).

چه می‌شود (m.c.) what would happen if: *vide* (7).

(2) *Balki* بلکه “moreover, rather, but,” in m.c. “perhaps”: چون دست بر پرده نهاد معلوم شد که پرده نیست بلکه دیوار است — (m.c.) “when he placed his hand on the curtain, he discovered that it wasn’t a curtain but the wall” گفت ای خداوند بده در این حالت شما را گدایی نمی بیند بلکه تقدیر خدا تعالی: “he said, ‘my Lord, your slave attributes no fault to you in this: nay rather it was the fated decree of God Most High that something unpleasant should happen to your slave’”: بلکه بیاید (m.c.) “perhaps he may come.”

Though *balki* is enhansive and not exceptive, yet in such a sentence as, “I will not halt at the first stage but at the second,” لیکن, etc., are used in Persian as in English, when بلکه would be obligatory in Urdu: *vide* Phillott’s *Hindustani Manual*, p. 210 (c).

¹ These are verbs. Words signifying “perhaps” are called ‘adverbs of possibility and doubt.’

² In Kirman, vulgarly *balkum* and *balkum*.

³ For مَظَنَّة. *Imrūz maẓanna-yi gandum chī-ast* “مروزمظنه گندم چیست” what is the price current of wheat to-day?”

⁴ Note the dramatic present: the Past would be wrong.

⁵ Note 3rd pers. after بده and also the old particle *مر* before the dative. In m.c. the 1st pers. usually follows بده.

(3) *Shāyad* شاید "perhaps" is always followed by the Aorist or by a doubtful past tense: اگر شاید مردمان کشتی بیاید (class.) "if perchance the men of the boat should come. *Shāyad* from شایستن "also meaning "to be fitting" : این کار نرا بدی شاید (m.c.) = این کار شایسته شما نیست (m.c.): نشاید که (m.c.): هرگز بگوئی دروغ (poet.) "it is not befitting that you should ever tell a lie."

(4) *Gūyā* گویا "perhaps, probably; as though" : مشهدي محمد گویا با شما (m.c.) "probably (or perhaps) Mash, hadī¹ Muḥammad is an acquaintance of yours" : او را دیدم بر تخت خفته و چادری بر روی کتیده گویا مرده است (m.c.) "I saw him asleep on a bedstead with a sheet over his face like one dead."

Remark.—*Gūyā* گویا is also a verbal adjective "speaking" from گفتن : گویا شدن (m.c.) "to begin speaking."

(5) *Mushkil mī-dānam bi-yāyad* مشکل میدهم بیاید (m.c.) "I hardly think he will come."

(6) *Gāh ast* شما چگونه میگوئید او نمی آید گاه است بیاید—: گاه است (m.c.) "how can you say he won't come? perhaps he may."

(7) *Chī mī-shavad ki—? : —* چه می شود که نظری بجانب من اندازی؟ : — (m.c.) "what would happen if, why should you not have compassion on me?"

(l) Adverbs of comparison:—

(1) زیاده

زیاد, *vide* (2)

بیش

بیشتر, *vide* (3)

افزون or فزون

much more (stronger than *bisyyār*): *vide* (4).

اکثر

اعلب

بیشترین or بیشترین

less: کم - کمتر *vide* (5).

at least.

کوچک

خورد

least.

equal to. (m.c.) مساوی به —

parallel; equivalent to (of sums of money, weights, etc.).

(class.) of the same weight.

هم وزن

neither more nor less. ² نه کم و نه زیاد

¹ *Mash.hadī* مشهدي a title of a Shi'a that has made pilgrimage to the tomb of Imām Rizā in Meshed.

² For *zayād-tar* زیادتر (not used).

هم also, equally, even, *vide* (7).

پست تر lower (of place, rank, price).

همین

همان

معض

چو

چون

چنان

همچنان

مانند

مثل

بر مثال

مثل هم alike.

گوئی like.

} only, *vide* (8).

} as, like, equally.

Remark.—همچون - همچو - مانند - مثل - چنانکه - چنانچه - چدين - چنان - چون.—
and the suffixes مان - سان are called “particles of resemblance.”

In *Rustam* is called مُشَبَّه, and *shīr* به مُشَبَّه; and *chūn*, the حرف تشبيه, comes between the two. In poetry, however, this order is neglected:—

چون نشنند که آب خورد درمیدان خواب خونم چون آب چشم تو در خواب می خورد.
(*Chashm-i tu* is the subject in the second *miṣrā'*).

(2) As stated in § 46 (i) (4) *ziyād* زیاد is a positive. But the positive is sometimes used for the comparative, as: قدری زیاد ده (m.c.) “give me a little more.”

Ziyāda زیاده is a comparative “more,” but is construed with the word following it, to which it is generally joined by the prepositions از or بر, as: زیاده بر این حرف مجو (m.c.) “don’t jaw any more.”

It is also used in compounds, as: زیاده گوئی, subs., “talking too much.”

(3) *Bīsh-tar* بیشتر از آگینه² برد:—(class.) “(for) the greater part” —the greater part of which was of glass.” Here *bīsh-tar* may be a noun, or an adverb, according to the reading.

(4) *Bisyār-tar* بسیار تر is not much used.

(5) *Kam* کم, *kam-tar* کمتر, and *andak* اندک are often used in a negative sense, as: —که بزرگان گفته اند دولت نه بکوشیدن است - چاره کم جوشیدن است

¹ Not *ziyād* زیاد.

² In m.c. شیشه.

(Sa'di) "for the sages have said fortune comes not by effort, the remedy is not to worry much"; *fuṣūlī kam-tar bi-kun* (m.c.) "don't interfere":

(Sa'di) چون نداری ناخن دریده تیز با دادن آن نه که کم گیری سنین

"Since you have not sharp-tearing claws

Better not engage in strife with wild beasts":

(Sa'di) — and the best dervish is he that does not mix with the rich." *Vide* also § 121, (b), § 71 (j).

(7) *Ham* هم "also, very" (emphatic), etc., and *nīz* نیز "also." *Ham* when it means "also" seldom commences a clause, whereas *nīz* does: "both he and I said so" (m.c.) = *man nīz mī-gūyam*: او هم من گفتم هم او; نیز این حرف را او گفت; "also he said this"; here *ham* could not be used at the beginning of the clause.

Ham هم is also an emphatic particle and as such often commences a clause:—*gūyand ham* در آن هفته شفا یافت (Sa'di) "they say (the king) recovered that very week"; *īm خوردā* او هم "his leavings are fit for himself and none other"; هم اینجا "in this very place"; هم اینجا "in that very place"; هم در این زمان (m.c.) "at this very time." For همان and همین *vide* (8). *Vide* § 90 (a) (6).

Ham هم in compounds means "fellow," as: هم شهر (or هم شهری) "fellow citizen"; هم بسنر "bed-fellow, wife."

Note the following compounds:—با هم "together"; از هم "apart"; روی هم رفته "one on the top of another"; روی هم "on an average"; سر هم "contiguous (of lands); level"; پشت سر هم "one behind the other"; مثل هم "alike, equally"; این خوراکی‌های پی هم حال مرا برهم میزند (m.c.) "these continuous dishes upset me"; کارهای نو همه درهم برهم است (m.c.) "all your business is upside down, confused."

(8) *Hamān* همان and *hamān* همین "he had only that one son"; ما را همین خور و خواب کفایت است (m.c.) "this mere eating and sleeping is enough for us, we want nothing else."

Hamān ki همین که means "as soon as":

(m) Adverbs of place (ظرف مکان):—

(1) اینجا or در اینجا (m.c.) here.

آنجا or در آنجا (m.c.) there.

این سو (m.c.)

این جانب (m.c.)

این طرف (m.c.)

این سمت (m.c.)

this way.

* Any of the simple prepositions can be prefixed, as: *amā* اینجا, *amān* آنجا, *amān* این سو, *amān* این جانب, *amān* این طرف, *amān* این سمت. *Ham* *amā* جا همین (emphatic), *vide* (l) (7).

آن سو etc., etc. (m.c.) that way.

درون } within.
اندرون¹

بیرون } without.
برون

فرو } under, underneath, down.
فرو

همه جا everywhere.

هیچ جا somewhere.

نه هیچ جا nowhere.

جائی (m.c.) somewhere.

جائی — نه nowhere.

نزدیک² near.

دور } far.
دور دست
خیلی راه
بعید

پیش³ } before, in front of.
پیش رو
رو برو

برابر⁴ level (*lit.* breast to breast).

پس } behind.
پشت
عقب⁵

راست , or دست راست on the right hand.

چپ , or دست چپ on the left hand.

خارج outside.

داخل inside.

تمام راه all the way.

معاذی opposite.

از یک طرف on the one hand.

از طرف دیگر on the other hand.

اینک here, now : *vide* (5).

¹ In m.c., *andarūn* اندرون is a subs. "the harem": Sa'di also uses it in the sing. and pl., as a subs., for "the inside, the stomach."

² *Nuzd* نزد *nizd* "near" is not used as an adverb: only as a preposition.

³ *Pīsh-i man* پیش من of place, but *pīsh az man* پیش از من of time.

⁴ *Barābar* برابر also means continuously, Indian and Afghan.

⁵ For Ar. 'aqib, and vulg. in Persian 'aqqib.

روی هم on the top of one another : *vide* also (l) (7).

فراز up : *vide* (6).

فرا back, behind, etc. : *vide* (3).

بالا

سر بالا or سر بالا

دست بالا

} above, over, upon.

زیر

پائین

سر پائین

زیر

} below, down.

سر از زیر head foremost; upside down; steep

هر کجا

هر جائی که —

} wherever.

همین است here it is.

اینم here I am.

همان است, or آن است there it is.

جای دیگر

جای غیر

} somewhere else.

تو *tū* or *tūy* inside.

کنار apart, aside.

زبون و زیر

درهم ب درهم

زبون و زیر

} higgledy piggedly.

واژگون upside down.

دیگرگون different, changed.

سرنگون headlong.

ویرای except, besides : *vide* (7).

² زیر دست below (of place, in an assembly).

بالا دست above (, , ,).

Remark.—*Īdar* ایدر “here, behold,” is obsolete.

(2) *Farū* فرو is used in compounds, as : “he spoke low” :
فرو گفت “he got (the fire) under.”

Before a vowel *فرو* is sometimes used (class. and m.c.).

(3) *Farā* فرا is sometimes merely a euphonious particle,³ as : راجپوتان :

¹ *Man bi-kūh sar-ā-bālā raftam* من بکوه سر بالا رفتم (m.c.) “I went up the hillside” :
imrūz ū bi-man sar-ā-bālā kard (slang) “he overcharged me” : او حرفهای سرا بالا میزند :
ū harf-hā-yi sar-ā-bālā mī-zanad (slang) = “he’s opening his mouth very wide (slang).”

² *Ū zīr dast-i man nishasta ast* او زیر دست من نشسته است “he has taken a seat below me” : *zīr-dast* زیر دست, adj., opposed to *zabar-dast* زیر دست.

³ Redundant particles such as *فر - هر - هم*, etc., are called حرف زائد.

نوح نوح مسلح آمده سرایردۀ سلطان را فرا گرفتند (Mem. of Jahāngīr) "the Rajputs came in armed bodies and surrounded the entrance to the Sultan's tent":
 آب آمد و تمام خانه را فرا گرفت (m.c.) "the flood came and swamped the house."

(4) *Du barābar* دو برابر - سه برابر, etc., "twice as much, thrice as much."

(5) *Īnak kishī mī-āyad* اینک کشنی می آید (class.) "here is the boat coming":
īnak az Bāft āmad اینک زبافت آمد (m.c.) "he has just come from Baft."

It is rather pedantic to use *īnak* in speaking.

(6) *Farāz* فراز has many meanings in classical Persian. It is common in compounds:—
 فراز آمدن "to occur": فراز آمدن "to come close":
 فراز نخت "descent and ascent." (the king) sat on the throne "shast"

(7) *Warā-yi in maḡlab-i dīgar dāram* درای این مطلبی دیگر دارم (m.c.)
 "besides this, beyond this, I have another object."

ای قناعت تو انگ-موم گردان که واری تو هیچ نعمت نیست

"Oh content! enrich me,

For except thee there is naught else."—(*Sa'dī*).

(n) Adverbs of Quantity:—

(1) اندک little: *vide* (2).

بسیار much: *vide* (2).

خیلی (m.c.) much, greatly: *vide* (2).

کم little.

فراوان } abundant, abundantly.
 وافر }

کافی sufficient, sufficiently.

بس enough

بسیار and از بس که } *vide* (3).

همین even this.

[چیزی - نه] (class. and m.c.) nothing: *vide* (8).

چیزی (class. and m.c.) a little.

طرفی (class.) a little }
 برخی (m.c.) ,, } *vide* (9).
 لغتی (class.) ,, }

آن قدر }
 آن چندان }
 مساوی }
 مقابل }
 حتی المقدور }
 بقدر مقدور }
 حتی الامکان }
 هرچه تمام تر }
 as much as possible.

¹ These are also adverbs of comparison, q.v.

چہ قدر (m.c.) how much ?

چند (m.c.) how many ?

بغایت (m.c.)

نہایت (m.c.)

الى الی الہیات (m.c.)

بى حد و حساب (m.c.) boundless, innumerable.

کمی (m.c.)

قلیل (m.c.)

کم کم (m.c.) little by little.

یک سرو مو (m.c.) a hair's difference, a very little.

یک سر ناخن (m.c.) in amount the length of one finger-nail, a little.

فوج فوج (m.c.) in armies.

جوق جوق (m.c.) in flocks.

بک جا (m.c.) altogether; also in one place

تماماً (m.c.)

بک سر (m.c.)

کلاً (m.c.) in toto, all of them.

کلیتہً (m.c.) altogether: vide (5).

هر قدر (m.c.) as much as: vide (6).

قریب (m.c.)

تقریباً (m.c.)

چندان کہ (class. and mod.) however much, in spite of: vide (8).

(2) *Andak-ī dalīl-i bisyār buvad* اندکی دلیل بسیار بود (class. and m.c.):

(Sa'dī) "it is related that he made an increase in their allowance, but a decrease in regard":
andak-ī jamāl bih az bisyār-ī māl (Sa'dī) "a little beauty is better than much wealth." Vide p. 126 (5).

Khaylī خیلی (mod.) has the same signification as *bisyār* بسیار; but for a slight difference in the usage of the two as adjectives, vide § 43 (c).

(3) *Bas* بسی, *az bas* از بسی, *bas-ī* بسی and *basā* بسا; vide p. 123 (m):—
 او از بس زبک بود: (class.) "he was going very quickly"
 (class. and m.c.) "he was exceedingly clever."

In speaking, *از بس کہ* is commoner, as: (m.c.)
 "I got weary from waiting such a long time."

Bas-ī sukhān-i dushvār-ī بسی سخن دشوار است (m.c.) "it is very much

¹ The ی of unity, as: *bisyār-ī az mardum mī-gōyand ki* - بسیاری از مردم میگویند کہ - (m.c.) "a many of the people say—." *Bisyārī* بسیاری is also a substantive, 'vide' infra.

² *Bisyārī* بسیاری here might be either a substantive, or else an adjective with the ی of unity. For the sake of balance it is here a substantive.

a difficult matter”: بسی منتظر باید بود تا (Sa’dī) “a long time one must wait till—”: *bas-ī bā ū ṣuḥbat kardam, bi-dard-i jā-yi mā na-khurd* بسی با او صحبت کردم بدر جای ما نغرد (m.c.) “I talked a long time with him, but it was useless.”

ایسوس که سرماسه ز کف بیرون شد و ز دست اجل بسی جگرها خون شد

“Ah! wealth takes wings and leaves our hands all bare,

And death’s rough hands delight our hearts to tear.”

(O. K. Whin. Rub. 102).

Basā ashkhāṣ ki murda and va na-dānista and بسا اشخاص که مرده اند و ندانسته اند (m.c.).

In classical Persian, *bas*, بسی *bas-ī*, and بسا *basā* often take the place of بسیار *bisṣār*. *Bas* بسی is usually followed by a singular noun and the other two by a plural. Instances of بسی *bas-ī* with a singular noun are few. These words are not quite out of use even in m.c. *Bas-ī mardum* (m.c.): *bas-ī zanhā* بسی زنها (m.c.): *basā bāshad ki* بسا ناآید که (m.c.) “it often happens that—

Basā بسا in m.c. also means “perhaps.”

(4) *Bi-ghāyat* بغایت, *nihāyat* نهایت هستم— (m.c.) “I’m exceedingly thirsty”: *nihāyat maḥabbat rā bā-shumā dāram* نهایت محبت را با شما دارم (m.c.), or *man bi-nihāyat* (or *bī-nihāyat*) *bā shumā maḥabbat dāram* من بی نهایت (or بی نهایت) با شما محبت دارم (m.c.) “I have an excessive affection for you”: *min al-bidāyat alī al-nihāyat* من البدایت الی النهایت سخنش— (m.c.) “from the beginning to the end of his speech—”: *man az in mahrumat shā alī ghayr nihāyat* ۱ امتنان دارم: من از این مرحمت شما الی غیر نهایت (m.c.) “I am beyond measure grateful.”

(5) *Kull^{an}* کلاً, *Kullīyyat^{an}* کلیّة, *Kullīyyat^{an}* کلتی = کلتی and signifies “completely,” as: *Kullīyyat^{an}* کلتی (or کلتی) با شما حرفی ندارم (m.c.) “I have nothing to say to you at all.”

Kull^{an} کلاً means without exception:—*Kull^{an} mas̄kūn* کلاً مست بودند— (m.c.) “they were all, without exception, drunk.”

(6) *Har qadr* هر قدر که این مصیبت کم شد همان قدر آرزوی برگشتن کم شد— (m.c.) “as this nuisance decreased, my desire to return also decreased.”

(7) *Qarīb* اقرباً, *taqrīb^{an}* تقریباً *ashyā qarīb ba-tamām bar bād shud* (Afghan) “the things were nearly all destroyed” = *ashyā qarīb tamām^{an} talaf shud* (m.c.), or *ashyā qarīb hama talaf shud* (m.c.), or *ashyā qarīb hama talaf shud*.

(8) *Chandān ki*: چندان که طلب کرد چیزی نیافت— (Sa’dī) “a thief entered the house of a certain God-fearing person; in spite of much search he found nothing.”

۱ Or الی غیر النهایت.

۲ Also *tīmām^{an}*.

Chandān-i ki چندانیکه is Indian or Afghan only.

(9) *Barkh-i* برخی, or *taraf-i az* طرفی از, *lakht-i* لختی: — *(Sa'di)* برخی نهان: "a little neglect"; برخی از عمر *(Sa'di)* "a little of his life"; باشد که طرفی از مال مادامت بدارند: "a few men say so" (m.c.) چنين ميگویند *(Sa'di)* "perhaps they will give up a portion of our property"; در این لختی باید اندیشید: *(Sa'di)* "he pondered a little time on this" (m.c.) "one must consider this a little." *Vide* p. 126.

Lakht-i لختی appears to be used of time only.

(o) Adverbs of Quality, Manner, etc.:—

(1) *m.c.* خوب } good, well.

m.c. پاکیزه }
(m.c.) middling: *vide* (2).

m.c. طوری (m.c.) in the manner that: *vide* (2).

m.c. همچاین (m.c.) in this manner; also.

m.c. زدل و جان (m.c.) with heart and soul

m.c. بچشم (m.c.) on my eyes

m.c. میت دارم or میدارم (m.c.): *vide* (3).

m.c. زورکی }
(class.) قهراً - عنفاً } by force.

m.c. خواهی نخواهی, or *m.c.* خواهی نخواهی (class.) per force; also nolens volens: *vide* (14).

m.c. خواسته نخواسته (class.) }
(m.c.) طوعاً و کرهاً } nolens volens.

m.c. ناچار (adj.) helplessly; nolens volens.

m.c. ناگاه, or ناگهان (m.c.)

m.c. عفلت (m.c.)

m.c. سرزده (m.c.)

m.c. یکباره (m.c.)

m.c. بیخبرانه (m.c.)

m.c. یکسر (m.c.)

m.c. بغتة (class.)

m.c. دفعة (class.)

m.c. عمدتاً (m.c.)

m.c. قصداً (m.c.)

m.c. دبدل و دانسته (m.c.)

m.c. سوار² (m.c.) mounted.

m.c. پیاده (m.c.) on foot.

¹ In the Panjab, *lakht* is an adj. or adv., but in Delhi, Behar, etc. an adv. only.

² *Savār* سوار, subs., "a mounted man": *savāra* سواره subs. and adv., "cavalry, on horse-back."

سوارِ اسب (Afghan) mounted: *vide* (4).

دزدکی (m.c.)	}	secretly.
سربسته (m.c.)		
مخفی (m.c.)		
سرا (m.c.)		
خفیا (m.c.)		
حقیقه (m.c.)		
نهفته (m.c.)	}	

ظاهراً (m.c.) openly.

باطناً (m.c.) inwardly, secretly.

فاشی (m.c.) divulged, openly.¹

آشکار ² (m.c.)	}	openly, clearly.
آشکارا (m.c.)		

مفت (m.c.)	}	gratis, gratuitously.
رائگان (m.c.)		

باکمال راحت (m.c.)	}	comfortably.
در عین صفا (m.c.) <i>vide</i> (5)		

محض (m.c.) *vide* (6), pure, only.

فراهم (m.c.): *vide* (7).

عکس (m.c.)	}	contrary to, against.
برعکس (m.c.)		

روی هم (m.c.) one on the other; also on an average: *vide* (l) (7).

از هم (m.c.) apart: *vide* (8) and (l) (7).

پی هم (m.c.)	}	one behind the other; <i>vide</i> (l) (7).
پی هم دنگو (m.c.)		

³ دست پاچه (m.c.) losing one's head, in a flurry.

از روی مکر و غیره (m.c.) by deception, etc.

از دروغ (m.c.) falsely.

گلِ مینخ⁴ (m.c.) on the peg.

مبجلاً (m.c.) in substance, in abstract.

نقصیلاً (m.c.)	}	in detail.
تفصیلاً (m.c.)		

گلِ مینخ (m.c.)

¹ *Fāsh bi-gū* فاش بگو (m.c.) "tell me without reserve."

² In Mod. Pers. *āshgār* آشکار and *āshgārā* آشکارا

³ So bewildered that one doesn't know one's hand from one's foot: *pācha* in m.c. is the leg of sheep or cattle only.

⁴ For *qalū-yi mīkh* گلِ مینخ *vidz*: گلِ مینخ *vidz* vulg. "hang (the *parda*) on the nail," *Gul-mīkh* گلِ مینخ subs., peg with a head.

درانو (m.c.) level, continually: *vide* (9).

قیاساً (m.c.) by guess.

تاندازه (m.c.) at an estimate.

تخمیداً (m.c.) ditto.

روی هم رفته (mod.) }
(m.c. only) } on an average

الغرض or خلاصه to sum up, in short.

تورت as—; disguised as—; *vide* (10).

دو دستي (m.c.) with both hands.

ت. T. (m.c.) slowly; silently.

آرام (m.c.) slowly, at ease.

آهسته (m.c.) slowly; in a low voice: aside.

سررازی (m.c.) headlong.

سریگون (m.c.) ,,

رو باسماں (m.c.) face upwards, supine.

رو د. prone.

غایت (m.c.) excessively: *vide* (12).

ایضاً (m.c.) ditto.

کالابل (class.) as before.

بمذولہ in a manner, like.

با دشواری (m.c.) scarcely, barely.

(2) *Miyāna* میانه گزینی: طوری که *taur-e ki* —: (Firdawsī) “if you act moderately you will not be upset”
طوری که من بشما گفتم چرا عمل: (m.c.) “why did you not do as I told you?”

(3) *Minnat mī-dāram* —: منّت میدارم. —: To the question, “Will you do this for me?” the answer might be: (m.c.) “I will with pleasure.”

Note the idiom: —: (m.c.) دیگویی کار شما را خراب کرده است - من صفت دارم؟
“another has spoilt your business, and you are angry with me?”

(4) The Afghans say *sar-i asp*, *sar-i pā*, *sar-i rel*, etc., etc. *āmadam* آمدن
for “I came on horse-back, on foot, by rail, etc., etc.”

(5) *Ayn* عین “essence; eye, etc.” (followed by the *izāfat* من: —: (m.c.) “what I am telling you, is the course to take”
کوچه های شهر در عین صفا است: (m.c.) “the streets are cleanliness itself”
آنچه من فرمودید عین صواب است: (m.c.) “what you said is accuracy itself.”

(6) *Malḥ* محض “pure, unadulterated” —: (m.c.) “merely for your sake”
محض دیدن شما: (m.c.) “at the mere sight of you”
(Shah's Diary) “something” چیزی محض احترام روی مندی انداخته بودند

had been placed on the chair as a mark of respect"; بن افترای محض است; (m.c.) this is pure calumny."

In m.c., محض is, as shown, also a preposition = برای. When it precedes a noun, it is a preposition or an adverb; when it follows, it is an adjective.

(7) *Farāham* فراهم is a collective particle:—آورد می آورم (m.c.) "he is collecting sticks"; مداب زحمت برای خود فراهم می آوری (m.c.) "you are collecting what will be a nuisance to you"; آنچه شما گفتید با این زودی فراهم نمی: (m.c.) "what you mentioned can't be collected together as quickly as this."

(8) *Az ham* از هم (m.c.) "they separated."

تا بیک ددایی که سخن بدین خوب است * باید که نگفتن دهی از هم بکنی باز

"Until thou knowest that speech is absolutely proper,

Thou shouldst not open thy mouth"; (*Sa'dī*).

in du kāghaz rā az ham judā na-kun (m.c.) "don't separate these two papers." Vide (l) (7).

(9) *Barābar*:—برابر یک دیگر بازی میکردند (Afghan) "they continued playing with each other." In m.c., however, this would mean "they were playing opposite to each other."

(10) *Bi-ṣūrat-i*:—بصورت درویشان (*Sa'dī*) "in the appearance of, disguised as, a dervish"; بصورت اول (m.c.) "as it was before."

Note the meanings of در صورتیکه من "کردن": در صورتیکه (m.c.) "since I have done no wrong, why do you allege this against me?"; در صورتیکه او فردا نمی آید من چه باید بکنم: (m.c.) "in the event of his not coming to-morrow what am I to do?"

(11) *Shikasta*, lit. "brokenly": شکسته حرف می زند: (m.c.) "he jerks in his speech (as children do, accentuating every syllable)."

(12) *Ghāyat-i*: عابت لطف باشد: (*Sa'dī*) "it will be the greatest kindness."

(13) *Āndūn* آندون or *āzūn* آزون "in that manner"; and *aydūn* ایدون "now," and *idūn* ایدون "in this manner" are really obsolete; and also *hamidūn* همی دون "now; always; in this manner."

شد پنج ماه بدون که به شیراز ماندم تا خاطر آشفته و دایه عیش محقر—(قانی)

"For five months, now, I have been in Shiraz

With an uneasy mind and scant means of living."

میدون درون چشم روشن دماغ انوکر شمع است و عثمان چراغ—(نظامی)

"Now in the eye (of Faith) that illumines the mind

Abū Bakr is a candle and 'Uṣmān a lamp."

(14) *Khūpāh ma-khūpāh* خواره مخواره, or *khūpāh na-khūpāh* خواهی بخواهی:—خوای بخوای (m.c.) "I told him not to go, but he would go"; این آب خواره مخواره از زیر زمین بیرون می جهد: (m.c. only) "the water springs out of the ground of its own accord"; مرا خواره مخواره آنجا بردند: (m.c.) "I was taken there *nolens volens*."

(p) Adverbs of Time (ظرف زمان) :—

(1) Time present, etc.:—

اکنون <i>aknūn</i> (m.c.)	} now.
کنون <i>kunūn</i> (m.c.)	
¹ حالا <i>hālā</i> (m.c.)	
حال <i>hāl</i> (m.c.)	
² الحال <i>al-hāl</i> (m.c.)	
³ الآن <i>al-ān</i> (m.c.)	}

هنوز (m.c.) yet, as yet.

در این زمان (m.c.)	} nowadays.
درین روزها (m.c.)	
درین اوقات (m.c.)	

نقداً *at present*; (*also adv. in cash*).

همین دم (m.c.)	} now, this instant
این زمان (m.c.)	
همین زمان (m.c.)	
هم اکنون (m.c.)	
همین حالا (m.c.)	

امروز ⁴ (m.c.) to-day.

امشب ⁴ (m.c.) to-night.

امسال ⁴ (m.c.) this year.

ناامداد (rare in m.c.)	} break of day.
نامدادین (class.)	

سحرگاه (class.)	} before the false dawn.
صحر (m.c.)	

صبح (m.c.)	} true dawn.
صبح (m.c.)	

صبحاً (class.)	} early in the morning, or to-morrow (early), etc.
صبحاً (class.)	
صبح زود <i>subh-i zūd</i> (m.c.)	

اول طلوع (m.c.) just as the sun rises.

فجر (class. and m.c.) dawn, before sunrise.

سپیده دم (m.c.) ditto.

¹ In Mod. Pers. pronounced and written *hālā*: unless combined with another **adverb** that has the *nunation*; vide note (4), p. 314.

² For *al-hālā* Ar. acc. "Now or never" *kunūn yā hīch-gāh* گاه یا هیچ کنون *dar* درین وقت یا هرگز *in vaqt yā hargiz*.

³ For *al-ānā* Ar. acc.

⁴ *Im—* for *in—*.

صبح کاذب (m.c.) false dawn ; first indication of light.

صبح صادق (m.c.) dawn = *fajr*.

¹ هوای گرگ و میش (c.) = false dawn.

در طرفه العین (m.c.) }
طرفه العین (m.c.) } in the twinkling of an eye.

ظهر (m.c.) midday.

عصر (m.c.) evening.

سرشب (m.c.) at the beginning of the night.

² نصف شب (m.c.) midnight.

نصف روز half-a-day.

² نیم روز (class.) midday.

اول آفتاب (m.c.)

سر آفتاب (m.c.)

} when the sun is first rising.

دم غروب (m.c.) just before sunset.

روز (m.c.)

³ روزها (m.c.)

} by day.

(2) Time past :—

پیش از این (m.c.)

قبل از این (m.c.)

} before this.

از پیش (m.c.)

پیش (m.c.)

پیشتر (m.c.)

} previously.

⁴ زود (m.c.) quickly ; also previously.

پیشین (class.)

در قدیم or قدیم (m.c.)

قدیمانه (class.)

} anciently.

سابقاً (m.c.) formerly.

دیشب (m.c.)

⁵ دی‌شب (m.c.)

⁶ شب گذشته (m.c.)

دوش or دوشین (class.)

} yesternight.

¹ In Arabic *zanab* "s-sirhān" "the wolf's tail."

² *Nīm-shab* نیم شب poet., not used in m.c. : "when half the night had passed" : نیمه رمضان "the 15th of Ramazān. In m.c., *nīma* نیمه is also used for half a brick.

³ روزها بیرون نمی روی ؟

⁴ چرا زود تر بمن بگفتید ؟ : صبحها زود تر برخیزید (m.c.) "rise earlier in the mornings" : "why did you not tell me sooner ?" (m.c.)

⁵ *Dīna rūz* دی‌نه (obs.) "yesterday."

⁶ Also *shab-guzashta* شب گذشته (m.c.), without an *izā'at*.

- دیروز (m.c.) }
 دی (class.) } yesterday.
 پاریزه and پارین (class.) }
 روز قبل (m.c.) }
 سالهای سال (m.c.) for years.
 پریروز (m.c.) }
 قبل از دیروز (m.c.) } the day before yesterday.
 پس پریروز (m.c.) the day before the day-before-yesterday.
 یار سال (m.c.) }
 سال گذشته (m.c.) } last year.
 سنده سابقه (m.c.) }
 سال قبل (m.c.) }
¹ پیدای سال (m.c.) the year before la-t.
 پون (obs.) yesterday.
 پرن دوش (obs.) last night.
 (3) Time to come —
 فردا (m.c.) to-morrow.
 روز دیگر (m.c.) }
 دیگر روز (m.c.) } the next day.
 فردا شب (m.c.) to-morrow night
 شب دیگر (m.c.) the next night.
 پس فردا (m.c.) the day after to-morrow.
 پس فردا or پس فردا (m.c.) the day after the day-after-tomorrow.
 پس فردا شب (m.c.) the night after to-morrow.
 سال دیگر (m.c.) }
 سال آینده (m.c.) } next year.
 ماه دیگر (m.c.) }
 ماه آینده (m.c.) } next month.
 هفته دیگر ⁸ (m.c.) }
 هفته آینده (m.c.) } next week.
 آینده (m.c.) in future.
 از این باز (m.c.)
 از این به بعد (m.c.)
 بعد از این (m.c.) } in future, after this.
 سپس (m.c.) }
⁴ استقبالا (m.c.)

¹ Vulg. *pīlār sāl* پیلار سال.

² In poetry often used for the Judgment Day.

³ *Yak hū-ta yi dīqar mī-diham* یک هفته دیگر میدهم (m.c.) "I'll give it in a week's time"

⁴ *Hālan va istiqbālā* حالا و استقبالا "now and for the future": in this case حالا has the *nunation*; 'vide' (p) (I) note (1), page 312

من بعد (m.c.)	}	henceforth.
فیما بعد (class.)		
عذریب (m.c.)	}	presently.
درین زودی (m.c.)		
نزدی (m.c.)	}	presently, quickly.
زود (m.c.)		

(4) Time is also expressed as follows:—سه چهار ماه آنجا ماندیم (m.c.)

“I remained there, three or four months.

Also by the dative, as: چنین خیال کردم که شب را آنجا مانده صبح روانه خانه شوم (m.c.) “I intended to stay there the night and go home in the morning”: (Shah's Diary) خلاصه شب را چند دسته موزگانچی زیر عمارت افساده بسیار زدند “well, at night, several bands took stand below the building and played a great deal.”

(5) *Jakht* جخت “just now” (a village word and vulgar) is coming into use.

In Kirman *jakht* is a substantive meaning “endeavour” and is supposed to be corrupted for the Arabic جهد: it is, however, probably from the Persian چغیدن, or چغیدن “to strive, endeavour; quarrel.”

(6) Time indefinite and miscellaneous [*vide* also (1)]:—

در حال (m.c.)	}	immediately.
فی الفور (m.c.)		
فورا (m.c.)		
بلا تاخیر (m.c.)	}	without delay.
بلا فاصله (m.c.)		
بی حرف (m.c.)		without further words, immediately, without doubt.
عجالة (m.c.)	}	temporarily.
موقتاً		
برای عجالة وقت		
حکماً ¹ (m.c.)		obliged to, without further orders, immediately.
گرم گرم ² (m.c.)		hot and hot.
خصوصاً (m.c.)		especially.
و آنکهی ³ (m.c.)		more than all.
لامبداً		Ar. and Mod. Pers., especially.

¹ حکماً اسپ من از اسپ شما نند تر: “I go to-day for certain” من امروز حکماً میروم

مهرود (m.c.) “you must go.” حکماً برو: “it is certain my horse is faster than yours”

² گرم گرم کار نکن (m.c.) “bring in the bread hot and hot”: گرم گرم نان بپار
³ (m.c.) “work continuously” (don't get cool between whiles).“

³ Pronounced *vūngahī*.

بارها (m.c.) many times, oft.

باری *bār-ī* (m.c.) once: *vide* (7).

وقتها (m.c.) at times: *vide* (8).

وقت — وقتی (m.c.) at one time—at another time: *vide* (8).

بسیار (m.c.) often; (*also* much).

بسیار بار (m.c.) often.

کم دفعه (obs.) seldom.

موقتاً *mوقتاً* from time to time.

گاهه وقتی (m.c.) sometimes.

گاهی — گاهی (m.c.) sometimes—sometimes.

گاهه گاهی (m.c.) occasionally: *vide* (9).

گاهی اوقات (m.c.) „

زود (m.c.)

جلد (class.) } quickly.

سرعت

سرعة (class.)

زود یا دیر sooner or later: *vide* (10).

بطور شاذ (class.)

نادر (m.c.)

نادرا (m.c.) } rarely.

ندرة (m.c.)

بندرت (m.c.)

کمتر¹ (m.c.)

کم (m.c.) } seldom, less.

اندک بار

همیشه (m.c.)

پیوسته (m.c.)

همواره (m.c.)

هر وقت (m.c.)

همه وقت (m.c.)

همیشه اوقات

مدام² (m.c.)

دائماً Ar.

علی الدوام (m.c.)

علی الاتصال (m.c.) } continually.

مدام الوقت (class.)

مدام الاوقات (m.c.)

مدام وقت (vulg.)

¹ Sometimes, also, classically and in m.c. “no, not.”

² Ar. Past Part. *Bi-ṭaraf-i daryā mudām nazar mī-kardam* بطرف دویا مدام نظر میکردم (m.c.) “I kept on looking towards the sea.”

استمراراً (m.c.)	}	continuously.
بالاستمرار (m.c.)		
مکرراً (m.c.)		repeatedly.
متواتر (m.c.)		one behind the other, in succession; continuously.
پی در پی (m.c.)		do.
هر روز (m.c.)	}	daily.
روزانه		
روزی (m.c.), and روزانه		
هر روز (m.c.)		
روز بروز (m.c.)		day by day, daily.
دم بدم (m.c.)		every instant.
هفتگی (m.c.)	}	weekly.
هر هفته (m.c.)		
هفته‌ای (m.c.)		
بار هفته یک بار (m.c.)		once a week.
احیاناً (m.c.)		perchance: <i>vide</i> (11).
آن آنایا (m.c.)		every moment, moment by moment: <i>vide</i> (11).
یوماً فیوماً (m.c.)		from day to day.
قلیلاً (class.)		a little.
باری (m.c.)	}	once upon a time, formerly, etc.
وقتی از اوقات (m.c.)		
یک وقت (m.c.)		
مانعاً (m.c.)		
دیر وقت (m.c.)		late.
آخره (m.c.)	}	at last, finally.
تا آخره		
تا آخر (m.c.)		
شبانه روز (m.c.)		subs. and adv.; for a day and night, 24 hours.
از اصل — نه ⁴ (m.c.)	}	at no time, never, really not.
اصلاً — نه (m.c.)		
تمام روز (with or without <i>izāfat</i>) (m.c.)		all the day.
تا نامیکه (m.c.)		as long as.
بهر تقدیر	}	(class. and m.c.) in any case.
بهر صورت		

1 *Hafta-i chand mī-girī* هفته چند میگیری (m.c.) "how much pay do you get a week?"

2 *Vulg. dūr-vaqt* دور وقت.

3 *For* آخراً

4 *Az aṣl na-dāštam* از اصل نداشتم (m.c.) "I have never had it at all."

علی الحساب (m.c.) now, at present (m.c.); on account.¹

بسیار دفعه (m.c.) often.

تا (m.c.) as soon as: *vide* (12).

بمجرد (m.c.) as soon as; merely: *vide* (12).

علاوة از این

علاوة برین (m.c.)

دیگر (class. and m.c.); *vide* (13).

اضافه برین (class.)

ورای این (m.c.)

قطع نظر از (m.c.); *vide* (14).

از این لحاظ² (class.) therefore.

نسبت بسابق (m.c.) compared to formerly.

بنابر آن (m.c.) therefore, for that reason.

بنا برین (m.c.) therefore, for this reason.

بهمه حال³ (m.c.)

بهمه جهت (m.c.)

بهر کیف

هر دم (m.c.) every moment.

بگ و بار (m.c.)

بار دیگر (m.c.)

عاقبت (m.c.)

عاقبت الامر (m.c.)

آخر الامر (m.c.)

از این سپس (class., or mod., in writings only) after this.

} besides, moreover. apart from.

} at any rate, anyhow.

} again.

} in the end; *vide* (15).

(7) *Bār-i* باری چند غوطه خورد:—*Sa'dī* “he sank a few⁴ times”;
اگر این بنده را بخوامی کشت داری تناول شرع نکش
Sa'dī “if you want to kill this slave, at least (well) do so according to the interpretation of the law.”

(8) *Vaqt-i* وقتی, *vaqt-hā* وقتها:—

با طبع ملولت چه کند دل که نسازد. شرطه همه وقتی بود لایق کشتی *Sa'dī*.

Vaqt is also poetically used for *vaqt-i*.

Similarly the plural *vaqt-hā*--*vaqt-hā* signifies “at times—and at other times.”

¹ The correct meaning, of course, is “on account” and in this sense only it is used in India and Afghanistan.

² Common in Indian Persian.

³ *Bi-hama hāl namī-fahmam maqṣūd-i shumā chīst* شما نمی فهمم مقصود شما چیست (m.c.) “I haven't in the least understood what you're driving at”: also *bi-har jihat* بهر جهت.

⁴ *Bār-i chand* (class.) “a few times” This might also be read *Bār-i* “well,” *chand ghoṭa khurd* “he sank a few times.”

(9) *Gāh*, گاه etc. :—این کارا می کند: (گه گاه or گاهی (m.c.) “he occasionally does this” : گاهی¹ همچنین میکند و گاهی همچنین¹ (m.c.).

In m.c. the ی of unity is always added to گاه.

(10) “Sooner or later” زود یا دیر or خوه دیر خواه زود, or وقتی از اوقات.

(11) *Ahyān*^{an} احياناً; *ān*^{an} *fā-ān*^{an} اَنَا فَاَنَّا اِنَّا:—دياند: اگر احياناً آمد بگو فردا: (m.c.) “if perchance he should come, in the event of his coming, tell him to call to-morrow” : اَنَا فَاَنَّا شوق من بملاقات شما زياد ميشود: (in a letter) “every moment I wish more and more to see you.” (In *ān*^{an} *fā-ān*^{an}, *fā* = “then, so, and”).

In Arabic احياناً means “sometimes, or seldom.”

(12) *Tā* تا and *mujarrad* مجرد:—تا نرا دیدم ز حال رفتم: (m.c.) “as soon as I saw you I swooned away” = *bi-mujarrad-i dīdan-i shumā az hāl raftam* مجرد دیدن شما از حال رفتم (m.c.).

Mujarrad also means “merely,” as: مجرد شهادت یک نفر اورا نمی توان: (m.c.) “merely on the evidence of one person, one can't punish him” : مجرد گمان² نباید عمل کرد: (m.c.) “one cannot act on mere suspicion.”

(13) *Digar* :—(Sa'di) طاعت—و دیگر بدان که ملوک از بهر پاسب رعایا اند نه رعایا از بهر طاعت—ملوک “and again know that kings are for the protection of their people, and not the people merely to render obedience to kings.”

(14) *Qat'*-i-nazar قطع نظر از این - این چیز ضرر کلی³ برای همه مردم دارد: قطع نظر (m.c.) “and quite apart from this, it is against the public interest” : قطع نظر علاوه برین could here be substituted for نظر.

(15) عاقبت *Āqibat* :—

(Sa'di) کس نیاموخت علمم نیز از من که مرا عاقبت نشانم نکرد:—(Sa'di)

“None e'er learnt archery from me,

But that⁴ in the end he made me his target.”

or بیجوز اینکه, or غیر از اینکه, or بیجوز اینکه *bi-juz īn ki*, or *ghayr az īn ki*. or *sivā-yi īn ki* could, in prose, be substituted for عاقبت here.

(g) (1) Adverbs of Order and Number :—

یک بار (m.c.) } once.

باری (m.c.) }

دوبار (m.c.) twice.

ناز (m.c.) again, next: *vide* (2).

دیگر (m.c.) again: *vide* § 39 (a) (1).

نخستین

{ first.

¹ Colloquial for *hamchunin* همچنین and *hamchunān* همچنان

² Or *gumān-i* “a little doubt”: vulg. *gamān*.

³ *Kullī*, is here an adjective; the ی is not ی of unity.

⁴ Note که with negative = “but that” (i.e. who did not).

اول مرتبہ the first time.

دوم }
دو مین } secondly.
ثانیاً }

(2) *Bāz* باز (m.c.) “again; afterwards” —: “don’t do such a thing *again*” (class.) “do you read first, then I will.”

(r) Adverbs of Exception¹ (حرف استثناء) :—

(1) مگر آنگاه که (class.) except, till: *vide* (2).

آ (m.c.) “except. but”; also = “yet” (Afg.), to answer to ‘although’; *vide* (3) and (5).

مگر (m.c.) but; *vide* (4), (6) and (8).

لیکن or لکن but.

سو or سوا (m.c.) } except.²
جز or بجز.

غیر } except: *vide* (7).
غیر از, or غیر از

بدون آن که

نا or مگر } except that: *vide* (6).

علاوه برین besides

بیشتر ازین more than this, besides } *vide* (7).

(2) *Magar āngah* مگر آنگاه که — گفتا که دم بر نیارم و قدم بر ندارم مگر آنگاه که — *(Sa’dī)* “he said, I will neither breathe nor move from this spot, except (or till) some word has been spoken by thee.”

(3) *Illā*, آ از خانه همچو — گفت جهان بر تو ننگ آمده بود که دزدی نکردی آ از خانه همچو — *(Sa’dī)* “he said had’st thou become so hard up that thou couldst not steal from any but such a friend (or was the world so small that thou would’st find no other place to steal from except—)?”

(Afghan) اگرچه همچو کردند آ بودند دیرک همان و غرق شدن جهاز همان بود “although they did so, yet as soon as the mast was cut down, the ship sank”; note this Afghan and Indian use of آ to answer to اگرچه; *vide* also (5). The idiom is incorrect in Persia.

(4) *Magar* مگر “but”:—In m.c. مگر is often used for “perhaps,” or instead of آیا in asking a question implying an innuendo; *vide* (j) (8).

(5) *Likin* لیکن, etc. “but”:—*Ammā* and *likin* “but” and باز “again” (but not وآ) are used to answer اگرچه as: (or لیکن or باز) — *(m.c.)* “although he has committed a theft, still he is a good man”; *vide* also (3).

In India ناهم “nevertheless, still” is also so used.

¹ In Plate’s Urdu Grammar the exceptives are conjunctions.

² *Sivā-yi in ki*. — سواى “unless—”

(6) *Bidūn-i ān ki* که بدون آن: بدون کسی حاضریم—بدون آنکه شما بفرمائید من در بندگی حاضریم: (m.c.) “without your ordering it I am ready to serve you”; بدون من نمیروم: بدون آنکه (m.c.) “I won’t go without you.”¹

(7) *Ghayr az* از غیر; علاوة بر *alāva bar*; گذشته از *guzashta az*, etc.:—Though *ghayr az* “except” also means “besides,” it cannot always be substituted for علاوة بر, as: (m.c.) “except me there is no one else in the room”; here علاوة could not be substituted: but (m.c.) “besides me there are others also who know—”; or *guzashta az man ashk̄hāṣ-ī hastand ki*—گذشته از من اشخاصی هستند که میدانند: “setting aside me, there are people who—”; من اشخاصی هستند که “setting aside poetry one can’t even style it prose; it is like a *takaltū* neither saddle nor *pālān*.”¹ The use of در رفته for گذشته is rare and scarcely modern.

Ghayr غیر is also followed by the *izāfat*, as: *ghayr-i mā* غیر مان *bi-ghayr-i shumā* بغیر شما.

Remark I.—Although *ghayr az* از غیر means “with the exception of, exclusive of,” and *alāva bar* بر علاوة means “besides, including,” both are in practice often used synonymously.

Remark II.—In the sentence تمام قوم آمد مگر زید, the word قوم is termed حرف منتهی منه ‘the thing from which the exception is made’; مگر is called مستثنی ‘the thing excepted’; and زید the particle of exception’; and استثناء the particle of exception’.

Sometimes the *mustaghāṣ* مستثنی is different for the general term, when it is called منتهی منقطع. Ex.: همۀ زرو سیم بخشیدیم. (class.). (The former example is متصل.)

بجز تعویل خنده جویی نشیدیم (Tr. H. B., Chap. VI) “the only answer returned was laughter”: *man bi-juz gham hargiz rāhat na-dīdam* من بجز غم در آن جنگل بجز درد و دام: (m.c.), lit. “except sorrow I saw no joy”; هیچ بنی آدم ندیدم (m.c.)

This construction arises from a confusion of thought. Even a Persian would not say, “in that jangal except fishes I saw no man.”

(s) Adverbs of Qualification:—

بلكه “moreover.” (m.c.) more than all; besides; further: و بلكه

(t) Intensive Adverbs are:—خیلی خوب “very well”; یواش یواش “very slowly”; دیدۀ و دانستۀ “knowingly and wilfully”; جبراً و قهراً, or کرهاً و کرهاً “nolens volens”; خندان خندان “continually laughing”; دامن دامن “whole lapfuls at a time,” کور کورانه “quite blindly.”

In مور مورانه “just like an ant; slowly,” the first member of the compound is a substantive: *vide* also Repetition of Words.

¹ *Takaltū* تکلّو is the pad of a Baluch saddle, and *pālān* پالان is a pack-saddle for a camel or mule.

§ 90. Prepositions *Hurūf-i Jarr* (حروف جرّ)

(a) The indeclinable particles called simple prepositions are only nine or ten. They are placed before the simple or nominative form of nouns and pronouns, as : از اینجا تا شیراز *az injā tā Shīrāz* “from here to Shiraz.”

The following are the simple Persian prepositions:—

- (1) از *az*¹ from, by, out of.
- (2) با *bā*² with, in company with.
- (3) به *ba*³ or *bi* in, by, to.
- (4) بر or بر *bar* or *abar*⁴ on, upon.
- (5) اندر *andar*, in, inside.⁵
- (6) هم *ham* with, together.
- (7) تا *tā*⁶ up to, as far as.
- (8) بی *bī* without.
- (9) در *dar* in.
- (10) جز or بجز *juz* or *bi-juz*⁷ except.
- (11) فی *fī*, Ar. in. In Persian *per* (فی مد).

The preposition and the noun it governs are called *jarr* and *majrūr*. Native grammarians include the postposition را *rā* in the term *jarr*. For examples, *vide* (h).

Remark I.—*Farā* فرا “up to, back, toward” and *farāz* فراز “above, high, etc.” are obsolete, or only found in compounds: *vide* § 89 (m) (3) and (6). *Zī* زی “bounds, shore, towards” is practically obsolete.

Remark II.—Arabic prepositions properly occur only before Arabic words.

(b) In old Persian the particle *mar* مر is found prefixed to the nominative, dative and accusative cases,⁸ as:—

گفت لیلی مر خلیفه کان توئی	کز تو مجنون شد پریشان و غوی
از دگر خوبان تو افزون نیستی	گفت خاموش چون تو مجنون نیستی

¹ In poetry *z*.

² Poetically also *abā*.

³ In modern Persian *bi*. *Ba* is said to exist still locally in Persia. (In Arabic always *bi*.) In India *ba*.

⁴ *Abar* poetical:

ابر آفریننده کرد آفرین * بمالید رخسارگان بوزمین

⁵ Affixed to the words *mādar*, *pidar*, *barādar* and *khāhar* it signifies “step-brother,” etc., and half-brother. In m.c. *tā* is prefixed to express the same idea.

⁶ *Tā* is also a conjunction.

⁷ *Illā*, Ar.

⁸ *Zī* also stands for *zihī* or *zahī* “well done, etc.”

⁹ In Steingass's Dictionary it is said to accompany the genitive case also, but the present author has failed to find an example.

Laili said, "You are that Khalifa
By whom Majnūn was oppressed."
"You are not more beautiful than other women."
She said, "Silence; you are not Majnūn."

مصلحت چنان دید نامر ابن روضه رعا و حدیقه غلبا چون بهشت بهشت باب اتفاق افتاد
maṣlaḥat chunān dīd tā mar īn rauza-yi¹ ra'nā va ḥadīqa-yi ḡhalbā chūn
bihisht bi-hasht² bāb ittifāq uftād (Sa'dī):—مگر زهره:—
mar īn dard rā davā-ī nīst magar zahra-yi ādam-ī ki—(Sa'dī) "there is
no remedy for this disease, but the gall of a man, who—": ملک در خشم
malik dar khashm shud va mar ūrā az bandagān
bi-siyāh-ī bakhshīd (Sa'dī) "the king fell into a rage and bestowed her (a
slave girl) or one of his blacks."

(c) (1) In old, occasionally too in modern, Persian writings, a noun is sometimes both preceded and followed by a preposition, in prose or in poetry, as: *ḥasūd rā chi kunam kū zi khud bi-ranj dar ast (Sa'dī)* "but with the envious what can I do, for he is himself in pain because of himself": *az khalāfiq bi-zahmat andar-am (Sa'dī)* "I am troubled because of the people." In these two examples the preposition is not part of the verb (*vide* 2 below), but refers to the noun preceding it as is better shown in *bi-daryā dar manāfi³ bi-shumār ast* "in voyaging there are endless profits."

(2) A preposition may also be added to a verb for emphasis, as: *bi-shahr dar āmad* (class. or m.c.) "he entered into the city": *imrūz (bi) sar-i kūcha bā⁴ ū bar khurdam* (m.c.) "I encountered him to-day at the end of the street."

(d) Sometimes two simple prepositions, or a preposition and an adverb, can be joined together, as: *bi-juz⁵ (or juz)* *bi-ham* or *bā-ham* "together": *az ham* *bi-ham* "apart": *bi-khūb andarūn* (mod. writing): *bi-zīr-i sang andar* (mod. writing) "under the stone": *hama shab⁷ dīda bi-ham na-basta⁸ (Sa'dī)* "I closed not my eyes the whole of the night."

¹ *Rawza* روضه "a garden or a meadow; also the burial-place of a saint." In India it is said that at the last day the burial places of the saints will become 'gardens.' *Ḥadīqa* is a walled garden; *ḡhalbā* fem. of *aḡḡlab* means that the trees are close together. The wording is apparently from the Quran.

² An example of *tajnīs-i khattī* or linear pun.

³ In prose, there would be an *i'āfat* after *manāfi*, but the scanning shows there is none.

⁴ Or *bi-ū*. ⁵ *Bā-yi zā'id*.

⁶ This *bi* is also by some grammarians called *bā-yi zā'id*.

⁷ In mod. Persian *kama-yi shab* همه شب "the whole night," but *kama shab* همه شب "every night."

⁸ *Basta* is here transitive and *dīda* is the accusative case.

(e) *Bar* بر and *dar* در may also be substantives. *Bar*¹ بر (from *burdan* بردن “to bear”) signifies “fruit,² profit, advantage”: *bar* also signifies “height; breast or bosom.” The comparative *bar-tar* برتر and superlative *bartarīn* برترین signify “higher” and “highest”; also “excelling.” *Bar-ā-bar* برابر is a preposition signifying “level (lit. breast to breast),” or an adverb “continuously³”: *az bar khwāndan* از برخواندن “to recite by heart”; *az bar raftan* از بر رفتن “to be lost (as a mistress from the bosom of her lover)”; *dūst az bar-i man raft* دوست از بر من رفت (m.c.) “I lost my friend.” *Dar* در as a substantive signifies a “door”; *dar bi-dar shudan* در بدر شدن “to wander from house to house”; *bi-dar kardan* بدر کردن “to turn out.”

(f) The phrase بعضی بر آئند *ba'zī bar ān-and* (classical and modern) signifies “some are of opinion.”

(g) In old Persian, *andar* اندر sometimes takes the place of *dar*:—

جهان ای برادر نماند بکس دل اندر جهان آفرین بند و بس

Jahān ay barādar na-mānad bi-kas

Dil andar Jahān-āfarīn band u bas—(Sa'dī)

“The world, my brother, abides with none,

Fix thy heart on the world's Creator and nought else.”

(h) The following are examples of the use of the simple prepositions:—

(1) *Az* از: *az Kirmān tā Shīrāz* از کرمان تا شیراز “from Kirman to Shiraz”; this is called *zā-yi ibtidā'iyya* (زای ابتدائیة): *hamagī az buzurḡ u kūchak* همگی از بزرگ و کوچک “all, both great and small”: *man az firishtagān-am* من از فرشتگانم “I am one of the angels”; this is called *zā-yi ba'zīyya*⁴ (زای بعضیة): *va si šandūq ki az mallāhān būd quṣṣ-i ān-hā rā shikasta* و سه صندوق که از ملأحان بود قفل آنها را شکسته (m.c.) “and having broken three boxes that belonged to the sailors”: *az īn tūfān darakht-hā-yi buzurḡ dar uftādand* (m.c.) “great trees were rooted up by⁵ this storm”: موسی پیغمبر علیه السلام درویشی را دید که از برهنگی برگ اندر نهان شده: *Mūsā Payghambar ('alayh'-s-salām) darvīsh-i rā dīd ki az barahnagī bī-rīg andar nihān shuda būd*—(Sa'dī) “the Prophet Moses (on whom be peace) saw a darvish that on account of his nakedness had hidden himself in

¹ *Bar-i āftāb nishastan* بر آفتاب نشستن (m.c.) “to sit in the sun.” The *izāfat* is used in m.c. after *ba'* when it means “near,” as: *bar-i mām* برمان, *dar bar-i man-bi-nishīn* در بر من نشین “sit near me”: here *bar* is probably the substantive “breast.” *Vide* p. 328, note 2.

² Perhaps for *bār* بار “a load,” the crop of a fruit-tree, etc.

³ This adverbial use is very common amongst the Indians and Afghans, but is not in use in Persia.

⁴ *Gul-i az būstān* گلی از بوستان is another example.

⁵ This is a حرف استعانت, or زای آله: *vide* (2), notes (2) and (3), and Remark II.

the sand"; this is called *zā-yi* 'illat زای علت (or *zā-yi sababiyya* سببیه زای).¹

Sometimes *az* از, followed by a substantive or pronoun and signifying "a portion of," takes the place of the object, which is in this case understood:—*baytār az ānchi dar chashm-i chahār-pāyān kardī dar dāda-yi ū kashīd* (Sa'di) "the horse-doctor put something in his eye of the medicine he was in the habit of using for animals"; *az darāhim giriftam* گرفتم (class.) "I took some of the dirhams": this is called *zā-yi tab'iz* زای تبعیض "the partitive z."

Than, in comparison. is expressed by *az*, this is called *zā-yi tafzīl* (زای تفضیل).

Az chand rūz روز از چند "since how many days, how many days ago?": *az chūb* "made of wood"; *az tilā* "of gold," this is called *zā-yi māddiyya* (زای مادیه): *az khud* خود از "involuntarily, of its or one's own accord"; *az ū bar guzasht* از او بر گذشت "reciprocally": *az du tarāf* از دو طرف "he passed by him" (classical); *az ū dar guzasht* "he forgave him" (class. and m.c.): *az rūd-khāna radd shud* (m.c.) "he crossed the river": *az dar dar āmad* از در در آمد "he came in by the door" (m.c.): *az naw* نو از, or *az sar-i naw* از سر نو "afresh": *az sar-i in qisṣa dar guzashtam* (class.) "I gave up this story":² *az pārcha šāf kardan* (m.c.) "to strain through cloth"; *az ham dar raftan* از هم در رفتن (m.c.) "to go to pieces"; *az ham guzashtan* از هم گذشتن (m.c.) "to pass by each other; to give up mutual claims"; *vide also* (o) (8).

Remark.—In the idiom *az ān-i man* از آن من "mine"; *az ān-i Rustam* (زای مالکیه) "Rustam's," the preposition is called *zā-yi milkiyya*.

(2) *Bā* با "with":—*Bā ū raftam* با او رفتم "I went in company with him."⁴ "Possessed of," as: *bā ittīlā*, adj. (m.c.) "well-informed"; *harīs bā jahān-i gurisna ast va qānī* 'bi-nān-i sīr (Sa'di) "a greedy man even if possessed of a whole world is hungry, while a contented man is filled by one loaf"; *bā shamshīr kushan* (m.c.) "to kill with a sword": *bā ānki* با آنکه "with that, although": *bā in hama* با این همه "with all this, in spite of this": *bā in panjāh-sālāgī* با این پنجاه سالگی "in spite of these fifty years of mine."

¹ In a similar sense *az qahṭ murdan* از قحط مردن "to die of (or on account of) famine (or hunger)": *az shahanshān* از شاهنشاهان, and *az shahanshān* ز لشکر بود زور شاهنشاهان.

² The word for "something" or "a portion" is understood.

³ This *az* is called *a* حرف تجاوز از.

⁴ This *bā* is called *bāy* بای معیت: *vide* (3) Remark II.

آنچه با تو گوید بامثال ما گفتی روا— With *guftan*, either با or به can be used:— *ānchi bā tu gūyad bi-amṣāl-i mā guftan ravā na-dārad* (Sa'dī) “what he says with you, he does not think right to tell to the like of us”: *bā khud guft* گفت با خود (or *khayāl kard* کرد خیال) m.c. “he said to himself.”

Sometimes *bā* stands for the conjunction ‘and,’ as in:—

(Sa'dī)—*فرق است میان آنکه یارش در بر با آنکه دو چشم انتظارش بر در*
 “There is a difference between him who has his mistress in his arms,
 And him who is looking expectantly at the door (for her entry).”

(3) *Bi*¹ به (mod.) and *ba* (class.) “to, for, in, on, with, by, at”:—*bi-Tih-rān raft* رفتن بطهران (m.c.) “he went to Teheran”: *bi-ū guftam*² (m.c.) “I said to him”: *bi-zamīn* (or *bar zamīn*) افتاد (بر زمین) (m.c.) “it fell to the ground”; *ta'alluq-i bachcha bi-mādar* تعلق بچہ بمادر (m.c.) “affection of a child for its mother”: *bi-panj tūmān khwāham farūkht* (class.) “I will sell it for five *tumāns*”: *bi-javāb*³ *guftam* جواب گفتم (m.c.) “I said in reply”: *bi-shahr dākhlil shud* (m.c.) “he entered the city”: *bi-naẓar dar mī-āyad* نظر در می آید (m.c.) “it comes in sight”⁴: *bi-l-fi'l* بالفعل “in fact.”

Uftād, bāz ba-si pā istāda (or *bar si pā istāda*) *shud*⁵ افتاد باز بسہ پا ایستادہ شد (or بر سہ پا ایستادہ شد) (Afghan coll.) “it (the animal) fell, but got up again on three legs”: *bi-dān sabab* بدان سبب (or *bi-dān jihat* بدان جهت) (m.c.) “on that account”: *ūrā bi-tufang* (or *hamrāh-i tufang*) *zadam* اورا بتفنگ زد (or همراه تفنگ) “I shot him with a rifle”: *sher ba⁶-ghurrīdan-i bisyār bar-khāst* شیر بخریدن بسیار برخاست (Afghan) “the lion got up with a great roaring”: *bi-hāl āmadan* بحال آمدن (m.c.) “to come to one's senses (after fainting, etc.)”: *man bi-rasīdan-i manzil-i khud ārzū-mand būdam ki—* (m.c.) “I was desirous of reaching (or to reach) my home,” but *man dar rasīdan-i manzil-i khud* “on reaching my home (I was anxious to)—.”

Bi-tadrīj بتدریج “by degrees”: *bi-har ṣūrat* بهر صورت “by all means”; *bi-har hāl* بهر حال “at all events”: *bi-l-ākhhira* بالآخره “at length” (in m.c. *bi-l-ākhhira* بالآخره). Vide also p. 334 (4).

¹ Euphonically before demonstrative pronouns, etc., *bi dān*, *bi-dīn*, and *bi-dū*, “to him”; generally, the به, both as a preposition and a verbal prefix, is only written in the full form به before a word beginning with a *b*; otherwise this preposition drops the *h* and is joined to its substantive, as: *bi-ū* “to him”; *bi-raw* “go”; but *bi-bīnam* “let me see” (also *bi-bīnam*).

² Or *bū-ū gu'tam* or *bi-dū guftam*, or *ūrā* (or *vāyrā*) *guftam*, or *bi-vay guftam*; all m.c.

³ Or *da javāb* (m.c.): the preposition used varies locally.

⁴ *Bi-naẓar mī-āyad* (m.c.) “it seems.”

⁵ In m.c. *si pā istād* (not *i-tāda shud*) without any preposition: *pā shaw biraw pish-i—* (m.c.) “get up and go to—.”

⁶ In m.c. *shēr* and *bi*.

(xvi) The باي عَلتَ, or باي سببِه, or باي تَعْلِيلِه is the *b* that expresses the cause or end, as: *bi-dīdār-i ū raftam* دیدار او رفتم “I went to see him.”

(xvii) *Bā-yi tavassul* (باي توسل) is the *b* that conjures assistance, as: *Khudāyā bi-ḥaqq-i banī Fāṭima* خدايا بحق بني فاطمه.

(xviii) *Bā-yi muvāfaqat* is the *bi* that expresses “in accordance with,” as: باشد که مقتضای تو آید رواستی, or بخلاق جهان آفرین کار کن.

(xix) *Bā-yi tamyīziyya* (باي تمییزی) is used for the تنوین تمییز and expresses “for the sake of,” as: لحاظاً = لعلاظ.

(4) *Bar* بر or *abar* ابر (and *bar-i*—near”).

For this preposition, *vide* (e) and (f).

As already seen in (3), *bi*, especially in m.c., sometimes takes the place of *bar* بر, as: *savār bi-asp* سوار باسپ (m.c.) (for *bar asp* بر اسب) “on horse-back, mounted.”

Examples:—*bar¹ mīz bi-guzār* بر میز بگذار (class.) “put it on the table”: *bar-i āftāb bi-nishīn* بر آفتاب بنشین (m.c.) “sit in the sun²”: *farmūdām ki bar rūpiyā ū rā bi-kashand*³ فرمودم که بر روپیه اورا نکشد (Jehangir's Memoirs) “I ordered him to be weighed against rupees (in the scale):” *bar-ā* برآ (m.c.) “come out.” In m.c. *bar* بر is rarely used as a preposition alone. Thus instead of *bar āb* بر آب “on the water,” in m.c. *bar rū-yi āb* بر روی آب or simply *rū-yi āb* روی آب would be used.

This preposition is usually omitted altogether in modern Persian, as: *zamīn bi-guzār* زمین بگذار (m.c.) (for *bar zamīn bi-guzār* بر زمین بگذار) “put it on the ground”: *vide* (n).

Pādshāh bar takht nishast (or *jūlūs farmūd*) پادشاه بر تخت نشست (or *pādishāh rū-yi takht nishast* پادشاه روی تخت نشست) would in modern colloquial Persian be *pādishāh rū-yi takht nishast* (m.c.) “on the table” instead of *bar mīz* بر میز (class.), and *rū-yi asp* روی اسب or *savār-i asp* سوار اسب instead of *bar asp* بر اسب; (but *sar-i mīz* سر میز “at the table”). *Bar tarāf kardan* بر طرف کردن (m.c.) “to dismiss (a servant).”

Abar ابر is old and poetical:—

چپ لشکرش را به گرشاسپ داد ابر میمنه مسلم بل با قباد

(5) *Andar* اندر “in, into, within”:—*Sharāb andar jām kun* شراب اندو جام کن

¹ In (m.c.) *rū-yi mīz* روی میز.

² *Dam-i āftāb* دم آفتاب (m.c.) = in the shade just near to the sunlight (so that a slight portion only of the sun's warmth reaches the person): *dar āftāb* در آفتاب and *tū-yi āftāb* توی آفتاب (m.c.) = *bar-i āftāb* بر آفتاب right in the sunlight: *sāya-āftāb binishīn* (m.c.) “sit in the half shade (of a tree).” *Dam-i āftāb* دم آفتاب also signifies in m.c. “near sunset.” *Vide* p. 324, note 1.

³ In m.c. *ham vāz-i rūpiya kunand* هم وزن روپیه کنند.

(m.c. vulg.) “put wine in the cup”; *andar khāna raftand*¹ اندر خانه رفتند (vulg.) “they went into the house”: *andar manzil* (or *dar manzil*) *hastand?* (vulg.) “are they at home?”: *libās andar* (or *dar*) *bar kardand* بر کردند (or) اندر لباس (vulg.) “they put on clothes.”

Vide also (9) on *dar* در.

(7) *Tā* تا (also conj.) “to, until, as far as, as long as, whilst, even to”: — *tā injā* تا اینجا “up to here, hitherto”: *az shimāl tā junūb* از شمال تا جنوب “from the north to the south”²: *tā bi-aknūn* تا باکنون “until now”: *tā hāl* (class.) تا حال (or *tā bi-hāl* تا بحال) “up to the present”: *tā bi-zīst* تا زیت “while life lasts”: *tā kay* تا کی “how long?”: *tā na bas dīr* تا نه بس دیر “not for long”: *tā yak māh-i dīgar* (m.c.) “in a month’s time”: *tā chī rasad* (also conj.) (class. and mod.) “how much the more”; *vide* § 91 (b) 12. *Tā* is also a particle (poetical) signifying “beware! behold! for shame! never! it is not known whether”³: for examples, *vide* § 91 (b) (12); *vide* also (o) (9).

(8) *Bī* بی “without,” a privative particle or preposition. When prefixed to ‘nouns’ it corresponds to the English prefix *in—*; *un—*; *im—*, etc. *Bī-tu namī-ratam* بی تو نمی روم (m.c.) “I will not go without thee”; *bī-bašar* بی بصر “imprudent”; *bī-khud* بی خود (m.c.) “useless, silly”; *bī-abr* بی ابر “cloudless”; *bī-āb* بی آبی (subs.) “want of water”; *biyābān* بیابان “uncultivated desert,” (i.e., without fixed water-supply except rainfall); *bī-ihtirāmī* بی احترامی “disrespect”; *bī-adab* بی ادب “rude”; *bī-adabī* بی ادبی “rudeness”; *bī-adabānā* بی ادبانه (adj. and adv.) “in a rude and disrespectful manner”: *bī-harf* بی حرف (adv. m.c.) “immediately, without further words; without question.” For *bidūn*⁴ “without,” *vide* (o) (6).

(9) *Dar* در “in,” etc., *vide* (c) (e) (g). *Dar-javāb* در جواب *guft* گفت (m.c.) “he replied”; *dar⁵ ray nazar kard* در وی نظر کرد (Sa’di) “he looked at him”: *shubha-i ki dar dil-am būd bar tarāf gardīd* (m.c.) “the doubt I had was dispelled”: *haft dar haft* هفت در هفت “seven divided by seven”: *chahār farsakh dar chahār farsakh* چهار فرسخ در چهار فرسخ “four farsakhs square”: *dar ān rūz* در آن روز “upon that day”: *dar in miyān* درین میان “in the meanwhile.”

¹ This should be *andarūn-i khāna* (both in writing and speaking); *andarūn raft* in m.c. also = “he’s gone to the women’s apartments.” These vulgar uses of *andar* are not common and should be avoided.

² This تا is called انتهایه.

³ This last is called *tā-yi tajāhul* تاي تجاھل.

⁴ Also *dūn* دون: not used in m.c.

⁵ *Dar* در is also the Imperative of *darīdan* دریدن “to tear.”

⁶ Or *bi javāb*. *Dar* is called حرف ظرفیت as it indicates the place or receptacle.

⁷ Or *bar vay* بروی.

Vide also (5) on *andar* اندر .

(10) *Juz* (or *bi-juz*) جز (or بجز) “except” ندارم بجز خدای تعالی پناهی ندارم “except God I have no refuge”; *bi-juz Khudā-(yi) Ta‘ālā panāh-i na-dāram* “except God I have no refuge”; *mihtar juz tavīla na-bāyad jā-i pā bi-guzārad* پا بگذارد بجایگاه “the groom ought not to get his foot anywhere except (in) the stable” (m.c.) “with the exception of this, in addition to this.”¹

(11) The Arabic *fī* فی is used in Persian for *per*, as: *fī sad* فی صد “per cent”: *fī sāl* فی سال “per annum.”

Remark.—“Particles of exception” (یا - غیر - سوا - etc.) are called *hurūf-i istighnā* حرف استثناء.

(12) The remainder of the prepositions are substantives or adjectives preceded by one of the simple prepositions expressed or understood. They take the *izāfat*:—*zīr-i zamīn* زیر زمین, or *bi-zīr-i² zamīn* “under the ground”: *nazdīk-i* (or *bi-nazdīk-i*) *shahr* نزدیک (or نزدیک) شهر “near the city”: *bi-hukm-i ziyārat* بحکم زیارت (Sa’dī) “by way of pilgrimage (to a shrine)”: *bā-vujūd-i jahāz³* باوجود جهاز (Sa’dī) “in spite of, notwithstanding, the dowry”: *zindagī-yi man bi-tuḥayl-i shumā mahfūz mānda ast* (m.c.) “my life has been saved by your means”: *bi-qarār-i ‘ādat-i ki dāsh tam* (m.c.) “according to a habit of mine”: *az qarār-i ki ma‘lūm mī-shavad* (mod.) “as it appears.”

(j) The prepositions may be used adverbially when occasion requires, as: *pīsh āmad* پیش آمد “he came forward”; *andarūn raft⁵* اندرون رفت (m.c.) “he went inside or he went into the women’s apartments.”

(k) The following are a few of the commonest words used as prepositions:—

bālā⁶ بالا upon, aloft.

pā’in پایین down, below.

zabar⁷ زبر above.

farāz⁸ فراز above.

zīr¹ زیر beneath.

¹ Also *ghayr-i in* غیر این or *ghayr az in ki* - اندک - غیر از اندک.

² Or *dar zīr-i* - در زیر.

³ Also *jahīz* (class. and m.c.).

⁴ *tuḥayl* used metaphorically in the sense of *نورعة* و *سبلة*, from *tuḥayl*, the name of a man of Kūfa, who used to go uninvited to wedding-feasts; hence an intruder, parasite.

⁵ Classically *andar raft* could be used.

⁶ With the *izāfat* بالای as: *bālā-yi darakh* “on the tree”: *sū-yi bāgh* سوی باغ “in the direction of the garden.”

⁷ *Zabar*, *zīr* and *pīsh* are the Persian names of the three Arabic vowel-points *jathah*, *zammah*, and *kasrah*.

⁸ *Farāz u nishīb* (subs.) “ascent and descent.”

- فرو and فرود, *furū* and *furūd*¹ down.
 پیش² *pīsh* before.
 پس *pas* after, behind.
 سو *sū*³ towards, direction.
 میان *miyān* between, in the middle.
 پهلو *pahlū* by the side of.
 نزد or نزدیک, *nazd* or *nazdik* near.
 نزدیکی *nazdikī*, vicinity.
 بیرون *bīrūn*, out.
 اندرون⁴ *andarūn*, in.
 قبل (از) *qabl (az)*, before (of time); *vide* (8).
 بعد *ba'd*, after.
 جهت⁵ *jihat*, towards (old).
 جانب *jānib*, side.
 بهر *bahr* } for, on account of.
 برای *barāy* }
 سوا⁶ *siwā*, except.
 غیر (از) *ghayr (az)*, except.
 پیرامون (در) *payrāmūn (dar)*, around.

(2) All the above may take simple prepositions before them in certain cases.

(3) The preposition *ba* ب or *bi* ب, however, cannot be prefixed to *barāy* برای, *bahr* بهر, or *qabl* قبل.

(4) No simple preposition can be prefixed to *sipas* (adv.); but از آن بعد *az ān bi-ba'd* = از آن سپس *az ān si-pas*.

(5) *Ba'd* بعد may be followed either by the *izāfat* or by *az*, as:—*ba'd-i hafta-i* بعد هفته, or *ba'd az hafta-i* بعد از هفته, "after a week."

(6) The prepositions پیش *pīsh*, بیرون *bīrūn*, قبل *qabl*, and غیر *ghayr* (بی-*ghayr*) may either be preceded or followed by *az*.

(7) *Az pas* از پس "from behind," but *pas az* پس از "after that, afterwards." *Si-pas* سپس (= پس *pas*) is a contraction of *az pās* از پس. In modern language 'aqab عقب is preferred to *pas* پس.

¹ *Furūd* before a vowel.

² *Zabar*, *zīr* and *pīsh* are the Persian names of the three Arabic vowel-points *fathah*, *zammah*, and *kasrah*.

³ *Vide* footnote 6, page 330.

⁴ In m.c. *andarūn* اندرون is also used as a substantive "the women's apartments": classically and in m.c. it also means "the stomach"

⁵ In modern Persian "because, for."

⁶ *Sivā kardan* سوا کردن "to select, separate"

(8) *Pīsh-i man* پیش من “before me” (place), but *pīsh az man* پیش از من “before me”¹ (time); *qabl az man* قبل از من “before me” (time); *az qibal-i man* از قبیل من = *az jānib-i man*.

Remark.—In m.c. *pīsh-i man* پیش من and less commonly *nazd-i man* نزد من, etc., signify “I have.” In Ispahan, instead of *pīsh* پیش or *nazd* نزد; *pahlū-yi* پهلوئی² is generally used with the same signification.

(9) *Bi-nazdīk-i k̄hiradmandān* بنزدیک خردمندان (Sa’dī) “in the opinion of the wise”; this idiom is used in speaking by the Persians, Indians and Afghans³; *kishtī nazdīk-i ḡhaltīdan* or *bi-nazdīk-i ḡhaltīdan rasīd* کشتی نزدیک غلطیدن یا بنزدیک غلطیدن رسید (Afghan) “the ship nearly rolled over”; in m.c. *kishtī nazdīk būd ki bi-ḡhaltād* کشتی نزدیک بود که بغلطاد. *Nazd* نزد, however, is used only for persons.

(l) The comparative and superlative affixes *tar* تر and *tarīn* ترین can be added to many of these prepositions, as: *pas-tar* تر پس or *pāyin-tar* پائین تر (adv.) “lower”; *pīsh-tar* پیشتر (adv.): *nazdīk-tarīn* نزدیک ترین (adv.), etc.

(m) The preposition need not be repeated before successive words governed by the same preposition:—*bā-ḫāṭir-dārī va maḥabbat va dūstī bi-man pīsh āmad* (m.c.) “he treated me with hospitality and kindness and friendship.”

(n) In m.c. the substantives which most commonly take the place of prepositions are nouns giving the idea of position or direction, as: *rū* رو “face”; *sar* سر “head” (on); *pusht* پشت “back” (behind). Examples:—*rū-yi mīz* روی میز “on the table”; *sar-i asp* سر اسب “on the horse” (Afghan); *pusht-i parda* پشت پرده “behind the screen.”

Frequently, in mod. Pers., the preposition, or the noun that is a substitute for the preposition, is entirely omitted, as:—*zamīn bi-guzār* زمین بگذار (m.c.) (for *bar-rū-yi zamīn bi-guzār* بر روی زمین بگذار “put it on the ground”: *dast-i ūst* دست اوست (m.c.) (for *bi-dast-i ūst* بدست اوست (m.c.) “it is in his hand”; *āghā khāna* (for *bi* or *dar* or *andar khāna*⁴) نیست (m.c.) “the master is not at home.”

¹ For *pīsh-tar az man* پیشتر از من. In m.c. the comparative is generally used adverbially.

² Compare the *mere pās* of Hindustani. The dative with *ast*, as, *marā asp-i’st* (old), is never used in speaking.

³ *Qarīb* قریب is not used in this sense.

⁴ *Pīsh-i man āmad* پیش من آمد would mean “he came to me,” and not “he treated me.”

⁵ In m.c. this could mean “the head of the horse.”

⁶ Or *tū-yi khāna nīst* m.c.; *andar khāna* is rare and vulgar, *vide* (5), pp. 328-9.

(o) The following examples illustrate the use of a large number of the prepositions and so-called prepositions in m.c.¹:—

(1) “In, into” :—

طاق توپی <i>tū-yi utāq</i>	}	inside the room.
اندرون طاق <i>andarūn-i utāq</i>		
اندر طاق <i>andar utāq</i> (class. and obs.)		
در طاق <i>dar utāq</i>	}	in the midst of the sea.
میان دریا <i>miyān-i daryā</i>		
در میان دریا <i>dar miyān-i daryā</i>		
نشسته کشتی <i>bi-kishṭī nishasta</i> seated in a boat.		
سوار کشتی <i>savār-i kishṭī</i> on board.		
باسپ سوار بود <i>bi-asp savār būd</i>	}	mounted on a horse, on horse-back.
سوار اسپ بود <i>savār-i asp būd</i>		
بر اسپ سوار بود <i>bar asp savār būd</i>		
بزمین افتاد <i>bi-zamīn uftād</i>	}	he fell to the ground.
بر زمین افتاد <i>bar zamīn uftād</i>		
زمین افتاد <i>zamīn uftād</i> (m.c.)		
بزمین فرود می‌رود <i>bi-zamīn furūd mī-ravad</i> it penetrates into the earth.		
در رکاب شاه <i>dar rikāb i Shāh</i>	}	in the retinue of the King.
رکاب شاه <i>rikāb-i Shāh</i> (m.c.)		
بغل او <i>baghal-i ū</i>	}	in his arms.
در بغل او <i>dar baghal-i ū</i>		
من او را بغل می‌گیرم ³ <i>man ūrā bi-baghal mī-gīram</i> I will embrace him.		
در داخل شهر <i>dar dākhil-i shahr</i>	}	inside the city.
داخل شهر <i>dākhil-i shahr</i>		
در نزدیکی ⁵ سراپرده <i>dar nazdīkī-yi sarāparda</i> , in the vicinity of the Royal (or Government) tents.		
پی او <i>pay-i ū</i>	}	after him, to look for him.
دنبال او <i>dumbāl-i ū</i>		

Remark I.—*Dar* is in m.c. chiefly used with towns or countries, and dates, as: *dar* ‘*id-i*’ *naw-rūz* روز نو “on New Year’s day”: *dar ānjā* در آنجا “there, in that place.”

Remark II.—The preposition in common (mod.) use for “in” is *tū*.

¹ The simple prepositions appear to be falling into disuse.

² *Baghal* بغل also means “side, arm-pit,” etc.

³ *Bi-baghal* (or *baghal*) کردن (ببغل) “to carry a child in the arm,” but *bi-baghal* or *baghal giriftan* گرفتن “to embrace a grown-up person.”

⁴ *Khārij-i shahr* خارج شهر, or *dar khārij-i shahr* در خارج شهر “outside the city.”

⁵ *Nazd* نزد or *bi-nazd* بنزد only used for persons: *nazd* نزد or *dar nazd-i man* *īqrār* کرد “he confessed in my presence.”

⁶ Vulg. ‘*ayd*’ عید.

(2) On, upon, over:—

پلی بر روی رود خانه ساخته اند

پلی روی رودخانه ساخته اند

پلی ساخته اند بر رود خانه

روی صندلی نشست, he sat on the chair.

سر آتش بگذار sar-i ātash (for bi-sar-i) bi-guzār, put it on the fire.

راه در بین راه dar bayn-i rāh

راه بین راه bayn-i rāh

برف روی زمین نمانده است

barf rū-yi zamīn na-mānda ast

} a bridge has been made over the river.

} on the way, in the midst of the road.

} the snow has not stayed on the ground.

(3) “Across,” از az, vide (h) (1) and (o) (11).

از آنجا رد شدیم or گذشتیم az ānjā radd¹ shudīm or guzash-tīm, we crossed over that place.

(4) “To, towards, for” :—

For the various uses of به in this sense, vide (h) (3).

Bi به is frequently omitted in speaking like the other prepositions, as: manzil raft رفت منزل; shahr rafta ast شهر رفته است, etc.: also vulgarly “kitāb rā bidīh man” “کتاب را بمن ده” for kitāb-rā bi-man bidīh “کتاب را بمن ده” give me the book.”

پنج تومان میفروشم (به) panj tūmān mī-farūsham, or bi-panj tūmān mī-farūsham, I will sell it for five tūmāns.

بطرف (or طرف) منزل

بسمت (or سمت) منزل

سوی منزل

بتهران رفت, or طهران رفت, he went to Teheran.

رو بالا rū bi-bālā, upwards.

رو بشمال rū bi-shimāl, towards the north.

لب دریا واقع است (for bar lab, not used in m.c.) it is situated on the seashore.

کنار دریا kinār-i daryā-st,² it is on the seashore.

بکنار رسیدیم, or کنار رسیدیم, we reached the shore.

(5) “With, by” :—

ایرانیها با دست میخورند (Irānī-hā bā dast mī-khurand (or vulg. hamrāh-i) the Persians eat with their fingers.³

حکیم را همراه بیاور, bring the doctor with you.

برادرم * همراهم بود barādar-am hamrāh-am būd, my brother was with me.

¹ Radd shudan رد شدن (m.c.) “to cross, pass”; radd kardan “to reject.”

² Or kināra-yi daryā کناره دریا. Kinār کنار means “side,” and kināra کناره “bank, shore.”

³ Dast: note idiom.

* Or bā man با من.

هرچه بادا باد با خداست ¹ *har chi bādābād, bā Khudā-st*, happen what may, the issue is with God.

با این همه باز خراست *bā īn hama bāz khar ast*, notwithstanding all this, he is an ass.

(6) "Without" :—

For بی *bī* "without," *vide (h) (8)*.

بدون اطلاع *bidūn-i ittīlā'*, without information.

بدون آنکه به او خبر بدهم رفتم *bidūn-i ān ki bi-ū khabar bi-diham raftam*,
I went without informing him of my departure.

(7) "Except" :—

همه کس از این کار راضی اند باستغنائی بده *hama kas az īn kār rāzī and bi-istiḡnā-yi banda*, all are pleased except your humble servant (me).

جز *bi-juz*, *illā*, and *ghayr az* ² *غیر از*, all meaning "except," *vide § 89 (r)*.

(8) "From, out of, by, of, for" :—

این کتاب از سعدی است *īn kitāb az Sa'dī-st*, this book is by Sa'dī.

این کتاب از برادرم است, this book *belongs* to my brother.

از راه الفتات *az rāh-i illiḡāt*, by way of kindness, kindly.

از روی کتاب خوش خط مشق میکنم ³ *az rū-yi kitāb-i khush-khatti mashq mī-kunam*,
I am practising copying from a beautifully written MS.

تصویر از رو میتواند بکشد ولیکن از پدش خود نمی تواند *he can copy (pictures), but not design.*

این بچه از روی نوشته میتواند بنویسد ⁴ *the child can write from a copy.*

از جان خودت نمی ترسی؟ *don't you fear for your life?*

Vide also (h) (1).

(9) "To, up to" :—

از صبح تا شام *az subḡ tā shām*, from morning till evening.

از یزد الی کرمان *from Yezd to Kirman.*

Vide also (h) (7).

(10) "Under, below" :—

زیر لب حرف مز *zīr-i lab ḡarf ma-zan* (m.c.) don't speak indistinctly or in such a low voice (lit. under your lip).

در دامنه کوه *dāmana-yi kūh* ⁵ or *dar dāmana-yi kūh*, on the skirts of the mountains.

پای میمار یا بیخ میمار *pā-yi mīnār* ⁶ or *bikh-i mīnār* or *bi-* (or *dar pā-yi*) *mīnār*, at the foot of the minaret.

¹ Or *har chi mī-shavad bi-shavad* هرچه میشود بشود (or *har chi bi-shavad bi-shavad* هرچه بشود بشود).

² از حفظ نوشتن or *az bar* or *az ḡiḡ navishtan* "to write down from memory."

³ *Dāman* دامن "skirt of a dress," etc.

⁴ Colloquially *munār* منار.

پایین مینار ¹ *pāyīn-i mīnār* (somewhere) below the minaret.

(11) "Through, across" :—

دیدم چادر شما را از لای ² درخت‌ها *chādar-i shumā rā az lā-yi² darakht-hā dīdam*, I saw your tent through the trees.

بشکار خورد گلوله از لای ² نیها *gulūla az lā-yi nayhā bi-shikar khurd*, the bullet hit the game through the reeds.

بین لای کتاب, between the leaves of the book.

For "through, across," *vide (h) (1)*.

(12) "Near, next to" :—

نزدیک شهر *nazdīk-i shahr*

نزدیک شهر *bi-nazdīk-i shahr*

نزدیک شهر *nazdīk bi-shahr*

در نزدیکی شهر *dar nazdīk-i shahr*, in the vicinity of the city.

او پهلوی *pahlū-yi ū*, close by him; alongside of him.

در دم *dam-i dar*, near to the door, to the very threshold of the door.

در دم آفتاب *dam-i āftāb*, at the edge of the sunlight⁴ (i.e. just within the shade); also near sunset.

تا دم مرگ *tā dam-i marg*, till death, till the last breath.

(13) "Outside" :—

بیرون شهر *birūn-i shahr*

خارج شهر ³ *khārij-i shahr*

در خارج شهر *dar khārij-i shahr*

(14) "Before, in front of" :—

پیش من ⁴ *pīsh-i man*

در پیش من *dar-pīsh-i man*

پیش روی من *pīsh-i rū-yi man*

رو بروی من *rū bi-rū-yi man*

پیش از عید *pīsh az 'īd*

قبل از عید *qabl az 'īd*

رو بروی قونسل خانه *rū bi-rū-yi Qūnsul khāna*,⁵ in front of, opposite, the Consulate.

جلو من برو *jilav-i man bi-raw*, go on ahead.

¹ Or *pā'in* پایین

² *Az miyān-i* از میان is more common. *Yak lā-yi dar* در یک لای or *yak linga-yi dar* لای در را باز کرد "one door of the folding doors." *Lā-yi dar rā bāz kard* در (m.c.) "he opened one fold of the door" : *dar-i du-darē* در دو دری "folding doors."

³ *Az khārij-i mī-āyad* می آید از خارج "imported."

⁴ *Dar rā pīsh kun* کن در 'پیش کن' (m.c.) "close the door," i.e. put it ajar. *Pīsh-i man* پیش من "I have," like *mērē pās* in Hindustani.

⁵ In Persian قونسل; in Arabic قنصل.

از جلو من برو *az jilav-i man bi-raw*, get out of my way.

(15) “Back, backwards, after” :—

پس از عید نوروز *pas az ‘id-i Naw Rūz* } after New¹ Year’s Day.
بعد از عید نوروز *ba’d az ‘id-i Naw Rūz* }

پشت سرم چه میکنی *pusht-i sar-am chi mī-kunī*, what are you doing behind my back?

پشت پرده *pusht-i parda*, behind the screen.

رفت پی کوزه *raft pay-i kara*, he went to fetch (after) butter.

عقب کشید *aqab kashīd*, he retired, drew back.

عقب من بیا *aqab-i man biyā*, come behind me.

(6) “Opposite” :—

رو بروی مسجد *rū bi-rū-yi masjid*

مقابل مسجد *muqābil-i masjid*

در برابر مسجد *dar barābar-i masjid*

مقابل مسجد *mahāzī-yi masjid*

} opposite to the mosque.

(18) “Around” :—

دور دور دریاچه *dawr-ā-dawr-i daryācha*, all round the lake.

چهار طرف شهر بیابان است *chahār tarāf-i*

shahr biyābān-ast; or اطراف شهر } all round the city is desert.

atrāf-i shahr biyābān-ast }

حولي شهر بیابان است *hawālī-yi shahr biyābān ast*, in the neighbourhood (suburbs) of the city there is desert.

گلها را دور حوض بچین *gulhā rā dawr-i ḥawẓ bi-chīn*, arrange the flowers all round the basin of the fountain.

(19) “For, on account of, out of” :—

اسب برای (or از برای) نست *asp barāy-i (or az barāy-i) tust*, the horse is for you.

بهر فقراء *bahr-i fuqarā**

بخش فقراء *bakhs̄h-i fuqarā**

بجهت تاریکی

از جهت تاریکی

بواسطه تاریکی

بسبب تاریکی

} for the sake of the poor.

} on account of, because of, the darkness.

¹ About the 21st March : the vernal Equinox.

² *Pusht-i ham* پشت هم “one after another, continuously.”

من خیلی : *Pay dar pay* پی در پی (m.c.) “continuously, one behind the other”
مان خایلی *man khaylī pā-pay shudam tā in kār rā kardam* (m.c.) “I stuck to this business till I carried it out.”

⁴ *Bakhs̄h*, lit. “lot, share.”

⁵ Vulg. *vāsīh*.

چای واسطه خانم کجاست ¹ *chāy vāsita-yi khānum kujā'st*, where is the tea for the lady?

محض احترام ² *maḥẓ-i ihtirām*, out of respect.

محض خاطر شما merely for your sake.

بخاطر خدا *bi-khātir-i Khudā*

برای خاطر خدا *barāy-i khātir-i Khudā* } for God's sake.

بخیاری پدرم *bi-khātir-i khūbīhā-yi pidaram*, for the sake of my father's many kindnesses.

زندگی من بظنیل شما محفوظ مانده است *zindagī-yi man bi-ṭufayl-i shumā maḥfūẓ mānda ast*, my life has been saved by your means.

(20) "Instead of" :—

او بجای برادرش آمد ³ *ū bi-jā-yi barādar-ash āmad*, he came instead of his brother.

بجای سفید میباید سیاه باشد ⁴ *bi-'ivāẓ-i safīd mī-bāyist siyāh bāshad*, instead of being white, it should have been black.

بجای آنکه سفید باشد سیاه کردی ⁵ *'ivāẓ-i in-ki safīd bāshad siyāh karda-ī*, instead of making it white you've made it black.

(p) It will be noticed that some of the prepositions are interchangeable. thus *و* and *ب* can frequently be interchanged :—*Ū bā mihrbānī pīsh āmad* (m.c.) *او با مهربانی پیش آمد* "he treated (me) with kindness"; if, however, the pronoun *me* is inserted, it is better to say *bi-mihrbānī* *مهربانی*, to avoid a repetition of the same preposition :—*ū bi-mihrbānī-yi bisyār bā man pīsh āmad* (m.c.).

(q) Sometimes different prepositions may be prefixed to a noun without altering the meaning. Thus: *از* *ز*, or *بر* *بر*, or *bi-muqtaẓā-yi rāy-i ū* *مقتضای رای او* "conformably to his advice." Sometimes a preposition is interchangeable with an *iẓāfat*, as: *از شما ممنون هستم* *az shumā mamnūn hastam*, or *ممنون شما هستم* *mamnūn-i shumā hastam* "I am obliged to you": *ماشغول بکار* *mashghūl bi-kār*, or *ماشغول کار* *mashghūl-i kār*.

§ 91. Simple Conjunctions.

(a) There is no general word for conjunction. The conditional conjunctions are called *ḥurūf-i shart* (حروف شرط), and this term includes the temporal and concessional conjunctions. The causal and final conjunctions are called *ḥurūf-i ta'īl* (حروف تعلیل); and the conjunctives *ḥurūf-i 'atf*

¹ *Chāy*, in m.c. generally *chāhī*.

² *Maḥẓ* محض equals *barāy* برای in this sentence.

³ For *barādar-i khud* خود برادر.

⁴ Or *safīd ast bāyad ki siyāh bāshad* سفید است باید که سیاه باشد.

⁵ *Rakhsh-shūr in rā 'ivāẓ u badal karda ast* (m.c.) رخت شور این را عوض و بدل کرده است "the washer-woman has changed this." (In Persia women, not men, wash clothes).

(حروف عطف). Particles signifying “moreover, rather, etc.” are called *hurūf-i izrāb* (حروف اضراب), and particles signifying “or” (adversative particles) *hurūf-i tardād* (حروف تردید), or *hurūf-i inād* (حروف انداد).

The *hurūf-i atf* حروف عطف or *hurūf-i ālifa* حروف عاطفه are *va* و, *pas* پس *sipas* سپس, *ham* هم, *niz* نیز, *dīgar* دیگر, and sometimes *alif* الف.

Remark.—The difference between *ham* هم and *niz* نیز is that the former can occur both in the *ma'tūf* 'alayh معطوف علیه, and in the *ma'tūf* معطوف, as: هم درسی میگیرند وهم درس میدهد.

(b) The simple conjunctions are:—

(1) *va* or *u* (m.c.) “and”; *vide* (2).

niz (m.c.) { “also”; *vide* (3).

ham (m.c.)
ar (class.)
*gar*¹ (class.)
agar } “if.”

*yā*² “or”; *vide* (4).

yā—yā “either—or,” “but—or” (after a negative); *vide* (4).

*juz*³ “except”; *vide* (5).

khvāh—khvāh “either—or” (*vide* 4); خواهی—خداهی (poet.).

magar (m.c.) “unless, except, perhaps, etc.”; (*vide* 5 and 9).

illā (m.c.) “as, but, except, still, however, that”; (*vide* 6).

bal or *balki* “but, on the contrary, rather” (in m.c. *also* “perhaps”; (*vide* 7).

*chū*⁴ (class.) } “when, because, since”; *vide* (8) and (11).

chūn (m.c.) }
*ammā*² } “but”; (*vide* 9 and 5).
tikin

¹ *Vagar* وگر (class.) “and if”; *vagarna* وگرنه (class.) “and if not, otherwise”; *gar* گر and *ar* ار poetical; *agar chunānchi* گر چنانچه and *chunānchi* چنانچه are also used in m.c. for “if.”

In English the conditional conjunctions are—if, (old Eng. and prov. an), unless, so (when it means if only), and but (meaning unless).

Provided that, in case that, are conditional phrases.

² Or *va-tikin* ولیکن (m.c.), or *va-ammā* واما (m.c.), or *va-yā* وبا (class.), often *va ān-ki* و آنکه “as for me” *ammā man* اما من or *manki* منکه.

³ Or *bī-juz* بجز.

⁴ In m.c. *chū* is pronounced *chū* or *chī*. *Chūnki* چونکه “when, how, and because.” *Chūn* چون also means “like,” as in ‘*Amal-i pādishāh chūn safar-i daryā-ast* دریاست عمل پادشاه چون سفر (Sa’di) “office is like a journey by sea—.”’

پس *pas* “consequently.”

بعد *ba'd* “afterwards.”

گو *gū* (class.)

کو *kū* (m.c.)

} “although”; *vide* (10).

چه — چه *chi—chi* “what does it matter one way or another”: (*vide* 11).

چون *chi* “since, because, seeing that”: (*vide* 11).

نه — نه *na—na* “neither—nor”: (*vide* 4).

تا *tā* (*vide* 12).

که *ki* (*vide* 13).

آیا *āyā* (a particle of interrogation, etc.) (*vide* 14).

Remark.—Conjunctions in English are chiefly of adverbial origin. ‘Also,’ for instance, is an adverb as well as a conjunction.

There are two principal classes of conjunctions:—‘co-ordinate,’ which connect clauses of equal rank, and ‘subordinate,’ which connect a subordinate or dependent clause to the clause on which it depends, as: “I went *where* he was”; “*when* he had gone I said,” etc.

(2) The rule for the pronunciation of the *vāv-i* واو عطف or “conjunctive و,” is that if it connects two words which together form one notion, or connects words generally coupled together, or two verbs having the same subject, or nouns co-ordinate governed by the same verb, it is pronounced *u*, and in speaking is joined to the word that precedes it: in other cases, it is pronounced *vu*.² Examples:—*Shab-u-rūz* شب و روز “night and day”; *sinn-u-sāl* سن و سال “age”; *tang-u-kushād* تنگ و کشاد “(too) tight or (too) loose”; *pidar-u-mādar* پدر و مادر “father and mother”; *āmad-u-raft* آمد و رفت “he came and went”; but *darakht-hā va bāgh-hā va bul-bul-hā va khānājāt* درختها و باغها و بلبلها و خانجانات “the king and his servants”; *pādishāh va naukarān* پادشاه و نوکران “the king and his servants”; *mādar va pisar* مادر و پسر “mother and son”; *āmad va ba'd az yak hafta raft* آمد و بعد از یک هفته رفت “he came and after a week went away.”

Also after a vowel, and generally after a silent ه, the و is usually pronounced *va*, as: *sabū va šurāhī* سبزه و سراجی; *burīda va* (or *u*) *dūkhā* بریده و درخت; *banda va āqā*. Also *bābī u šūfī-garī* بابی و صوفی گری, or *bābī-garī va šūfī-garī* بابی گری و صوفی گری.

The و may take the place of a colon or comma, etc., thus for *veni*; *vidi*; *visi*; “*āmadam u dīdam u giriftam* آمدم و دیدم و گرفتم.”

Tā تا is used for “and” in English, when the second verb expresses the cause of the first; *vide* (12).

¹ Also *tā ki* که تا “in order that, so that, until.”

² Irregularities occur in speaking especially amongst the vulgar. It is also sometimes optional to give either pronunciation according to the idea in the speaker's mind.

³ Note that و is sometimes used in Persian, when in English we say *or*.

⁴ Or *mādar u pisar* مادر و پسر.

The **و** is sometimes added superfluously (**واو زائد**) to certain conjunctions, as: *va ammā* **وامّا** (or *ammā* **امّا**); *va līkin* **ولیکن** (or *līkin* **لیکن**) “but,” etc.; *va illā* **والّا** “otherwise.” At the end of letters and tales, the formula *va's-salām* signifies “and for the rest, good-bye.”

In m.c., the conjunctions are often omitted; hence short phrases or verbs are, in speaking, often entirely unconnected.

This particle sometimes indicates state or condition (**واو حالیه**), as: *bachcha āmad va gul-i dar dast-i ū būd* **بچه آمد و گلی در دست او بود** “the child came with a rose in his hand; (and then he had a rose in his hand).”

In such sentences, as: *yak pīrī u šad bīmārī* **یک پیری و صد بیماری** this conjunction is called *vāv-i tasvīyat* (**واو تسویه**) “the *vāv* of equality,” the meaning being that one old age is equal to, or accompanied by, a hundred sicknesses.

Sometimes **و** is equivalent to *yā* **یا** “or”; it is then called *vāv-i tardīd* (**واو تردید**). Example:—*gul hamīn panj rūz u shash bāshad* **گل همین پنج روز و شش باشد** (Sa'dī) “the rose lasts but for five or six days only.”

In, *man u inkār-i sharāb, īn chī ḥarf-i'st?* **من و انکار شراب این چه حرفیست** “I to refuse wine? what on earth are you saying?” the conjunction is called *vāv-i istiḡhrāb* **واو استغراب**; but in *man va īn kār Khudā na-kunad* **من و این کار خدا نکند**, the **و** is called *vāv-i istib'ād* (**واو استبعاد**). This is, of course, mere hair-splitting.

In *man u dāmān āl rūsul* **من و دامن آل رسول** the conjunction is *vāv-i luzūm* **واو لزوم**, for the relation between *dast* **دست** and *dāmān* **دامن** is *tāzīm* **تأییم** and *malzūm* **ملزوم**. Another example:—

چکان خـودش از استخوان میدوید همیگفت و از هول جان میدوید
که گروستم از دست این قیـمـزن من و مـوش ویرانه پـدـر زن
(Anv. Suh., Chap. I, Pref. St. 3.)

“From the bone trickling flowed the sanguine tide,
In terror of its life it fled and cried:
‘Could I escape this archer’s hand, I’d dwell
Content with mine and the old woman’s cell.’”

* * * * *

(East. Trans.)

In *“next year Shiraz for me,”* the **و** is perhaps the *vāv-i mu'āvazūt* **واو موازاة**.

In—

ز شوق کوی تو پا در گلم ز عمر چه سود هزار جان گر می و یک قدم سوي نـو
the **و** is called *vāv-i mu'āvazūt* or the “*vāv* of compensation.”

As already stated in § 43 several adjectives qualifying the same noun are linked to it and to each other by the *izāfat*.

If, however, several adjectives follow a noun, the *izāfats* are omitted, and the conjunction **و** generally precedes the last only, as: *shakhṣ-i būd 'āqil, dānā. hūshyār u ziring* (m.c.) “he was a man. intelligent, wise, clever and active.” The **و**, however, may be inserted between all the adjectives, as: *ba'd az ān dīdam-ash zan-khūwāsta va bīkh-i nashāt-ash burīda, va gul-i-ḥaras-ash pazhmurda* و بیخ خواسته و بیخ حواسش پژمرده و گل حواسش پژمرده و بیخ حواسش پژمرده و گل حواسش پژمرده و بیخ حواسش پژمرده و گل حواسش پژمرده (Sa'di) “after that I saw him married, and with a family, and the root of his joy severed, and the rose of his happiness withered.”

The adjectives can also be classed in pairs, each pair being coupled by **و**, as:—*Shakhṣ-i būd 'āqil u dānā, hūshyār u ziring* شخصی بود عاقل و دانا هوشیار و زرنگ.

Compound words like *āmad-u raft* آمد و رفت are treated as one word, and the two portions in writing are not separated. Thus if *āmad* آمد happened to fall at the end of a line, the word *raft* رفت would be written on the top of it, or in some corner, and not carried on to the next line. In other cases, if the conjunction *va* و fall at the end of a line it is written, not as the last of that line, but as the first word of the following line, the conjunction being treated as a portion of the word that follows it.

Remark I.—The first noun, verb, or phrase preceding the حرف عطف (i.e. the copulative conjunction) is called معطوف عليه, and the nouns, verbs, or phrases following the first **و** are called معطوف.

Remark II.—*Vāo* و is also an Arabic particle used in swearing, as: الله, *va 'ullāh* “by Allah.”

(3) *Ham* هم “too, also, even”; *ham andar zāman* هم اندر زمان (class.) “at this (or that) very time”; *qadr-i ham nazdīk-tar* قدری هم نزدیکتر (m.c.) “yet a little nearer”; *ham bi-dih bi-Nisā* هم بده به نسا (m.c.) “then (emphatic merely) give it to Nisā:” *in ham* این هم “and this is—”. Vide also § 89 (l) (7).

Remark.—Particles signifying “also” are called *ḥarf-i ma'īyyat* (حرف معیبت).

In English *also* is occasionally considered a Copulative Conjunction.

(4) “Or, nor, either, neither, whether.” *سیم و زر در سفر محل* سیم و زر در سفر محل خطر است با دزد بیکبار بود و یا خواجه بنفاریق بخورد *va sīm u zar dar safar mahall-i khatar-ast. yā duzd bi-yak bār bi-barad va yū khwāja bi-tafāriq bi-khūrad* (Sa'di)² “—and silver and gold on a journey are a source of danger, for the robber makes off with it at one sweep, or else the owner (or merchant³) himself finishes it by degrees.”

¹ This expression, which corresponds to *bi-Khudā* بخدا, is used in m.c.

² *Sīm* سیم in m.c. “wire.” Note pronunciation of *ca yū* و یا and *code* (2)

³ Formerly only merchants braved the dangers of travel.

گفت چشم تنگ دنیا دروا یا قناعت پر کند یاخاک گور

Guft chashm-i tang-i dunyā-dār rā

Yā qanā'at pur kunad yā khāk-i gūr (Sa'di).

"He said nothing can fill the covetous eye of the wealthy,
But contentment or the dust of the grave."

Khvāh dar razm khvāh dar bazm در رزم خواه در بزم (class. and mod.)
"whether in the field or in the council": but *khvāh ma-khvāh* مغوار و خواه, or *khvāh na-khvāh* نخواه (class.), or *khvāh-u ma-khvāh* خواهی نخواهی (class.) "nolens volens," vide Adverbs.

Na' in va na ān نه این و نه آن "neither this nor that." In poetry sometimes *nah* نه; also *ni* (Afghan), or *nay*.—

نی تاب وصل دارم نی طاقت جدائی

Nay tāb-i vasl dāram ne tīqat-i judā'ī

"neither have I the power to endure a greeting nor power to absent myself."

Pas ān nādān rā khvāh 'ilm hāsil shud yā na, līkin bi-man fā'ida-ī mī-rasīd پس آن نادانرا خواه علم حاصل شد یا نه لیکن بمن فائده میرسید (m.c.) "well, whether that poor ignorant learnt or not, I learnt something": *magar in ma'lūm na-būd ki 'ishān ātash rā dīda dar kishī nishasta bi-taraf-i ān raftand, yā ān ki qabl az shikasta-i jahāz kishī shikasta būd, yā ānki mardumān-i jahāz-i āgar kumak bi-ānhā karda būdand, yā ba'd az sawār shudan-i kishī āb-i pur-zūr-i ānhā rā burda būd* مگر این معلوم نبود که ایشان آتش را دیده در کشتی نشسته بی-تارف-ای آن رفتند، یا آن که قبلاً از شکستن جهاز کشتی شکسته بود یا آنکه مردمان جهاز دیگر کمک آنها کرده بودند یا بعد از سوار شدن کشتی آب پرزوری آنها را برده بود.

دست کوناه ناید از دنیا آستین خواه دراز خواه کوتاه

Dast kūtāh bāyad az dunyā

Āstin khvāh darāz khvāh kūtāh

"At the last we must go from this world, whether rich or poor."

Remark.—Disjunctive conjunctions (چه — خواه — با) are called *ردید* حروف ردید. In English these are also styled "alternative" and are a subdivision of adversative conjunctions.

(5) *Az hama kas pūrsid magar az man* (m.c.) از همه کسی پرسید مگر از من "he asked every one except me," (or *bi-juz az man* بجز از من, or *bi-ghayr az man*)

¹ Called *nūn-i munfa'il az fi'l* نون منفعل از فعل, as: *khvāhī na-khvāhī in kāi shud* (m.c.) "whether you like it or not, it's been done." *Shutur dīdī? Nā* شتر دیدی - نه *a proverb*, said to a Persian who sees a thing, but makes as though he did not see it (*dīda rā nā-dīda kardan* دیده را نا دیده کردن). *Na* نه saves a lot of trouble. The tribes people say *na* to every question so as to be on the right side. The mullas say that *namī-dānam* نمیدانم is *nīsf-i 'ilm* نصف علم.

² The lover becomes *bi-tāb* بی طاقت or *bi-tīqat* بی طاقت when he loses his mistress.

(یغیر از من). *Juz īn chāra-ī nēst* “there is no other course but this.” در سائن دولت خداوندی ممکن¹ را راضی کردم مگر حسود را که راضی نمیشود
dar sāya-yi dawlat-i khudāvandī hamkunūn¹ rā rāzī kardam
magar hasūd rā ki rāzī namī-shavad illā bi-zavāl-i ni‘mat-i man (Sa‘dī):
 اگرچه درین کار دل من (m.c.) “although I did not desire this to happen, still
 what could I do?”

Remark.—The Adversative Conjunctions express difference, antithesis, cantrariety, etc. In the sentence “he is honest but foolish,” *but* is an Adversative Conjunction and the whole proposition is called an “Adversative Proposition.” *But, yet, however*, etc., make an arrest or restriction of thought and are called “Arrestive Conjunctions.” By Eastern grammarians, conjunctions signifying “but” are called حروف استدرک, which may be translated “particles of emendation,” while conjunctions signifying “moreover, rather, nay rather,” are called حروف اضرب *hurūf-i izrāb* “particles of turning from, adversative particles.”

chunānki اگر چنانکه اگر شخصی بخرابات² رود نماز کردن منسوب بشود الا بخمر خوردن (6)
agar shakhs-i bi-kharābāt ravad bi-namāz² kardan, mansūb na-shavad illā bi-khamr
khurdan (Sa‘dī) “for instance, if a person go to a tavern to pray, nothing else will be attributed to him, but that he goes to drink wine”: اکثر ناس:
akṣar bi-īn ‘ayb muḥtālū shudand illā man na-shudam³ (Afghan coll.) “most of them have fallen into this vice, but I have not”: هیچ وقت انقدر نخورده
hich vaqt īn qadar na-khurda būdam⁴ illā īn ḥālū
 بودم الا این حالا (m.c.) “I have never eaten as much as I have just done”:
bi-yak ādam sar-anjām-i īn kār dushvār būd va illā bi-juz īn chāra-ī na-būd
 بود یک آدم سرانجام این کار دشوار بود والا بجز این چاره نبود
dar īn ‘arṣa ba‘zī rūz bārish namī-shud illā akṣar mī-bārūd⁵
 درین عرصه بعضی روز بارش نمیشد الا اکثر می بارید
 (Afghan coll.) “at this period there were a few days that it did not rain, still (or however) it generally did rain”:
imrūz bi-yak sukhun pīsh-i tu mī-āyam⁵ illā hart rā pīsh-i

¹ In modern Persian *ham qatār* هم قطار *Ham-kun* هم کن is obsolete

² *Kharābāt* خرابات “a ruin, a tavern: a brothel.” Wine was sold generally in ruins. *Kharābātī* خراباتی “a haunter of taverns.” The word has a mystical meaning amongst Sufis.

³ Better omit the words *na-shudam* نشدم.

⁴ Or add *na-khurdam* نخوردم, or *na-khurda am* نخورده ام.

⁵ In m.c. substitute *namī-bārūd* نمیباید for *namī shud* نمیشد, and *am mī* ام می for *illā* الا.

⁶ In m.c. substitute *valī* ولی or *ammā* اما.

kas na-gūyīd (Afghan coll.) “to-day I come to you with something to tell you, *but* mind you don’t tell anybody.”

(7) For *balki* بلکه “moreover” and in m.c. “perhaps,” *vide* p. 299, (k) (2).

In the following two examples, بلکه could be substituted for غلط *غلط* and قستون قولباش سپاه دشمن را بیک حمله برهم زد غلط کردم اقبال خسروای درهم: نی نی شکست.

صاحب خرد هنرهای خود کمتر فروشد بی نی عیوب خود را کمتر پوشد

(8) *Chūn* (or *chūnki*) *ūrā dīdam shād shudam* اورا دیدم شاد شدم (or چونکه or چون) *ū in amr rā kard chūnki* (or *chūn*) (m.c.) “when I saw him, I was glad”: *ū in amr rā kard chūnki* (or *chūn*) *shumā rā dūst mī-dāsht* شما را دوست میداشت (or چون) *In maṭlab-i-ki bi-shumā guftam bi-chūn u* he did this because he loved you.” *In maṭlab-i-ki bi-shumā guftam bi-chūn u* (m.c.) “you must act implicitly *bi-chūn* *chirā*¹ *ast*” (m.c.) “you must act implicitly on what I have told you (i.e. you must not ask why and wherefore).” *Bī chūn u chīgūn* بی چون و چگون is an epithet of the Deity. Also *bī-chūn u chand* بی چون و چنده = *bī-chūn u chirā* بی چون و چرا.

(9) *Ammā* اما, *magar* مگر, *līkin* لیکن, *valī* ولی and *illā*² الا “but, still”; and *bāz* باز “yet, again.” These frequently answer to *agarchi* اگرچه “although” and introduce the principal clause:—*agarchi mā dūr na-būdīm bāz* (or *ammā*, *magar*, *līkin*, or *valī*) *sāhil-i daryā bi-nazar namī-āmad* اگرچه ما دور نبودیم باز (اما - مگر - لیکن یا ولی) ساحل دریا بنظر نمی آمد (m.c.) “though we were not far from it, still the coast was not in view”: *agarchi havā qadr-i farū nishasta būd ammā amāj taskīn na-yāft* اگرچه هوا قدری فرونشسته بود اما امواج تسکین نیاخت (m.c.) “although the wind had dropped, the sea did not become calm”; *agarchi khilāf karda ast bāz ādam-i khūb-i-st* اگرچه خلاف کرده است باز آدم خوبیست (m.c.) “although he has not acted rightly, still he is a good man.”

(10) (a) *Gū* گو (the Imperative of *guftan* گفتن) “say thou,” is common in poetry, in the sense of “suppose” or “although.”

¹ Or *bī-chūn u chand* بی چون و چنده. *In qīmat-i ki bi-shumā guftam bi-chūn u chand ast* (m.c.) “I won’t take less.”

² In modern Persian *ammā* اما and *bāz* باز are preferred after *agarchi* اگرچه; the Afghans use *illā* الا, and the Indians *magar* مگر and *tā ham* تا هم.

³ Or *harchand* هر چند or *harchand-ki* که هر چند; *bā vaṣf-i ūnki* باوصف آنکه, or *hālūnki* حال آنکه, or *bā-vujūd-i ki* باوجودیکه, or *bā-vujūd-i ūnki* باوجود آنکه, or *bā-ūnki* با آنکه: all these signify “although” and could be substituted for *agarchi* اگرچه in the example,

and answered by *ammā* اما and *bāz* باز, etc.

⁴ *In dunyā gū ma-bāsh* (m.c.) “suppose you have no wealth (it does not matter).”

درویش نیک سیرت فرخنده خوی را نان و آب و لقمه دروزه گو عبدش^۱
خاتون خوب صورت و پاکیزه روی را نقش و نگار و خاتم نیروزه گو عبدش

Darvīsh-i nīk-sīrat-i farkhunda khūy rā

Nān-i ribāt u luqma-yi daryūza gū ma-bāsh^۱

Khātūn-i khūb-sūrat u pākīza-rūy rā

Naqsh u nigār u khātam-i jīrūza gū ma-bāsh—(Sa'di).

“Suppose the pure-hearted and unworldly darvish

Have neither dole of bread nor morsel begged in charity.

Suppose the lady with figure and face

Have neither adornment nor jewels, (i.e. what matters it?).”

ānhā-ī آنهائیکه ما را اسیر می بردند خدا را شکر که آنها را اسیر خود ندیدیم و گو همیشه به دیدیم
ki mā rā asīr mī-burdand Khudā rā shukr! ki ānhā rā asīr-i khud dīdīm
va gū hamīsha bi-bīnīm (rare m.c.) “those who used to carry us off captives,
praise be to God, we saw them our captives and may we always so
see them.” *Gū bi-yāyad!* گو بیايد “let him come.”

Remark :—In m.c., *kū* کو is generally used for *gū* گو. *Shumā chirā ghussa*
mī-khurīd ki ū mī-mīrad. kū bi-mīrad کو میبرد که او می میخورد
(rare m.c.) “why are you sorry that he is dying, if he does die what does
it matter to us (we don't like him)! ”

(b) The 2nd Person Singular of the Aorist *gū-ī* گوئی means “you would
say, one would say?” and hence “like”:—

هر سبزه که در کنار جوئی رستست گوئی ز لب نرشته خوئی رستست

Har sabza ki dar kinār-i jū-ī rust-ast

Gū-ī zi-lab-i firishta-khū-ī rust-ast,

“Yen turf, fringing the margin of the stream.

As down upon a Cherub's lip might seem.”

(O. K. b 2 *Whin*).

In modern Persian *gufti* گفتی would ordinarily be used for *gū-ī* گوئی.

(11) *Chi—chi*, چه—چه: *chi bar takht murdan chi bar rū-yi khāk* چه بر تخت
مردن چه بر روی خاک (Sa'di) “what matters it (it is all the same) to die on a
throne or on the bare ground?”: *chi durr chi şadaf* چه در چه صدف
“whether pearl or oy-ter shell.”

Chi چه also means “because,” both in classical and in modern
Persian:—*Aminā sardār bi-jā-yi īn ki az bi-parvā-ī-yi ū bar āshūbad* (chi
hargiz chunān harf-hā-yi bi-parvā bi-gūsh-ash na-khurda būd) *asār-i khushnūd*
az chihra-ash numāyān shud چه هرگز چنان (بود) که آتش بود (از خوشنودی از چهره اش نمایان شد
(Translation Haji Baba Ch. XL). In m.c. *chi* چه, “because,” is sometimes followed
by a pleonastic *ak*, as:—*Ānchi mī-gūyam ki-pazīrīd. chi ki ghavaṣ-ī bā shumā*

^۱ Note the 2nd person Imperative after *gū* گو, i.e., “say thou ‘don't be.’ ”

na-dāram باشما ندارم *na-dāram* because I have no selfish object in view with regard to it": *in kār* این کار را بکن چه ² هر شب اسباب سر درد ¹ نشود (or میشود or خواهد شد): *rā bi-kun chi² har shab asbāb-i sar-dard¹ na-shavad* (or *mī-shavad* or *khvāhad shud*) = "do this so that it may not be a trouble every night": *harchi bi-gūyam bī-khud ast chi³ ki marhamat-i shumā bīsh az in-hā'st* هر چه بگویم بگویم (m.c.) "whatever I say is inadequate because your kindness is more than I can express."

In poetry *chū* چو sometimes stands for چون, and is often incorrectly pronounced both *chi* and *chū*. Sometimes چه occurs for چو in writing, but it is a mistake.

چو فردا بر آید بلند آفتاب من و گرز و میدان و افراسیاب

Chū fardā bar āyad buland āftāb

Man u gurz u maydān u Afrāsiyāb—(Firdawsī).

"When the sun is high in the sky to-morrow

There will be I and my axe in the field with Afrāsiyāb."

(12) *Tā* and *tā-ki* (adv., conj., prep.) (تا and تا که) have many significations:—"up to, until, within, by": *tā injā* تا اینجا "up to here," "hitherto": *tā bi-hāl* تا بحال "up to the present": *tā bi-kay* تا کی "how long"? *tā chashm kār mī-kunad* (m.c.) "as far as the eye can reach": *namī-guzāram bi-ravī tā na-gū'ī injā chi mī-kardī* (m.c.) "I won't let you go till* you say what you were doing here"; *tā yak māh-i dīgar bar mī-gardam* (m.c.) "I will return by (within) another month."

"By the time":—*Tā yak-ī rā khalās kard dīgar-ī halāk shud* تا یکی را خلاص کرد دیگری هلاک شد (Sa'dī) "by the time he had saved one, the other was dead": *tā rūz rawshan shud ān iārīk-dil mablagh-ī rāh rafta būd* تا روز روشن شد آن تاریک دل مبلغی راه رفته بود (Sa'dī) "by the time it was light, the black-hearted man had gone a good distance": *tā ki⁵ khatt ānjā rasīd faṣl-i gandum guzash tā būd* (class.) "by the time the letter reached, the wheat season had passed."

¹ *Sar-dard* سر درد "headache," but *dard-i sar* درد سر means "trouble."

² Or *tā-in-ki* تا اینکه

³ In both classical and modern Persian the که after چه is usually omitted and stress should be laid on the word *chi* چه.

⁴ Note *na* نه lit. "up till you do not—." The *na* نه could be omitted and *bi-gū'ī* بگوئی substituted without altering the sense.

⁵ Or the *ki* could be omitted. *Tā-ki* تا که also means "so that, in order that"; this *tā* تا is called نتیجه.

“In order that: that: to”: *guftam tā ānrā bi-bāzār burdand¹ tā bi-farūshand* گفتن تا آنرا به بازار بردند تا بفروشند “I ordered them to take it (and they took it) to the bazaar in order to sell it”; *khvāst tā sang-i bar dārad* خواست تا سنگی بردارد (Sa’dī; also m.c.) “he wanted to pick up a stone.”

This *tā* تا with the negative has also the force of “Let—not,” as:—

ای دوست بیا تا غم فردا نخوریم وین یکدم عمر را غنیمت شمریم

Ay dūst biyā tā gham-i fardā na-khurīm

V’in yak-dam ‘umr-rā ghanīmat shumurīm

“Oh let us not forecast to-morrow’s fears,

But count to-day as gain my brave compeers!”

(O. K. 312 *Whin*).

“And”: *ūrā bi-gīr tā man turā yak tūmān bi-diham* (m.c.) “catch him and I’ll give you a tuman²”; here و could not take the place of *tā* تا.

“As soon as”: *tā-rasīd guft-ki—* (m.c.) “as soon as he arrived he said—.”

تا که دست ناصر الدین خاتم شاهى گرفت

صیت داد و معدلت از ماه تا ماهی گرفت

Tā ki dast-i Nāṣir³-d-dīn khātām-i shāhī girift

Ṣīt-i dād u ma’dalat az māh tā māhī girift

“The moment (or since³) the hand of Nāṣiru’d-Dīn took the seal of sovereignty,

The echo of his equity and justice resounded from the Moon to the Fish (on whose back the Earth rests).”

The above was the inscription on the seal of the late Nāṣiru’d-Dīn Shāh (assassinated).

As a substitute for *که* “that,” and *که* “than:—”

عمر گرنامه درین صرف شد تا چه خورم صیف و چه پوشم شتا

‘Umr-i girān-māya darīn sarf shud

Tā chi khuram ṣayf u chi pūsham shitā— (Sa’dī).

“Our precious life passed in the thought of what to eat in Summer and what to wear in Winter.”

Guftam bi-raw va bi-nigar tā kīst گفتن برو وبنگر تا کیست (vulg. m.c.; also old)

“I said, go and see (that) who is it.”

Kardan-i in bihtar ast tā ān کردن این بهتر است تا آن (m.c.) “it is better to do this than that.”

¹ The past tense shows that the order was carried out: “I ordered them and they took—”: if the Aorist *bi-barand* به بزد were (as it might be) used here, it would merely indicate that the order was given. it might or might not have been carried out.

² Or *ūrā bi-gīr*; *man turā yak tūmān mī-diham* اورا بگیر من ترا یک تومان میدهم (m.c.). *Tā* is not used like this in Urdu.

³ This *تا* is called *بندائیه* نای.

It is not known ¹; *perhaps* :—

این سبزه که امروز تماشاگه عاست تا سبزه خاک ما تماشا که کیست

Īn sabza ki imrūz tamāshā-gāh-i mā'st

Tā¹ sabza-yi khāk-i mā tamāshā-gāh-i kīst.

“As now these flowerets yield delight to me,

So shall my dust yield flowers,—God knows ¹ for whom.”

“*Have a care*”; *bewars*.² (This meaning of *tā* is poetical) :—

ای که شخص مذت حقیر نمود تا درشتی مندر نپنداری

Ay ki shakhs-i man-at haqīr namūd

Tā durushtī hunar na-pindārī—(Sa'di).

“Oh thou to whom my person appeared mean

Have a care that thou mistakest not coarseness for merit.”

Bi-bīn tā turā na-zanam (m.c.) “take care I don't whip you.”

“Behold look here”—*tā chi gunāh kardā-am ki*—

(Sa'di) “now what fault have I committed that—?” This is not the *tā-yi tajāhul*, as it might, at first, appear.

“*As long as*”: *tā ki* ³ *aql dārī may na-khur* (m.c. and class.) “so long as you have sense, drink no wine.”

Since the time that :—

کین زمان پنج پنچ میگیرد تا شده مومنین و مسلمانان

K'in zamān panj panj mī-gīrad

Tā shuda Mu'min u Musalmānā (*Mūsh u Gurba*).

“--that now (the cat) kills-five at a time

Since he has become a believing Muslim.”

Until :—*Tā* with or without the negative: *vide* § 123 (e).

“*How much the more*” *تا چه رسد*—*Agar karājak⁴ az sardī mī-mīrad* *tā chi rasad bi-bulbul* (m.c.) “if the magpies die of cold, how much more must the *bulbuls*.”

(13) *Ki* “that” has still more significations than *tā* :—

“*That*” :—*Rūc-i dīgar chūn qāzī hama rā talabīd va chūb-hā rā dīd ma'tūm kard ki duzd kīst* (m.c.) “the next day when the Qazi summoned them all, and saw the sticks, he discovered who the thief was”; this *که* first is called *kāf-i bayān* (کافی بیان) or *kāf-i tafsīr* (کافی تفسیر) “the *k* of expounding.”

¹ This *tā* is called *tā-yi tajāhul* *Kīst* for *ki mī-bāshad* که می باشد.

² This *tā* is called *تای نکیدی*, or *تای زهارنه*.

³ Or omit the *که*.

⁴ Or *zāgh* *زاع* is the common English Magpie; *zāghcha* *چا* is the Chough, and *kulūgh-i ablaq* *کلاغ* is the Royston crow, and *Kulāgh*, etc., the Raven.

Kāf-i istifhām *کافی استفهام*, *vide* Interr. Pron.

“Because”:—*Bā īn hama az ū bi-ghāyat khāf va mutaḥazzir būdam ki kaṣrat-i iqdām-i ū bar safk-i dimā¹ mī-dānistam* (class.) “in spite of all this¹ I stood in great fear of him and ever remained on my guard, because I knew his excessive eagerness to shed blood”: *ān pisar rā zadam ki mufsid būd* آن پسر را زدَم که مفسد بود “I beat the boy, because he was a mischief-maker.” This *ki* is called *kāf-i ‘illat* (کاف علت) or *kūf-i ta‘līliyya* کاف تعلیلیه, “the causative *ki*.”

هرگز آن ذوق و شادی فراموش نکنم که پنداشتم گندم برانست—: “When²; if” *hargiz ān zawq va shādī farāmūsh na-kunam ki pindāsh tam ki gandum-i bīryān-ast* (Sa’dī) “never shall I forget my delight and joy when I fancied it was parched wheat”: *īn ra mī-guft ki ū dākhil shud* این را میگفت که او داخل شد “he was saying this when she entered,” this *ki* is called *kāf-i mu‘āja‘at* کاف معیاجات.

Qadr-i rāh ki tay kard قدری راه که طی کرد (m.c.) “when he had travelled a short way.”

Sometimes this *ki* can be translated by “if,” as: *Mī-dānī khūpāhar-i turā ki bi-Khān bi-dihim*—میدانی خواجه را که به خان بدمیم (m.c.) “you know that if we give your sister to the Khān in marriage—”; here the Subjunctive or Aorist after *ki* signifies supposition or doubt; this *ki* is called *kāf-i shartīyya* (کاف شرطیه).

چه کم گردد که سوی عاشق زار کنی از لطف ای بدخو نگاهی

“What will you lose if at your distressful lover
You cast one kind glance, oh cruel girl?”

“Whether”:—*Ahvāl-i īn jā ma‘lūm namī-shud ki īn jazīra buzurg yā khurd ast* (Afghan) احوال این جا معلوم نمی شد که این جزیره بزرگ یا خرد است “nothing was known to me about this island whether it was large or small”: *bāz khayāl kardam ki ‘bālā-yi kalak bi-ravam yā piyāda az āb guzaram* (m.c.) “again I considered whether [direct narration] I should go there in the raft or wade there”: *va rāy-i ham-kunān dar mashiyyat-i Allāh ta‘ālā ast ki ṣavāb āyad yā khaṭā* رای همگان در مستیّت که خداوند تعالی است که صواب آید یا خطا (Sa’dī) “—and it depends upon the will of God whether the opinion expressed by my companions proves right or

¹ Note meaning of *bā-īn hama* تا اینهمه “in spite of”; *dimā* دماء pl. (streams of blood) to signify excess: *kaṣrat-i iqdām* اقدام کثرت two substantives rendered in English by a substantive and adjective.

² Perhaps elliptically used for *vagt-i ki* وقتیکه.

³ *Mufājāt* from فجا “falling on anything unexpectedly, rushing upon unawares”; *marg-i mufājāt* مرگ معیاجات “sudden death.”

⁴ In m.c. *kayfiyyat ma‘lūm namī-shud ki īn jazīra kūchak ast yā buzurg* کیفیت معلوم نمیشد که این جزیره کوچک است یا بزرگ.

wrong.”¹ هیچ نمیدانم که آنها هم مثل سایرین در خون خود غلطیده یا هنوز بد م اجل نیفتاده اند. — (خانم انگلیسی).

“Or” :—*Īn kitāb rā mī-khīwāhī ki ān rā* آید این کتاب را میخواهی که آن را “do you want this book or that?”; this *ki* که is called *kāf-i tardīd* (کاف تردید) “the *k* of opposing, or the disjunctive *k*.”

“Saying that” :—*Sayyāh-i gīsubān² bar tāft ki, “Man ‘Alavī-yam.”³ va bā qāfila-yi Hījāz bi-shahr dar āmad ki, “Az ḥajj mī-āyam,” va qaṣīda-i pīsh-i miyāhī gīsubān bar tāft ki, “Man gufta am”* سیاحی گیسوان بر تافت که من علمم و دا قافله حجاز “a certain traveller fingered his curls and said he was a descendant of ‘Alī; he entered the city with the pilgrim caravan from Hījāz, and gave out that he had returned from the Mekka pilgrimage; he took a poem to the king and said he had composed it himself”: this *ki* is called *kāf-i maqūla* (کاف مقوله) “the *k* of the object of discussion.”

For بلکه “rather” :—In the following, *ki* is used for *balki* بلکه, and نه *na* for *na tanhā* نه تنها :—

نه بلبل بر گلش تسبیح خون است که هر خاری به تسبیحش زبان است

Na bulbul⁴ bar gul-ash tasbīh khwān-ast

Ki har khār-i bi-tasbīh-ash zabān-ast

“Not only the bulbul on its rose is repeating His praise,
But each thorn is a tongue to praise Him.”

نه قندی که مردم بصورت خورند که ارباب معنی نه کاغذ برد

Na qand-i ki mardum bi-ṣūrat khurand

Ki arbāb-i ma‘nī bi-kāghaz barand—(Būstān).

“My poems are not sweets that men eat,
But they are sweets that poets write on paper.”

This *ki* is called *kāf-i mubālagha* (کاف مبالغه) “the *k* of amplification or superiority,” or the *kāf-i taraqqī* (کاف ترقی) “the *k* of climax.”

Instead of مباد or “lest” :—*Marā bisyār khauf būd ki dar panja-yi ānhā*

¹ Note the order of this sentence in Persian.

² *Gisubān* گیسوان are the long locks like those worn by the Baluchis.

³ *‘Alavī* علوی, or *‘Alavī*, a descendant of ‘Alī, the son-in-law of the Prophet. Hījāz is Mecca and the adjacent territory, Arabia Petra. *Qaṣīda* قصیده is an ode or elegy longer than a *ghazal* غزل.

Note that each of the three که means “saying that” and introduces the direct narration.

Also that و takes the place of a point in punctuation.

⁴ The *bulbul* بلبل or Persian nightingale is the lover of the rose. It sings best when the roses come into bloom, and is said to build its nest in rose-bushes.

na-yuftam ^۱ *afghan* “I had a great fear lest I should fall again into their power”: correctly in m.c. *khaylī tars būd* and *bi-yuftam*. *Zan-i hajjūm az bīm-i ān ki āvāz-i ū na-shināsad va bar ān hāl vuqūi na-yābad yārā-yi javāb dādan na-dāsht* ^۲ *anw. Suh. Chap. I, St. 8* “the barber’s wife in terror lest he should recognize her voice and so become aware of what was going on, had not courage to answer” (*East. Trans.*); the negatives are incorrect.

Bar zamūn-i bī-tarsh namī-nishīnad ki libāshā-yi ū chirkīn bi-shavar (m.c.) “he does not sit on the bare ground lest his clothes should get dirty.”

Instead of *ک* ^۳ *so that* etc.:—Generally with a negative and the Present Subjunctive, as: *Sukhan-i yāva na-khīpāham guft ki mardum ‘ayb-am na-kunand* ^۴ *if the negative be omitted the conjunction becomes kāf-i illat* ^۵ *as: sukhan-i yāva na-khīpāham guft-ki mardum ‘ayb mī-kunand (or bi-kunand)* ^۶ *عیب میکنند or نکند*.

“—*or doing*”:—*Khayāl kardam ki bi-ravam* (m.c.) “I thought of going.”

“*And; while*”:—*Kāf-i atf* (کافی عطف) “the conjunction *k*”:—

ای بسا اسپ بیزرو که نماد که خر انگ جان بمنزل بود

Ay basā asp-i ūz-raw ki bi-mānd

· *Ki’ khar-i lang jān bi-manzil burd.*—(*Gul.*)

“Oh! Many is the swift steed that has lagged behind.

While (or and) the broken-down ass has reached the stage’s end.”

“*As; just as; like*”:—

چنان میخورد زنگی خام را که زنگی خورد مغز بادام را

Chunān mī-khūrad zangī-yi khām rā

Ki zangī khūrad magh-z-i bādām rā.

Pleonastic ^۷ *tā ki jān-am dar tan ast bi-khidmat hāzīr-am* “as long as I live I’m ready to serve you.” *Namī-dānam ki āyā rafta-ast yā na* (m.c.) or *namī-dānam āyā rafta-ast yā ki na* “I don’t know whether he has gone or

^۱ *Mahādū* ^۸ could be substituted for *ک*. Confusion regarding a negative verb after verbs of doubting and fearing, is not uncommon even in English: for “I don’t think he will come,” English country people say, “I doubt that he will come,” and “I doubt he won’t come.” In the example, the negative should be omitted. Similar confusion also exists, after the particle *tā* “as long as. until,” in Persian: and after *jāb tak* in Urdu.

^۲ That he should not recognize, cf. Latin *veror ne*; vide also § 133.

^۳ *Barāy-i tashbīh*.

not”: this *که*, though occasionally inserted in speaking in Persia, and though common in India both in writing and talking, is probably incorrect. After verbs of asking or saying, a pleonastic *ki* can be inserted, as: *pursīd (ki) kujā mī-ravī* پرسید (که) کجا میروی “he asked me where I was going”: *guft (ki) namī-dānam* گفت (که) نمیدانم “he said he did not know”: a pleonastic *ki* often occurs after an oath, as: *bi-khudā ki ūrā az jān ‘azīz-tar dāram* بخدا که اورا از جان عزیزتر دارم.

گر همه خانه کعبه است که تعمیر ممکن تا توان کود عمارت دل و برائی ر

Native Grammarians call this *که*, *kāf-i zinhāriyya*, and say it is equal to *zinhār*. It may, however, be pleonastic.

Emphatic که with Pronouns:—In m.c. *ki* is often used to emphasize a pronoun: *man ki namī-dānam* من که نمیدانم (m.c.) “I who don’t know (but I don’t know)”; *zarar-i ki bi-shumā na-dārad* ضرری که بشما ندارد (m.c.) “it won’t do you any harm.”

“*But*”:—In m.c. *که*, sometimes before a pronoun in a short phrase, has the signification of “but” in English: *ū ki murd* او که مرد “but he’s dead.”

The m.c. phrase *mā-ki raftīm* ما که رفتیم (m.c.) signifies “we’re off, we’re gone” (when about to start on a journey). These were the last words of Fataḥ ‘Alī Shāh on his death-bed.

In:—

ابن همه شور و اضطراب که چه ؟ و بن همه ترک خور و خواب که چه ؟

the *ki* is emphatic or *barāy-i taḥsīn-i kalām*, but some Grammarians call it *zā‘id*. Ditto in *az kujā ki chunān bi-kunam?*, and *bi-firāq-i yārān chi-hā ki na-dādam?*

Like:—In *na-buvad hič daghā-bāz ki ū* نبود هیچ دغاباز که او, the *ki* is called *kāf-i tashbīh* (کاف تشبیه) “the *k* of similarity” and supposed to be equal to *mišl*; it is also called *kāf-i musāvāt* (کاف مساوات) or *kāf-i tasviya* (کاف تسویه) “the *k* of equality.” It might almost be translated by “but.”

“*Comparison*”:—For the use of *که* instead of *ز* in comparisons,¹ vide § 46 (d) (3), and (v) (1): this is called *kāf-i tafzīl* (کاف تفضیل) “the comparative *k*”; also *kāf-i nafī* (کاف نفی) “the negative *k*,” since *na-ki* can be substituted for it.

For this particle (حرف) as a relative pronoun, vide § 42.

Remark I.—*Ki که* and *chi چه* are largely used in forming compounds, as: *ānki* آنکه “he who”; *chunānki*² چنانکه “however much,” etc.: *mānki* مگر آنکه “except”; *pas āngāh ki* پس آن گاه که “when, after that”;

¹ In *بلند* (Gul.); for *که* either *از* or *نه* can be substituted.

² For various significations of *chandānki*, vide § 92 (d) (13).

yā ānki یا آنکه or *yā ānchi*¹ یا آنچه [*yā ānchi shumā mī-gū'īd šidq-ast va yā ānchi man mī-gūyam* میگویم یا آنچه من میگویم (m.c.)]: *ham-chunānchi* همچنانچه “in the same manner as, etc.”

Remark II.—In m.c., *ki* که introducing a subordinate clause in the Subjunctive is frequently, if not generally, omitted, as: *bi-gū bi-yāyand* بگویایند (m.c.) “tell them to come”: similarly in interrogative sentences: *taqšīr-i man chi chīz ast marā nī zanand?* می زند؟ (m.c.) “what is my fault (that) they are beating me (for it)?”

Remark III.—Both classically and in m.c., *ki* که is often omitted after *guftan* گفتن, when it introduces the words of the speaker, and also after one or two other verbs, as: *ū namī-dānist chi khvāhad-shud* او نمیدانست چه خواهد شد (or insert *ki* که) after *namī-dānist* نمیدانست (m.c.) “he didn't know what would happen”; but in, *chunīn ahmaq būd ki namī-dānist āsmān bālā-yi sar-i ū-st* چنین احمق بود که نمیدانست آسمان بالای سر اوست (m.c.) the conjunction *ki* که could not be inserted after *namī-dānist* نمیدانست for euphony's sake.

(14) *Āyā* آیا “is it not?” is a particle of interrogation used in direct and indirect narration, as: *āyā istāda ast yā (ki)*² *na?* آیا استاد است یا که نه؟ (m.c.) “is he standing or not?”: *āyā injā nīst?* آیا اینجا نیست؟ (خانم انگلیسی) “is he not here?” *Āyā* also signifies “whether,” as: *namī-dānam āyā (or ki) rafta-ast yā na* نمیدانم آیا (or که) رفته است یا نه؟ (m.c.) “I don't know whether he has gone or not”³; *namī-dānam āyā* نمیدانم آیا (خانم انگلیسی) “I don't know whether the mahaut was captured or not”: *āyā* تا پُرده از روی کار ما بر نیفتاده آیا پناه و مأمنی برای ما دست خواهد داد یا نه؟ (خانم انگلیسی). As already stated in Interrogative Verbs, interrogation is usually expressed by intonation or gesture: *āyā* آیا is rare in m.c., *magar* مگر generally taking its place; *vide* § 89 (i) (8).

“Whether” can be paraphrased as follows:—*Raftan-am yā na-raftan-am* * *mīgl-i ham-ast* رفتنم یا نرفتنم مثل هم است (m.c.) “it is the same whether I go or don't go” (lit. my going or not going are alike).

§ 92. Compound Conjunctions.

(a) Compounds of two or more Conjunctions:—

m.c. *vagar* وگر, and if.

m.c. *vagar na* وگرنه, and if not, otherwise.

¹ *Yū ānki sharāb bi-khur yū ānki az majlis-i shumā mī-ravam* (m.c.) “either drink or I'll go.”

² The *ki* being unnecessary is better omitted; *vide* Pleonastic *که* in No. (13).

³ In India *āyā* آیا can begin the sentence, as: *āyā mī-ravad yū namī-ravad yaki'st* “it is all same whether he goes or not.”

⁴ Note negative infinitive *nā-raftan* نرفتن would also be correct.

- m.c. ولی *valī* } and but, but.
 m.c. ولیکن *valīkin* }
 m.c. اگرچه *agarchi* } although.
 (class.) گرچه *garchi* }
 m.c. کاش *kāsh*¹ }
 (obs.) کاشی *kāshī* } may it happen. God send, oh, would that :
 m.c. کاشکه *kashki* } *vide (b).*
 m.c. کاشک *kāshk* }
 m.c. کاشکی *kashak-i* }
 m.c. ولو *va-law*, even if, although.
 m.c. بل or بلکه *bal-ki*² or *bal*, what is more, moreover, rather: in m.c. perhaps, § 91 (b) (7) and § 89 (k) (2).
 m.c. چونکه *chūn-ki*, since, *vide* § 91 (b) (8).
 (obs.) و *van*, but, yet, however (obsolete).

(b) The optative word *kāshki*, etc. (حرف دعا or حرف ندم) is in classical Persian followed by the Past Habitual tense,³ whether the idea is future or past: *kāshkī sa'ādat-i shahādat daryāftamī* کاشکی سعادت شهادت دریافتمی (class.) "oh, would that I could obtain (or could have obtained) the happiness of martyrdom." *Kāsh* کاش or *kāshkī* کاشکی, etc., can be preceded by *āy*, as: *āy! kāsh-ki jā-yi āramīdan būdī* ای کاشکی جای آرامیدن بودی "Ah! would there were a place of rest from pain." (O. K. 442 *Whin.*)

In modern Persian, however, the Imperfect is generally used for future, and the Pluperfect for past, time: *kāshkī mī-āmad* کاشکی می آمد (m.c.) "would that he would come" (also had come), but *kāsh-ki ānjā mānda būdam* کاشکی آنجا مانده بودم (m.c.) "would that I had remained there (and not come here)."

The Aorist can in modern Persian be also used as an Optative Future, as: *kāsh bi-yāyad* کاش بیاید (m.c.) "would that he would come."

(c) Conjunction and Preposition, etc.:—

- m.c. بجز *bi-juz*, excepting.
 m.c. بهم or باهم *bā-ham* or *bi-ham*, together.
 m.c. از هم *az-ham*,⁴ apart.

¹ Also *kāj* (old).

² Occasionally *ghalaṭ kardam* غلط کردم "I have erred, misstated," and *nay nay* نی نی "no, no" supply the place of *balki* بلکه. *Bal* بل, *balki* بلکه.

³ This tense is formed by adding the *yā-yi istimrārī* یای استمراری (the *ya* of repeated action) to the Preterite: this tense may also take the prefix *mī* (class. *me*) of the Imperfect; but after *agar* اگر and *kāshkī* کاشکی, the prefix is usually dispensed with.

⁴ *Rū-yi-ham* روی هم "one on the top of another"; *pusht-i sar-i ham* پشت سر هم "one behind the other, continuously"; *sar-i ham* سر هم contiguous; *rū-yi ham rafta* روی هم رفته or colloquially *rū-yi ham* روی هم, on an average."

m.c. مثل هم ¹ *miṣl-i ham*, alike, the same.

m.c. پشت سر هم *pusht-i sar-i ham*, one behind the other.

(Indian) تا هم *tā-ham*, nevertheless.

(d) Conjunctions are also formed by the union of adjectives, adverbs, prepositions, and pronouns:—

هر چه <i>har chi</i>	{	notwithstanding all; in spite of; however much; <i>vide</i> (1).
هر چند <i>har chand</i>		
هر چند که <i>har chand ki</i>		
بنابرین <i>binā bar in</i>	{	therefore; accordingly; in consequence of (this or that); <i>vide</i> (2).
بنابر آن <i>binā bar ān</i>		
نظرون بر این که <i>nazar bar in ki</i>		
زیرا <i>zīrā</i>	{	therefore, because; <i>vide</i> (3).
زیرا که <i>zīrā-ki</i>		
چرا که <i>chirā-ki</i>		
چرا — که <i>ki chirā</i>		
m.c. از این جهت <i>az in jihat</i>	{	for this reason; therefore; <i>vide</i> (3).
m.c. ازین رو <i>az in rū</i>		
(class.) زین رو <i>zīn-rū</i>		
m.c. از این سبب <i>az in sabab</i>	{	for this; therefore; <i>vide</i> (3).
m.c. از برای این <i>az barāy-i in</i>		
m.c. لهذا <i>li-hāza</i>		
mod. لذا <i>li-zā</i>		
m.c. پیش از آنکه <i>pīsh az ān ki</i>	{	before that; <i>vide</i> (4).
m.c. بعد از آنکه <i>ba'd az ān ki</i>		
m.c. من بعد <i>min ba'd</i>	{	afterwards; <i>vide</i> (5).
m.c. سپس <i>si-pas</i>		
m.c. از بس که <i>az bas ki</i>	{	inasmuch as; since (causal); from much—; <i>vide</i> (6).
m.c. القصه <i>al-qisṣa</i> ²		
m.c. خلاصه <i>khulāṣa</i>	{	well, in short.
m.c. باری <i>bārī</i>		
m.c. با وجودیکه <i>bā-vujūd-i ki</i>	{	in spite of; in spite of all this; although; while; <i>vide</i> (7) and (8).
m.c. باوجود آنکه <i>bā-vujūd-i</i> ³ <i>in-ki</i>		
m.c. با این همه <i>bā-in hama</i>		
m.c. اگرچه <i>agarchi</i>	{	although; <i>vide</i> (7) and (8).
m.c. گرچه <i>garchi</i> ⁴		
(class. only) اگرچند <i>agarchand</i>		

¹ *Miṣl*, adj., is in Arabic a noun.

² Lit. "The story," Ar.

³ Can be answered by *bāz*.

⁴ *Garchi* poetical only.

- m.c. هرچند که *harchand-ki*
 m.c. هرچه *harchi*
 m.c. باوصف این که *bā vaṣf-i īn ki* or
 m.c. با وصفیکه *bā-vāṣf-i ki*
 m.c. با آنکه *bā-ān-ki* } *vide* (9).
 m.c. هرگاه که or هرگاه *hargāh* or *hargāh ki*, whenever; in m.c. if, *vide* (10).
 m.c. از وقتیکه *az vaqt-i-ki*
 m.c. از آنکه *az ān ki* } since; *vide* (11).
 m.c. از آن دم *az-ān dam*, since, *vide* (11).
 (class.¹ and m.c.) از آنجا که *az-ān jā ki* } since; seeing that; *vide* (3).
 m.c. چونکه *chūnki*
 m.c. همین طور *hamīn tawr*, while; *vide* (25).
 m.c. همان *hamān*
 m.c. همینکه *hamīn-ki*
 m.c. بعضی *bi-mahz*
 m.c. بمجرد *bi-mujarrad* [m.c. *tā*] } as soon as, *vide* (12)
 m.c. چندانکه *chandānki*²
 m.c. چندانچه *chandānchi* } as soon as; however much; not-
 withstanding: as long as; as
 much as; *vide* (13).
 m.c. مدام *mā-dām*
 m.c. مدامیکه *mā-dām-i-ki* } as long as; *vide* (14).
 m.c. گویا *gūya*
 m.c. مثل اینکه *miṣl īn-ki* } as if; *vide* (15).
 m.c. اگر چنانچه *agar chunānchi*, as it were
 m.c. چنانچه *chunānchi* } *vide* (16).
 m.c. چنانکه *chunānki*, as for example
 m.c. طوریکه *tawr-i-ki*,³ in the manner that; *vide* (17).
 m.c. و حال آنکه *va ḥāl-ān ki* { the fact is that; whereas;
 though; notwithstanding;
 m.c. حال که *hāl-ki* } *vide* (18).
 m.c. و انگی *vāngahī* (pronounced *vūngahī*), more than all, beyond that,
 besides.
 m.c. در صورتیکه *dar šūrat-i-ki*, inasmuch as; in case; in the event of;
vide (19).
 m.c. بهر حال *bi-har-ḥāl*, at all events; however; *vide* (20).
 (rare in coll.) مع هذا *ma'-hāzā*, with that; in spite of; *vide* (21).

¹ In m.c. *az-ān jā-i-ki* از آنجائیکه.

² The use of *chandānki* چندانکه for "as soon as" is classical only.

³ In English the comparative conjunctions are *just as*, *in the same measure as*, *as if*, *than*, *as* (preceded by a correlative), etc.

⁴ Should not be written *و حالانکه*. In Mod. Pers. always *و حال آن که* or *و حال آنکه*.

(class.) نهایت الامر *nihāyat* 'l-amr, at last; vide (22).

(Indian) تا هم *tā-ham*,¹ nevertheless; vide (23).

m.c. مبادا *mabādā*

m.c. از ترسکه *az tars-i-ki*

نه — که تا *tā-ki—na*

} lest; vide (24).

m.c. فرضاً *farzān* ki

m.c. که گیرم *gīrīm ki* or که گیرم *gīram* } supposing that; vide § 78 (b).
ki

(1) *Harchand* هرچند, *harchand-ki* که هرچند, *harchi* هرچه:—*Harchandki* (or *harchi*) *bi-shumā guftam ki-ānjā ma-ravīd qabūl na-kardīd* (هرچند or هرچه) (m.c.) “in spite of all² (or however much) I said to you about not going there, you didn't listen to my advice”; *harchand* (or *harchi*) *tangtar bihtar* تنگتر بهتر (هرچه or هرچند) “the narrower the better”; *harchi* (or *harchand*) *zūdtar bihtar* زودتر بهتر (هرچند or هرچه) “the quicker the better.” *Harchi tamāmtar* هرچه تمامتر “as much as possible,” as: *bā nadāmat-i harchi tamām-tar bīrūn āmadam az pīsh-i ū* (m.c.) “I came out from his presence with a regret, exceedingly great.” *Harchi* هرچه “in the same manner,” as: *harchi īn mī-zanad ān mī-raqsad* (m.c.) “the one makes the time and manner of his dance correspond to the playing of the other.”

(2) *Binā bar* بنابر, or *binā bi* بنا به “having regard to, with regard for,” as: *Hālā man binā³ bi-bad-raftārīhā-i ki dar ayyām-i iqtidār nisbat bi-ra'īyyat va nawkar az shumā burūz kardāst na-bāyad du-bāra shughl-i vizārat-rā* حالا من بنا به بد رفتارهاییکه در ایام اقتدار نسبت به رعیت (m.c.) “now I, with due regard to (bearing in mind) your ill deeds done⁴ by you towards the peasants and subordinates, must not again entrust you with the office of vazīr”; *ammā dar shughl-i vizārat binā bi-iṣlāḥ-i 'umūr-i mulk va millat az man haqq-i tavaqqū' na-khūwāhīd dāsht* اما در شغل وزارت بنا به اصلاح امور ملک و ملت (m.c.) “but (I) having due regard for improvement in the state and the people, you will not have the right of expecting

¹ Indian and perhaps Afghan.

² In English the conjunction in this sentence could also be rendered by “notwithstanding” or “although.”

³ *Binā bar* could not be used here: after *binā bar* بنابر either *ān* آن or *īn* این follows, or *ānki* آنکه or *īnki* اینکه.

⁴ Note the subject *man* at the beginning of the sentence, and the verb *kunam* کنم after *bāyad* باید.

⁵ *Burūz kardān* بروز کردن “to come out” = *bīrūn āmadan* بیرون آمدن.

anything from me": *hālā maqṣūd-i marā dānistid; binā bar ān na-bāyad tajāwuz kunid* (m.c.) "you have now understood my object; you must therefore not exceed your instructions": *binā bar ānki man khādim-i qadīmī-yi shumā hastan ānchi 'arṣ mī-kunam 'ayn-i maṣlaḥat ast* (m.c.) "because I am your old servant, what I tell you is quite right": *nazar bar īn ki shumā marḥamat na-dārid man tark-i khidmat mī-kunam* (m.c.) "with regard to this (i.e. because) you have no compassion on me, I will leave your service."

Remark.—Conjunctions denoting inference [therefore, wherefore, hence, whence, consequently, accordingly, thus, so, then], are called 'illative.'

(3) *Chirā-ki* چرا "because that." *Man īn shukhūn rā bi-shumā mī-gūyam chirā ki ādam-i khūb-i hastid* (m.c.) "I tell you this because you are a trustworthy person"; *ū rā ghayrat¹ girift ki chirā jamī-i mardum īn dukhtar rā dūst dārand* (m.c.) "emulation seized her because every one was fond of this girl"; (note that *chirā* چرا after *ki* is properly interrogative introducing the direct narration,—saying that "why is everybody fond of this girl?"): *az īn jihat* (or *az īn rū*, or *az īn sabab*, or *az bārāy-i īn*) *man bi-shumā guftam ki dīgar gird-i īn khayāl na-gardid* (m.c.) "for this reason I told you this, that you should not think further on the matter; I told you this, so that you might give up this idea."

Lihāzā لهذا: *ū ki nihāyat-i mihrabān² rā bā man dārad li-hāzā man ham bā ū mihrabān² hastam* (m.c.) "since he is exceedingly kind to me, I too (therefore) am kind to him."

Remark.—The causal conjunctions are called حروف تعلیل or حروف سببی.

(4) *Pish az ān-ki* پیش از آنکه, *ba'd az ān ki* بعد از آنکه. *Pish az ān ki man īnjā bi-yāyam³ ū rā دیدam* (m.c.) "before I came³ here I saw him": *ba'd az ān ki az nazd-i shumā muraḥḥaṣ shudam sar-dard-i sakht-i bi-man* (m.c.) "after I left you I had such a bad headache."

¹ *Ghayrat* غیرت is a good quality; *ghayrat-i mazhabī* "religious zeal."

² Note this m.c. pronunciation of *mihrabān*: the Afghans also say *mihrabān*, but not the Indians.

³ Note the Present Subjunctive in Persian for the Preterite in English

or *agarchi* اگرچه, or *harchi* هرچه, or *bā-īnki* با اینکه, or *hāl-ān-ki* حال آنکه or *har chanī ki* هرچند که, could be substituted without materially altering the sense.

The obsolete *agarchand* اگرچند would give the same meaning.

(8) *Agarchi* اگرچه:—*agarchi ū murd ammā jā-yi afsūs nīst* اما اگر چه او مرد است ای آفسوس نیست (m.c.) “although he died, it's no matter of sorrow.”

(9) *Bā-vaṣṭ-i īnki* با وصف اینکه:—*Bā-vaṣṭ-i īn ki bi-shumā siṣārish kardam* (m.c.) با وصف اینکه شما سفارش کردم بر خلاف آن کار کردید *bar khilāf-i ān kār kardid* (m.c.) “although I warned you many times, yet you acted against what I told you,” [or *hāl ān ki* حال آنکه (vide 18) instead of *bā vaṣṭ-i īn ki* با وصف اینکه].

(10) *Hargāh* هرگاه in m.c. has usually the meaning of “if”:—*Hargāh bi-shumā na-gufta būdam haqq bā-shumā būd* هرگاه شما نگفته بودم حق با شما بود (m.c.) “if I had not told you, you would have been in the right.” Classically it means “whenever,” but “if” can sometimes be substituted for “whenever” without substantially altering the meaning: *har-gāh yādgar-i shumā rā khwāham dīd shumā rā yād khwāham kard* هرگاه یادگار شما را خواهم دید شما را یاد خواهم کرد (class.) “whenever I look at your¹ keep-sake, it will remind me of you.”

(11) *Az vaqt-i-ki* از وقتی که, *az ān gāh ki* از آنگاه که, *az ān dam ki* از آن دم که:—*Az vaqt-i-ki ū rā dīda-am hāl-am dīgar-gūn-ast* از وقتی که او را دیدم حالم دیگرگون است (m.c.) “since I have seen him I have been quite upset”: either of the other two conjunctions, or *az ān zamān-i ki* از آن زمانیکه, could be substituted for *az vaqt-i-ki* از وقتی که.

(12) “As soon as.” *Hamīn-ki* همینکه (m.c.) elliptical for “at the very time when,” hence “as soon as”; *hamīn-ki āmadam, ū raft* همینکه آمدم و رفت (m.c.) “as soon as I came, he went.”

Davā khurdan hamān, murdan hamān دوا خوردن همان مردن همان (m.c.) “as soon as he took the medicine he died.” *Bi-mahz-i⁴ khurdan-i davā murd* (m.c.) “merely by taking (i.e. as soon as he took) the medicine, he died”; or *bi-mujarrad-i khurdan-i davā murd* (m.c.) “merely by taking (i.e. as soon as he took) the medicine, he died”; or *bi-mujarrad-i ki davā khurd, murd* (m.c.) “merely by taking (i.e. as soon as he took) the medicine, he died”.

¹ In m.c. *har-vaqt* هر وقت would be substituted for *har gāh* هرگاه, and the Subjunctive *bi-bīnam* بنماینم for the Future *khwāham dīd* خواهم دید.

² Or *az ān dam-i-ki* از آن دمیکه.

³ But *hamān ki shumā dīdid man hamān rā dīdam* همانکه شما دیدید من همانرا دیدم (m.c.) “I saw just what you did”: *hamān ki* همانکه cannot be used for “at that very time.”

⁴ *Mahz-i khāṭir-i shumā* محض خاطر شما (m.c.) “merely to please you”: *bi-mahz-i dīdan-i tu* بمحض دیدن تو “at the mere sight of you”: in m.c. *mahz* محض is frequently used for *barāy* برای, as: *mahz-i mulāqāt-i ū ānjā raftam* محض ملاقات او آنجا رفتم “I went there to see him”: *īn davā mahz-i khurdan ra mulādan-ast* “this medicine is to be taken internally and externally.”

“as soon as he took the medicine he died.” *Tā-davā khurd murd* نادوا خورد مرد (class. and m.c.).”

Mujarrad مجرد signifies properly “stripped, bare”; also a “bachelor”; *bi-mujarrad-i gumān* مجرد گمان “on a mere suspicion, merely on suspicion.”

Chandān ki چندانکه also sometimes signifies “as soon as,” vide (13).

(13) *Chandān ki* چندانکه “as soon¹ as” :—

chandānki az nazar-i darvīshān ghāib gasht bi-burj-i bar raft (Sa’di) “as soon as he was concealed from the sight of the darvishes he scaled a tower” : *chandānki pās-i az shab bi-guzasht* چندانکه پاسی از شب بگذشت (Sa’di) “as soon as a watch of the night was passed.”

دزدی درخانه پارسائی در آمد چندانکه :— “*However much*,” “*in spite of all*” :— *duzd-i dar khāna-yi pārsā-i dar āmad* ; *chandānki talab kard chīz-i na-yāft* (Sa’di) “a thief entered the house of a certain pious person ; however much he searched (in spite of all his search) he found nothing” : *guft zāhidān rā chandān-ki talab kardam na-yāftam* گفت زاهدانرا چندانکه طلب کردم نیافتم (Sa’di) “he said, ‘in spite of all my search’ I did not (could not) find those who were recluses.”

“*As long² as*” :— *chandānki khāk rā buvad u bād rā baqā* (Sa’di) “as long as the Earth and the Wind exist.”

چندانکه مرا در حق این طائفه خدا پرستان ارادت است و اقوار :— “*As much as*” :— *chandānki marā dar haqq-i in tā’ifa-yi khudā-parastān irādat ast u iqrār, in shūkh-dīda rā ‘adavat-ast u inkār* (Sa’di) “as much as I like and believe in this body of God-fearing men, this saucy fellow³ hates and denies them” : *tā bi-dānī ki chandān ki dānā rā az nā-dān nafrat-ast šad chandān nā-dān rā az dānā vaḥshat ast* نادانرا از نادان تا بدانی چندانکه دانا را از نادان نفرت است صد چندان نادانرا از دانا وحشت است (Sa’di) “so that you may understand that the ignorant man dreads the wise a hundred times as much as the wise man hates the ignorant” (lit. :—that as much as the wise man dislikes the ignorant, a hundred-fold of that the ignorant man dreads the wise man”).⁴

“*So much ; to such a degree*” :—

بدندار مردم شدن عیب نیست و لیکن نه چندانکه گویند سی

Bi-dīdār-i mardum shudan ‘ayb nīst

Va līkin na chandān ki gūyand ‘bas’—(Sadi).

“There is no harm in visiting people,

But not to such an extent that they exclaim ‘this is enough’.”

¹ In modern Persian, *chandānki* چندانکه is not used in this signification ; *hangām-i ki* هنگامیکه, or *vagt-i ki* وقتیکه, or *chūn* چون, is used instead.

² In modern Persian used in this signification in writing only : in m.c. “as much as, however much.”

³ This is said half laughingly.

⁴ Note the order in the Persian and English.

Remark.—*Chandānchi* چندانچه is obsolete: it rarely occurs even in old Persian.

*Harchand ūrā bi-maktab burdandī az miyān-i maydān sar bi-zadī va chandānchi ta'lim-i khatt-ash dādandī*¹ *mayl bi-nayza-yi khattī namūd* هر چند او را بمکتب بردندی از میان میدان سر بزدی و چندانچه تعلیم خطش دادندی میل به نیزه² آنی (Anvār-i Suhaylī) “when they conveyed him to school, he would suddenly make off and appear in the midst of the plain; and whenever they instructed him in writing, his thoughts darted away to the straight spear.” (Eastwick’s Trans.).

(14) [*Mādām* مادام Ar.] *mā-dām ki* که مادام, *mā-dām-i-ki* که مادامیکه, *tā-mā-dām-i-ki* تا مادامیکه “as long as” :—

² *mā-dām-i-ki* *l-hayāt* مادامیکه مادام الحیات “as long as life lasts.”³

Mudām مدا is an adj.; *bachcha-yi man mudām girya mī-kunad* (m.c.) “my little child cries continually” : *mast-i mudām-ast* مست مدا است (m.c.) “he is always intoxicated” : *mudām-i-l-awqāt* مدايم الاوقات (m.c.) “perpetually” (also *dāyim-i-l-awqāt* مدايم الاوقات (m.c.).

(15) *Gūyā* گویا or *miḡl-i īnki* میثل اینکه :—

āvāz-i shanīdam gūyā (or *miḡl-i īnki* *kas-i mī-khuyānad* (m.c.) “I heard a voice as if some one were singing, (I heard a sound like singing)” : *miḡl-i īnki bi-shumā guftam, bi-kunīd* (m.c.) “do as I told you to do.”

(16) *Chunān ki* چنانکه (old) : *chunānchi* چنانچه (mod.) :—

chunānki mī-guyand (old) “as the saying is” : *guft chunānki tu gufti tā'ifa-i hasad burdand* (Sa'di) “he replied, ‘as you said, a number envied me.’”

Chunān-i ki چنانیکه, or *ham chunān ki* همچنانکه, and *ān chunān ki* آنچنانکه have a similar signification, as: *chunān-i-ki ūrā zadam turā ham mī-zanam* (m.c.) “I’ll beat you as I beat him” : *man ham-chunān ki būd ‘arza dāshnam* (m.c.) “I have

¹ The final *yi* of the Past Habit: (with the exception of the 2nd pers. singular) is *vā-yi makhūl* in classical Persian, but by modern Persians it is pronounced as *ayā-yi makhūl*.

² Ar. حیوة *hayāt*.

³ *Tā-dam-i marg* تا دم مرگ “till the last breath.”

⁴ *Dāyim-i-l-khamr* دائم الخمر (m.c.) “a drunkard.” *Mudām* also means “wine.”

⁵ Or *chunānchi* چنانچه.

⁶ ‘*Arz*’ عرض “an oral petition”; ‘*arīza*’ عریضه “a written one”: ‘*arz dāram*’ عرض دارم “I have a petition to make”; ‘*arz mī-kunam*’ عرض میکنم “I will make (or am making) a petition”; but in the Past tense in m.c. ‘*arz kardam*’ عرض کردم, or ‘*arza dāshnam*’ عریضه داشتم (not ‘*arz dāshnam*’ عرض داشتم). The Afghans, however, say ‘*arz dāshnam*’ عرض داشتم.

related the matter exactly as it happened": *guft ān chunānki shunīdī khalq-i*

*bar-ū bi-ta'aṣṣub*¹ *gird āmadand* آمدند گرد او بتعصب خلای بر او چنانکه شنیدی خلای
(Sa'di) "he said, as you have heard, a whole people collected round him from fellow-feeling": *āvarda-and ki kazhdum*² *rā vilādat-i mā'hūd nīst*
*chunānki*³ *sā'ir-i ḥayvānāt rā* سائر چنانکه نیست معهود را ولادت آوردند که کزدم را
(Sa'di) "it is said that the scorpion is not born in the ordinary manner like all other living things."

ān hama آنهمه مردم چنانچه از درشتی مثال نشدند از نرمی هم متأثر نگرددند
mardum chunānchi az durushī muta'allim na-shudand az narmī ham muta'assir
na gardīdand (Tr. Haji Baba, Chapter VII) "the whole of them were as little moved by roughness as they were by wheedling."

In Indian and Afghan Persian, *chunānchi* چنانچه at the beginning of a clause means "accordingly":—*Chunānchi ham-chunān kardam* چنانچه همچنان کردم
(Afghan) "accordingly, I did so exactly."

Though in modern Persian *chunānchi* چنانچه may occasionally be rendered in English by "accordingly," its proper meaning is "so that" or "like," or "for example," and, in translation into Persian, *chunānchi* must be employed only when its meaning will admit of one of these interpretations.

Chunānchi چنانچه "like, for example":—*Dar yak ṣandūq ashyā-yi khurākī būd chunānchi* (miṣl-i) *nān va birinj va panīr va ghayra* در یک صندوق غذایی خوراکي بود چنانچه نان و برنج و پنیر و غیره
(Afghan coll.): *va har pādishāh-i āgāh ki madār-i kār-i khud bar hikmāt nihāda, mavā'iz-i ḥukamā rā dastūr*⁴ *amal sāzad, ham mamlūkāt-ash ābū'lān bāshad va ham ra'īyyat-ash khush-dil va khurram, chunānchi Rāy-i A'zam-i Dībīshlīm-i Hindī* و هر پادشاه آگاه که مدار کار خود بر حکمت نهاده مواظ حکما را دستور العمل سازد هم مملکتش آبادان
(Anvar-i Suh., Chap. I, Intro.): "and every wise king who, basing his acts on wisdom, makes the advice of sages his rule of conduct, his state will be prosperous and his people joyful and happy, like the great king of Hind, Dābīshlīm who—."

*Agar chunānchi u āmad*⁵ *man mī-ravam* اگر چنانچه او آمد من میروم (m.c.)
"if for instance he comes, I'll go; here *chunānchi* چنانچه could be expressed by *fi-l-maṣāl* فی المثل⁶

¹ *Ta'aṣṣub* تعصب means "zeal, party spirit."

² Anciently this word was *gazh-dum* گزدم. In m.c., the Arabic word 'aqrab عقراب is preferred.

³ Or *chunānchi* چنانچه.

⁴ The copulative *va* could be omitted. For *chunānchi* چنانچه, it is better to substitute here *az qabil-i* از قبیل, or *maṣāl* مَثَل.

⁵ Note past tense in a condition, for present.

⁶ فی المثل not correct Arabic.

In m.c., *chunānchi* چنانچه alone is often used for “if” and “so that” :—
 اورا سخت زہر فلک چوب کاری کردد چنانچه روز بعد مرد (m.c.) “they bastinadoed him so severely that he died the next day.”

(17) *Tawr-i-ki* :—

تاوریکہ بشما گفتم همان طور واقع شد
tawr-i-ki bi-shumā guftam hamān tawr vāqiʿ
hud (m.c.) “it happened exactly as I told you.”

(18) *Hāl ān ki* آنگاه :—

آنگاه بشما گفتم نشنیدید
Hāl ān ki bi-shumā guftam na-shunīdīd (m.c.)
 “although (in spite of the fact that) I told you, you did not listen” : or
bā-vaṣṭ-i inki آنکه [vide (9)], instead of *hāl ān ki* آنگاه.

(19) *Dar ṣūrat-i ki* در صورتیکہ “in the event of” :—

در صورتیکہ او بیاید من میروم
Dar ṣūrat-i ki ū bi-yāyad man mī-ravam (m.c.)
 “in the event of his coming, I’ll go.”

(20) *Bi-har hāl* بہر حال, etc., “anyhow, at any rate” :—

بہر حال چارڈ نیست
Bi-har¹ hāl chāra-i nīst (m.c.) “anyhow there is no help for it.”

(21) *maʿ hūzā* = *bā in hama* تا ابھمہ “still, in spite of” :—

تا ابھمہ باو گفتم این کار بکنند و نکرد مع ہداترک دوستی نمی کنم
Bā-vujūd-i-ki bi-ū guftam in kār bi-kunad va na-kard, maʿ hūzā tark-i
dūstī namī-kunam (m.c.)
 “although I told him to do this and he didn’t, still (in spite of that) I won’t give up his friendship.”

عقبہ الامر
nihāyat² l-amr occurs rarely in writing for *uqbāt l-amr* “at length, at last.”

(23) *tā-ham* ‘nevertheless’ is not used at all in Persia. It is a translation of the Hindi *tau-bhī* توہی : it is Hindustani.

(24) “Lest” : *Mabādā* مبادا ; *shāyad* شاید :—

The poet says, if you earn anything to-day, you should keep a portion for to-morrow—

مبادا کہ در دھر دہر ایستی مصیبت بود پید-ری و نیستی

Mabādā ki dar dahr dār īstī

Muṣibat buvad pīrī u nīstī (Firdausi).

“Lest you live long ;

For old age and want are a calamity.”

گفت ز فکر تو میترسم مبادا کہ دزدان اسپ را نہ برد
guft-az fikr-i tu mī-tarsam mabādā² ki duzdān asp rā bi-barand (m.c.) “I fear lest while you are thinking, the thieves may steal the horse” : *mī-tarsam ki mabādā az injā na-ravam*
 میترسم کہ مبادا از اینجا نروم (m.c.) “I fear I shall not get away from here.”

In the above examples کہ alone could be substituted for *mabādā* مبادا without altering the sense : *ham shakk būd ki shāyad* (or *mabādā*) *sang³ az*

¹ Or *dar har hāl* در ہر حال.

² Or *mī-tarsam ki mabādā* میترسم کہ مبادا.

³ Or *sang-i* سنگی.

bālā-yi kūh bar man uftad سنگ از بالای کوه بر من افتد (m.c.) "there was also some doubt that (lest) a stone might fall on me from the cliff."

In the following Afghan colloquial sentence, *mi-tarsam mabādā dar panja-yi dushman na-yuftam* "I am afraid I may fall into the hands of the enemy," the negative is wrongly inserted owing to a confusion of thought.

In the following example from the *Gulistan* the same confusion seems to exist: *andīshīd ki agar bar mala' uftad fitna na-shavad* اندیشید که اگر بر ملا¹ افتد (Sa'dī) "he thought that if the matter became known it might give rise to discord" (i.e., should it become known I hope it won't give rise to—): modern Persians object to the negative here.

(25) *Hamīn tawr kī mī-davīd uftād* همین طور که میدوید افتاد (m.c.) "he fell while he was running."

§ 93. Interjections and Interjectional Phrases, Greetings, Compliments, etc.

Interjections consist of either indeclinable particles expressive of emotion or else of substantives in the vocative case.² Short exclamative phrases, both Persian and Arabic, also act as interjections.³

There is no general term for "Interjection." Interjections for regret are called *hurūf-i afsus* حروف انسوس: for lamentation and grief, *hurūf-i nudba* حروف ندبه: for attracting attention (*ay, yā*, etc.) *hurūf-i nidā* حروف ندا: for admiration, wonder, *hurūf-i ta'ajjub* حروف تعجب (or *kalima-yi ta'ajjub* کلمه تعجب): for warning, *hurūf-i rad'*, etc., etc.

The following are simple Interjections.

- (1) Regret (*ḥarf-i-afsūs* or *ḥarf-i-ta'assuf*), or sorrow (*ḥarf-i-nudba*):—

m.c. <i>afsūs</i> انسوس ⁴	} alas!
class. <i>afsūsā</i> افسوسا	
m.c. <i>dirīgh</i> دروغ	} alas!
m.c. <i>dirīghā</i> or <i>vā</i> دروغا و	
<i>darīghā</i> ²	
m.c. <i>vā hasratī</i> و احسرتا	

¹ *Mala'*; note that the final letter is *hamza* and not *alif*; the *a* is the *faṣḥa* of the *lām*.

² The vocative is either the same form as the nominative or else is marked by a final *ā*. The vocative *alif* in such words, as *dirīghā* دروغا, also *ay dirīghā* ای دروغا, is called *atif-i-nudba* الف ندبه. The latter form is used in the singular only. *Dirīgh kardan* دروغ کردن or *dāshtan* داشتن "to withhold, deny": *dirīgh āmadan* دروغ آمدن "to be sorry, regret": *dirīgh nīst* دروغ نیست "you are welcome to it."

³ Chodzko aptly compares the interjection to a species of musical note that gives a tone to the whole phrase.

⁴ Also *ʿad hayf* حدیف and *hāzar afsūs* هزار انسوس.

m.c. حیف *ḥāyḥ*¹ } pity!
 class. حيفا *ḥāyḥā*

class. وا دردā or دردā *dardā*, oh grief!

class. وا *vāh*

m.c. وای *vā, ī*

class. و *vuh*

m.c. وای بمن *vā, ī bi-man*, woe to me.

m.c. آ *āh*

m.c. آها *āhā*

m.c. هیهات *hayhāt* alas.

class. آوځ *āvakh*,² alas.

class. وایلا *vayla*, alas.

m.c. وایلا *vā vaylā*, alas.

class. وایسا *vā asafā*, oh my sorrow, alas.

m.c. ای خاک بر سرم *ay khāk³ bar sar-am*, dust on my head! (said on occasion of death or when a false statement is made); vide (3).

Examples:—افسوس که بر دلم سخت ناخوش است *afsūs ki barādaram sakht nā-khush ast* (m.c.) "my brother, I regret to say, is very ill."

دور جوانی بشد از دست من آ *Dawr-i-jāwānī bi-shud az dast-i-man ā*

Dawr-i-jāwānī bi-shud az dast-i-man

*Āh u darīgh! ān zimān-i dīl furūz*⁴—(Sa'dī)

"The time (revolution) of youth left me,

Ah alas! for that glad time."

هر که شاه آن کند که ار گوید حیف باشد که جز نگویم—

Har ki shāh ān kunad ki ū gūyad

Hayf bāshad ki juz nikū gūyad—(Sa'dī).

"He on whose word the King (relies and) acts

A pity it were he should speak aught but the truth."

*Hayf ast ki in-hā rā bi-burand*⁶ (m.c.) "it is a pity to cut these": حیف

*ḥayf-i-Ghulām Rīzā javān būd*⁷ (m.c.) "alas for Ghulām Rīzā, he was young."

¹ Also *ṣad ḥayf* صد حیف and *hāzar afsūs* هزار افسوس.

² In speaking, *akh* آخ is used for "Alas," as well as for an exclamation of pain "Oh!"

³ Or *bar sar-am* alone: *chi khāk bar sar-am* چه خاک بر سرم "Oh what shall I do."

⁴ The Persians refer all changes of fortune to the revolution of the heavens. *Dawr* دور "revolution" also means the circulation of the wine cup.

⁵ From *afrūkhtan* افروختن to kindle: also *dīl afrūz* دل افروز (generally applied for a lover).

⁶ Generally pronounced with only one *r*.

⁷ Applied to a dead person.

آن مرغِ طرب که نام او بود شباب * فریاد ندانم که کی آمد کی شد

Ān murgh-i tarab ki nām-i ū būd shabāb

Faryād ! na-dānam ki kay āmad kay shud

“A bird of youth ! I mark not when you came,
Nor when you fled, and left me thus forlorn.”

(O. 155 K. *Whin.*)

In the following, the poet's plaint is addressed to himself :—

کس دشمن من نیست مدم دشمن خویش

ای وای من و دست من و دامن خویش

Vā āsafū ! vā āsafū ! Īrān 'ājab dar khwāb-i ghaflat ast (modern) “Alas ! alas ! In what a sleep of forgetfulness is Iran sunk” : *ay khāk bar sar-am in chi haij-ist* (m.c.) “alas what words are these (i.e. they are untrue).”

Remark.—Sometimes a verb is equivalent to an interjection, as :—

چون باد اجل چراغِ عمرت بکشد ترسم که ترازنگ نپذیرد خاک

Chūn bād-i ajal chirāgh-i 'umrat bi-kushad

Tarsam ki turā zi-nang nap' zīrad khāk

“When winds of death shall quench your vital touch,
Beware lest earth your guilty dust expel.”

(O. K. 296 *Whin.*)

(2) Admiration (حروف تحسین و آفرین) (real or feigned), and surprise (حروف تعجب) :—

m.c. *vāh vāh* واه, good, good.

m.c. *bah bah* به به, well done ; also, how nice.

m.c. *āfirin* آفرین, (create²)

class. *zih* زی

class. *zihī* زهی

m.s. *shābāsh* شاباش³ hurrah (in India, well done).

m.c. *aḥsan* احسن,⁴ first rate !

} well done !

¹ For *bih bih* به به, “good, good”, *āfirināma* آفریننامه (= *āfirin būd* آفرین باد) is a Zend word occurring at the end of Gabr prayers, and signifies “Oh God ! may our prayer be more than what we are able to express.”

² O God create more for us.

³ Classical also ; much used by Afghans and Indians in speaking.

⁴ أَحْسَنُ زَيْدٌ or مَا أَفْعَلُ ب are two Arabic forms expressing admiration, as : أَحْسَنُ زَيْدٌ

of أَحْسَنُ زَيْدٍ “how handsome is Zaid.”

m.c. مرحباً *marhabā*,¹ well done (not welcome).

m.c. اللہ باریک *bārak Allāh*, may God bless you, good.

m.c. اللہ تابارک *tabārak Allāh*, good, strange (also used to express disbelief).

class. حبّذا *habbazzā*, well done.

m.c. اللہ اکبر *Allāh akbar*, God is most great (for wonder or admiration).

m.c. ما شاء اللہ *mā shāʿ Allāh*, as God will.

m.c. عجب *ʿajab*, wonderful!

m.c. مد هزار آفرین *ṣad hazār āfirīn*, by all means, a thousand times yes.

Examples:— *mā shāʿ Allāh chi bachcha-yi khūb-ī dārīd* (m.c.) “what a nice little child you have got”: *bārak Allāh chi kār-ī khūb-ī-st ʿajab kār-ī kard* (m.c.) “may God bless it! how excellent a thing this is! he has performed wonders”: *āfirīn bi-Mahmūd* (m.c.) “well done Mahmūd!”

Firdawsi, the author of the *Shāh-Nāma*, the great epic of Persia, claims that it is written in pure Persian. He was confronted with his verses:—

قضا گفت گید—رو قدر گفت ده فلک گفت حسن ملک گفت ده

Qazā guft gīr u Qadar guft dih

Falak guft aḥsan Malak guft zih

Firdawsi's reply was that the *Falak* (not he) had said *aḥsan*.

(3) Lamentation, mourning:—

m.c. فغان *fughān*⁴

افغان *afghān*

m.c. وای *vāy*

m.c. وایلا *vā vayla*

m.c. ای خاک بر سرم *ay khāk bar sar-am. vide* (1).

} Lament! Oh! Alas!

} Oh misery!

(4) Hatred, aversion, contempt (حرف نفرت):—

m.c. نف - نفور *uf*,⁵ *tuf*, *tufū*, fie, for shame, also په *pah* (for a bad smell); اُغ *ugh* (for a bad smell).

m.c. اه *ah*.

¹ In Arabic “welcome,” but in Persian “well done,” for *marhabā* مرحباً; vide p. 382, foot-note (1).

² *Lit.* “As (God) wills it, what a nice—.” The *mā shāʿ Allāh* ما شاء اللہ averts the evil eye. If a stranger were to make the remark without *mā shāʿ Allāh* ما شاء اللہ, the relations of the child would at once insist on this formula being added.

³ There is a distinction between *qazā* قضا and *qadar* قدر.

⁴ *Fughān* فغان کردن “to cry aloud, lament.”

⁵ In Arabic *uf* اف. For Ar. نفأ

m.c. دور *dūr*, avaunt.

m.c. اعوذ بالله *a'ūzā bi-llāh* God defend me (I take refuge with God).

m.c. په *pah*.

(5) Attention or warning : —

m.c. اینجا نگاه کن *injā nigāh kun*, look here.

m.c. سر حساب باش *sar-i hisāb bāsh*, look out !

class. (rare m.c.) ینک *īnak*, behold ! now !

class. and poet. هان *hān* } know ! in truth !

class. and poet. هین *hīn* }

m.c. زینهار *zinhār*, beware, never do ! on no account !

m.c. ای مردکه *ay mardaka*¹ look here; (*ay* is always followed by a substantive).

m.c. وی مردکه *o'ī mardaka*,¹ you there, fellow !; (*o'ī* can be used alone).

m.c. ای فلان² کس *ay fulān kas*, oh So-and-so !

m.c. ای پدر *ay pidar*, oh you there, (oh father ! addressed to one older than the speaker).

m.c. ای 'عمو *ay 'amū*, oh uncle !

m.c. ای مشهدی *ay mashhadī*, oh Mashhadi !

m.c. ای کربلایی *ay karbalā'ī*, oh Karbalā'ī !

m.c. ای برادر *ay barādar*, oh brother !

m.c. ای مسافر *ay musāfir*, oh traveller !

Zinhār زینهار, or *zinhār* زینهار, when an interjection of warning, is followed either by the 2nd person of the Imperative or of the Aorist, as: *zinhār bi-dīm tama' dīgar-bār girā-i īn dīm na-jard* نگرد دیم نگر بار دیگر تا مع دینار دیگر ازینجا نرو (Sa'di) "take heed, don't again through greediness approach the snare": *guft zinhār na-sitānī ki bi-panjāh dīnār ham rāzī shavand* گفت زینهار نسدایی که بی پنجاه دینار هم راضی شوند (Sa'di) "he said beware lest thou (on no account) take it, for they will even consent to give you fifty dinārs ('to go elsewhere')."
Zinhār khwāstan زینهار خواستن "to seek protection, sanctuary" *zinhārī* زینهارī adj. "under protection": *bi-zinhār āmada-am* به زینهار آمدم (m.c.) "I have come to you for protection."

In the sentence *guft marā kushta shudan qabūl ast likun zinhār barahnu na-khwāham shud* گفت مرا کشته شدن قبول است لیکن زینهار بر خورم نشود (m.c.)

¹ *Mardaka* مردکه (m.c.) for *ma'dak* مردک.

² Or *fulāna* فلانة

³ *Amū* or *'ammū* عمو (m.c.) for *'amū* in Ar.

* These are all m.c. forms of addressing or calling to a stranger *Mashhadī* مشهدی one who has made the pilgrimage to *Mashhad* مشهد: and *Karbalā'ī* کربلایی, one who has been to Karbala, are respectfully addressed to any stranger, and do not mean that the person addressed has really made any pilgrimage. The Arabs use *Yā hāj* یا حاج in the same manner.

“she said she could rather perish than undress,” *zinhār* زنهار may be considered either an interjection or an adverb of negation.

In modern colloquial, *zinhār* زنهار is used without a negative in the sense of “mind you do,” as: *zinhār zinhār khidmat-i khud rā shākh u barg-i bisyār bi-guzār* زنهار زنهار خدمت خود را شاخ و برگي بسيار بگذار (Tr. Haji Baba, Chap. 40) “mind, whatever you do, that you embellish your services when relating them.”

Remark.—*Hā* ها “have a care! behold!” is in m.c. often corrupted into *ā*, as: *shumā rā mī-zanam-ā* شما را میزنم - *injā biyā-ā* اینجا بیا - *Hān* هان (with nasal *n*) is similarly used.

(6) Impatience:—

m.c. *nigāh kun* نگاه کن *nigāh kun*, look here, come here.¹

m.c. *dih bi-raw* دی برو *dih bi-raw*, go along, do; (also *dih* for wonder).

m.c. *jahannam shaw* جهنم شو *jahannam shaw*, go to hell.

m.c. *gum-ash kun* گمش کن *gum-ash kun*, hang him.

m.c. *gum shaw* گم شو *gum shaw*, be off with you.

m.c. *bājī biraw* باجي برو عقب (or دښال or بالا, or گذار) *bājī biraw* ‘aqab (or *dumbāl*, or *bālā*, or *kinār*), my good woman, you are in the way.

m.c. *kinār bi-raw* کنار برو *kinār bi-raw* ‘ammū, my good man, please move.

pusht pusht (class., obs.).³

posh posh (Afghan, class.).³

m.c. *jā bi-dihād* جا بدید *jā bi-dihād*, make room!

m.c. *dūr bāshād* دور باشید *dūr bāshād*, clear the way!

m.c. *khābardār! sar-i hisāb* خبردار! سر حساب *khābardār! sar-i hisāb*, take care, look out! (gen. by a person riding).

m.c. *khāfa bi-shī* خفه بشي *khāfa bi-shī*, may you be hanged (lit. throttled).

m.c. *dil-at dard bi-yāyad* دل درد بیاند *dil-at dard bi-yāyad*, as above (lit. may you have a stomachache).

(7) Distress, want:—

m.c. *amān* امان *amān*, quarter!

¹ *Hājī Āghā nigāh kun* حاجی آغا نگاه کن (m.c.) “*Hājī Āghā* come here (H. A. being in the next room).”

² *Bājī* باجي, lit. ‘sister’! *Amū* امو (for ‘ammū) ‘uncle,’ not necessarily one older than the speaker: two boys quarrelling will say *biraw* ‘ammū برو امو = “what can you do to me?”

³ For explanation of these terms, vide p. 372, foot-note (3): *gūyan! ki pusht pusht hamāl āmad* گویند که پشت پشت جمال آمد “here comes the porter with his precious packs.”—(O. K. Rub. 218, *Whin.*).

m.c. *فریاد* ¹ *far-yād*, injustice !

m.c. *ببدا* *bī-dād*, injustice, tyranny !

m.c. *یا رب* *yā Rabb*, O Lord !

m.c. *امان از دست تو* *amān az dast-i-tu*. help from thine hand (of oppression).

m.c. *داد از جفای تو* *dād az jafā-yi tu*, oh ! redress from thine injustice.

(8) Fie, for shame:—

m.c. *خجالات بکش* *khajālat bi-kash*, feel shame !

m.c. *عارت نمی آید* *ār-at namī-āyad*, feelest thou no shame ?

m.c. *روت میا* *rūy-at siyāh*, thy face is blackened.

حیا خوب چیز است در دنیا *hayā khūb chīz-ist dar dunyā*, a feeling of shame is a good thing to cultivate.

(9) Repentance:—

m.c. *غلط کردم گه خوردم* *ghalaṭ kardam. guh khurdam*, I have erred: I repent humbly (lit. I have eaten human excrement).

m.c. *دیگر نا-کھڑاھم کرد* *dīgar na-khūāham kard*, I will never do so again !

(10) Miscellaneous:—

m.c. *بالا رو کن* *yāllā² raw kun*, oh ! begin !

class. *پشت پشت* *pusht pusht*,³ make way ! look out !

m.c. *خوب* *khūb*, all right, go on, continue.

m.c. *چشم بد دور* *chashm-i bad dūr*. avaunt the evil eye.

m.c. *دور از دوستان* *dūr az dūstān* (Sa'dī), may you and my friends never know the like.

m.c. *بعود ناله* *na'ūz bi-llāh⁴*

m.c. *عیاذ ناله* *ayāz^{an} bi-llāh*

m.c. *خدا نکند* *Khudā na-kunad* ; God forbid.

m.c. *خدا نخواسته* *Khudā na-khūāsta*

m.c. *حاشا* *hāshā*

¹ *Dād u far-yād kar-i-an* *داد و فریاد کردن* "to call aloud for justice": *far-yād u fughān kardan* *فریاد رسیدن* "to lament": *bī-far-yād rasīdan* *فریاد رسیدن* "to assist, succour": *az dast-i hākīm far-yādī hastam* *از دست حاکم فریادی هستم* (m.c.) "I am making a complaint against the Governor."

² Vulg. for *Yā Allāh* *یا الله*.

³ Possibly "mind your backs" or "turn your backs (i.e., face the wall; as a great lady passes)". The camel-men of Afghanistan and the Indian N.-W. Frontier say, *posh' posh'* for "get out of the way," which is perhaps a corruption of the old *pusht pusht* *پشت پشت*. Another suggested derivation is that *posh posh* may mean "veil your eyes (as a lady is coming)." *Pusht pusht* also means "one behind the other in close succession."

⁴ God defend us' lit. "we take refuge with God (from Satan the accursed or stoned)." — *Quran*

m.c. استغفر الله *astaghfir-‘llāh*, God forbid (lit. I ask pardon of God).

m.c. خدا کند *Khudā kunad*, God grant.

m.c. سبحان الله *Subhān-‘llāh*, Praise be to God! (for wonder, m.c.).

m.c. ای خدا *ay Khudā*

m.c. خدا یا *Khudāyā*

m.c. یا الله *yā Allāh*

m.c. الهی *Ilāhī*, my God! (in m.c. = “I hope!—.”)

m.c. خدا داند (or) میداند *Khudā dānad* (or *mī-dānad*), God knows.

m.c. ان شاء الله *in shā‘ Allāh*, if it please God.

m.c. ان شاء الله تعالى *in shā‘ Allāh Ta‘āla*, if it please God most High.

m.c. از برای خدا *az barāy-i Khudā*

m.c. بخاطر خدا *bi-khātir-i Khudā*

class. فی سبیل الله *fī sabīl-i-‘llāh*

m.c. در راه خدا *dar rāh-i Khudā*

m.c. الحمد لله *al-ḥamd‘ li-‘llāh*, praise be to God (Thank God).

m.c. شکر خدا *shukr-i Khudā*, thank God!

m.c. خدا حافظ شما (or) خدا حافظ *Khudā ḥāfiẓ-i shumā* (or *Khudā ḥāfiẓ*).
good-bye² (God protect you).

m.c. خدا نگاه دار *Khudā nigāh-dār*

خدا نگاه دار *Khudā shumā*

را نگاه دارد *rā nigāh dārad*

m.c. زینهار *zinhār*, beware! vide (5).

m.c. آلی *allā*,⁵ go on, begin.

m.c. ترا بخدا *turā bi-Khudā*,⁴ for mercy’s sake!

m.c. بار خدا نا *bār Khudāyā*, O Great God!

class. لبیک *labbayk*⁶ (in m.c. *labbe*), here I am.

گلوله شش میخالی *gulūla-yi shash*⁶ *miṣqālī*, you want a bullet (to keep you quiet); or—*tū-yi kūn-at bāshad*.

قدم شما بر چشم *qadam-i shumā bar chashm*, welcome (to the coming guest); or speed (to departing guest).

m.c. بچه ها *bachcha-hā*⁷ servants! attendants! (waiter!)

¹ *Ilāhī*! *rahmat-at kam na-shavād* الهی رحمت کم نشود (m.c.).

² *Khudā ḥāfiẓī kardan* خدا حافظی کردن “to say good-bye.”

³ Corruption of *Allāh*.

⁴ *Qasam mī-dihām* قسم میدهم understood.

⁵ *Labbayk*^a لبیک Ar., “here I am for you (waiting your orders).”

⁶ A bullet of six *miṣqāls* : *miṣqāl* : in m.c. one *miṣqāl* = 72 *ganānm*.

⁷ Corresponds to *ko, i hai* of Urdu.

- m.c. دست از گریبان بردار *dast az girībān bardār* } let me go.
 m.c. دست از یقه^۱ ام بردار *dast az yaqqa am vardār* }
 m.c. هیچ هیچ *hīch hīch*, nothing, nothing!
 m.c. چیزی نبود *chīz-i na-būd* } it was nothing, of no consequence.
 m.c. قابلیت ندارد *qābiliyyat na-dārad* }
 m.c. زحمتش نمی‌ارزد *bi-zahmat-ash namī-arzad*, it's not worth the trouble.
 m.c. ای مدد ای مدد *ay madad ay madad*, help! help!
 m.c. ای مسلمانان ای مسلمانان *ay musulmānān ay musulmānān*. Oh Muslims! Oh Muslims!
 m.c. بی‌کمکم برس *bi-kumuk-am bi-ras* } come to my help, come to my
 m.c. بی‌فرادم برس *bi-faryād-am bi-ras* } cries!
 m.c. ای مادر ای مادر^۲ *ay mādar ay mūdār*, help, help (children)!
 m.c. ای ننه جان^۳ *ay nana-jān*, O dear mother (children to mothers; also in addressing women; used by women when startled)!
 m.c. ای بابا جان *ay bābā jān*, O dear father (a man's exclamation when startled).
 m.c. مگر چه شد *magar chī shud*, what have I done!
 m.c. آسمان که پائین نمی‌آید *āsmān ki pā'īn namī-āyad*, do so, don't fear, the sky won't fall.
 m.c. دزد دزد *duzd duzd* } thieves! robbers!
 m.c. دزد آمد *duzd āmad* }
 m.c. بگیر بگیر *bigīr bigīr*, seize him, seize him!
 m.c. وایست *vāst, stop!*
 m.c. ز جا محجوب^۴ *az jā ma-jum* } don't move!
 m.c. حرکت ممکن *harakat ma-kun* }
 m.c. بخواب *bi-khuvāb* } crouch down take shelter.
 m.c. خام شو *kham shav* }
 m.c. خاموش *khāmush*, silence! *
 m.c. خبردار باش *khābardār bāsh*, look out! *
 m.c. سر را نگه دار *sar-at-rā niyāh dār*, heads!
 m.c. ملاحظه کنید *multa'atf bāshīd*, please pay attention listen!
 m.c. گوش کن *gūsh kun*, listen (give ear)!
 m.c. متوجه باش *mutawajjih bāsh*, pay attention!

^۱ In m.c. *yakha* **یقه**. T.: *vardār* وردار m.c. for *bar bū* بردار.

^۲ A man would address an elderly woman as *mūdār* مادر.

^۳ *Nana* ننه or *Nana jān* جان **نه** & **نه** *جان* is a pet name used by mothers to their children, or by children to their mothers.

^۴ *Vale* also (b).

m.c. دلتان نا من باشد *dilitān bā man bāshad*, just pay attention to me for a few minutes.

m.c. بگیرها ها بگیر *bi-gīr, hā hā bi-gīr*, soo on then (to a greyhound)!

(11) The following imitative sounds or cries are used to animals :—

پیش پیش *pīsh pīsh*, puss, puss.

چیت *chīt*, shoo (for driving away a cat).

بیہ بیہ *biye biye*,¹ for calling fowls, pigeons, dogs, etc.

چم *chikh*,² shoo (for frightening away dogs).

تو تو تو *tū tū tū*, fowls or pigeons (in Kerman).

هش هش *hush hush*, stand still (to donkeys).

چیش *achīsh*, stand still (horses, donkeys).

پنج پنج *pikh pikh*, for driving sheep.

هون *hūn*, for urging on a donkey.

هی *hay*, uttered at intervals by camel-men to keep camels in motion.

Remark I.—There are many other imitative cries used for calling camels, goats, sheep, asses, etc., etc., as well as for urging on beasts of burden: such cries cannot be represented in writing.

In the south of Persia, distance is represented by uttering *hā* several times with a peculiar intonation, as: *Hā-hā-hā-hā-hā-ā Kirmān* + “there yonder in the distance is Kirman.” [In the Panjab a peculiar way of raising the voice (*ohh pare hai* “there it is yonder”) has a similar use.

(b) (1) Onomatopoeitic nouns are called *ism-i-ṣawt* (اسم صوت) Examples: *jīk jīk* چیک چیک “chirping of small birds”: *kū kū* کو کو “cooing of doves”: *qāh qāh* قاه قاه “noise of laughter”: *chir chir* چر چر “fizzling of meat cooking”: *chakāchak* چکا چک and *chaqāchaq* چقا چق “the whizzing of a sword, club, etc., through the air”: *fash-ā-fāsh* فشا فاش and *trang-ā-trang* ترنگ ترنگ “the whizzing of arrows through the air”: *qul-qul* قل قل “the gurgling of wine being poured out, etc., etc.” *Qa-ānī* has: چون گرنه که دو مو— *chūn gurba ki mū mū kunad az mastī-yi biṣyār*. Such word-, however, as *pīsh pīsh* پیش پیش and *chikh*, etc. are particles (*ḥarf*).

(c) The following are the commoner dervish cries :—

هو حق *Hū! Haqq!*

یا هو نا حق *Yā Hū! Yā Haqq!*

{ Ho! Truth (or God)!

¹ For *biyā biyū* بیا بیا “come, come.”

² The Afghans say *chikhe* چیکھی; also m.c.

³ Can this have any connection with the m.c. particle of continuation *hay* هی? Both are pronounced the same.

⁴ For “thing” far off only.

⁵ *Hū* is the 3rd pers. sing. masc. Arabic pronoun “he” also “He.” *Haqq* “the Truth” is another name of God

مدد یا علی *Yā 'Alī madad*, O 'Alī! help (Shī'a¹ dervishes).

یا موجود *Yā Maujūd*² Oh Omnipresent.

یا قاضی الحاجات *Yā Qāziy-'l-hājāt*, O Granter of the needs of man.

یا غفار الذنوب *Yā Ghaffār-l-zunūb*, O Forgiver of sins (of the 'Alī Allāhī sect).

گل مولا *Gul-Mawlā*, (a dervish greeting in which 'Alī is compared to a rose).

Remarks.—Certain cries are peculiar to certain sects: *Ṣadā-yi yā 'Alī* (or *yā Husayn*) *buland shud* بلند شد (یا حسین or) صدای با علی could only be applied to Shī'as, and *ṣadā-yi yā Chār Yār* چار یار صدای to Sunnis only. *Yā Allāh* یا الله could be used by either sect.

(d) The following are some of the street cries; ⁴ they are not current in all parts of Persia:—

Persia is the very home of flowery and figurative language, and striking examples of this are to be found even in the street cries.

(1) Fruit or sweets:—

یا قوت بازو قوت *quvvat-i bāzū*,⁵ *quvvat-i pā*, strength to your arms. strength to your legs.

Sweetmeats:—

ای حلوائی خاکی⁶—ای پشمک—ای حلوائی آورده *ay ḥalvā-yi khārak—ay pashmak—ay ḥalvā-yi ārda*.⁷

Figs:—

انجیر بلبل باغ بهشت *anjīr, anjīr-i bulbul-i bāgh-i bihīsh*, figs! figs fit for the nightingales of the Garden of Paradise

¹ The Sunni dervishes say *Yā chūr yār* یا چار یار, i.e. Abū Bakr, 'Umar, 'Uṣmān and 'Alī.

² These cries are used by dervishes either to announce their arrival at the doors of the great, or else when seeking alms in the bazars. A dervish entering does not salute: he utters one of these cries. The writer saw a Persian dervish in Baghdad crying *Yā Maujūd* یا موجود in an unpleasant and excited voice till utterance nearly failed, and the sweat streamed down his face from the exertion. The shop-keepers were only too willing to give him money 'to move him on.'

³ *Abū Bakr u 'Umar, 'Uṣmān u Ḥaydar* ابو بکر و عمر و عثمان و حیدر (*mishrā*). *Ḥaydar* is a title of 'Alī.

⁴ Republished from the JI. As. Soc. Beng., 1906, by the courteous permission of the Council.

Those interested in the subject should compare these with the street cries of old London. Needless to add, some of them show a fine imagination.

⁵ A guest is sometimes pressed to stay and eat a 'snack' by the polite, but colloquial phrase *yak chiz-i bī-khūr ki quvvat-i zānū paydā kunī* یک چیزی بخور که قوت زانو پیدا کنی (m.c.): the idea apparently is that the refreshment will give the necessary strength to the leave-taker's legs.

⁶ *Khārak* خاکی a dried date.

⁷ *Halvā-yi ārda* حلوائی آورده is made of sesame seeds, sugar, flour, and butter.

قوت ز نو انجیر است *quvvat-i zānū anjīr ast*, strength to the knees are figs.

Pomegranates:—

انار دارم انار *anār dāram anār-i* } pomegranates have I; pomegranates of the Garden of Paradise.
bāgh-i bihisht }

نار باب دل بیمار *nār bāb-i dīl-i bīmār*.

نار اتاکی دارم نار اتاکی *atābakī¹ dāram nār, atākabī dāram nār*.

Cucumbers:—

ای قند² تر خیار *ay qand-i tur, khīyār*, oh liquid sugar, cucumbers!

Plums:—

ای صغرا شکن آلو *ay safrā-shikan ālū*, oh plums! a cure for bile.

Grapes:—

طلا دارم مشتري *tilā dāram, mushtarī*, gold have I, oh buyer!

Pistachio-nuts:—

ای پسته دامنغان³ مشتري *ay pista-yi Dāmghān, mushtarī*, pistachio-nuts from Dāmghān, oh buyer!

Nuts and edible seeds:—

همه عجیل دارم و بشکن *hama 'ajl dāram va bishkan*.

Mulberries:—

بیدانه نبات⁴ — بیدانه آب حیات — بیدانه - شکر نبات — بیدانه - بیدانه لذت میبری ز روح
bī-dāna nabāt; bī-dāna āb-i ḥayāt; bī-dāna shakar-nabāt; bī-dāna, bī-yā lazzat mī-barī az rūḥ, (mulberries) luscious without seeds, sweet as sugar-candy, priceless as the water of life; seedless mulberries like crystal sugar; seedless mulberries—come and delight thy soul.

Black Mulberries:—

میدوه صفراء⁵ میروا *mīva-yi safrā-bur shāh mīva*.

White Mulberries:—

نعل هلام (= هل است) } sweets with cardamoms (in India
 (= hīl ast) } *ilāchī dāna*).

(2) Tripe:—

وی سیرا⁶ *o-i sirā'u*, oh tripe!

(3) Cinnamon Tea:—

ای چای در چین نبات⁷ *ay chāy-i dār-chīn nabāt*,⁸ oh tea and cinnamon⁹ and sugar-candy all mixed!

¹ *Atābakī* اتاکی is a good variety of pomegranate.

² *Qand* is loaf sugar, the kind most liked in Persia.

³ Pronounced *Dāmghān*: this and *Sīnnān* both mean Mash-had and are famous for pistachio-nuts.

⁴ *Nabāt* نبات is "sugar-candy." Some Persians do not eat *qand*. A few old-fashioned Muslims will not take tea, which comes from Hindus: nor loaf-sugar, which is *najis* نجس: firstly, because sugar is made by the hands of unbelievers, and secondly, because it is purified by bones.

(4) Water:—

بید نوشی یاد شهید کربلا *bi-nūsh bi-yād-i Shahīd-i Karbalā*, drink in remembrance¹ of the Martyr of Karbalā.

(5) Kerosine-oil:—

نافتی دارم مثل گلاب *naft-i² dāram miṣl-i gulāb*, a naptha have I like rose-water.

(6) Castor-oil (for lamps):—

چراغ یا شاه³ چراغ یا شاه *yā shāh-i chirāgh! yā shāh-i chirāgh*.

(7) For clothes:—

ای قمیص⁴ دارم - پارچه دارم - شیله دارم *ay qamīṣ dāram—pārcha dāram—shīla dāram*, oh long-cloth have I, cloth have I, *sālū*⁵ have I.

(8) For pins and needles⁶:—

ای سوزن سنجاق انگشتانه براق *ay sūzan sinjāq angushtāna yarāq*, oh needles, pins, thimbles, gold and silver lace.

(9) Scissors and embroidery (hawked in villages only):—

ای مقراض ای براق⁷ دم چادر *ay miqrāṣ ay yarāq-i dam-i chādar*, oh scissors, oh gold (or silver) lace for *chādars*.⁸

(10) For antimony⁹:—

وی سرنه سنگ وی سرنه سنگ *o-ī surma-yi sang, o-ī surma-yi sang*, oh antimony of stone.

(11) Indigo¹⁰:—

وی رسته وی رسته *o-ī rasma! o-ī ra-sma*, oh leaves of Indigo, oh leaves of indigo.¹¹

¹ *Husayn* حسین, slain at Karbalā, was wounded in the mouth by an arrow, when he stooped to drink from the Euphrates. His death occurred twelve years after that of his brother *Hasan* حسن.

² نفت, Persian for شلّو.

³ There is a shrine in Shiraz call'd *Shāh-i chirāgh* شاه چراغ, where is buried the brother of Imām Ruzā رضā, the 8th Imām (the latter is entombed at Mash-had). Some Muslims salute the newly-lighted lamp by *sālū* سالتو *shāh-i chirāgh* شاه چراغ. The Gahrs say *Shab-i khayr* شب خیر to each other, generally juniors to seniors.

⁴ Called also *chihul-vār* چهل وار, or *chihul-gār* چهل تار, because each piece is folded into forty *vār*: *vār* may be the Persian word "time, turn, regulation," or a corruption of the English word *yard*; derivation doubtful.

⁵ *Sālū* سالتو or *shālū* شالتو Indian names of the red cotton stuff *Shīla* شیله as vulg. for *shīlā* شله.

⁶ These articles are usually sold by Jews.

⁷ The Zardushti women wear a special *chādar* چادر without *yarāq* براق.

⁸ For the eyes and eyelashes.

⁹ For some reason the best antimony is called *surma-yi sang* سرنه سنگ.

¹⁰ For the eyebrows: the dried leaves are pounded and boiled. *sa'dī* says *kūshish-i bī-tā'ila ast rasma bar abr-i qī* کوشش بیقاده است رسته بر آبروی کور Story 28, Book III.

¹¹ Only used by the Muslims, not by the Gahr women.

(12) Rouge:—

اوی سرخاب *o-ī surkhāb*, oh paint (lit. ¹ red water).

(13) Patches (for the face):—

اوی خطاط *ay khitāt*, oh moles ¹!

(14) Amulets:—

Not hawked in the streets in Persia; generally obtained as a *hadiyya* from a Mulla. They are, however, hawked in India.

(15) Love philters:—

دواي مهر و محبت *davā-yi mihr u mahabbat*, medicine for love and affection.

(16) For live animals:—

اوی پول بز اوی پول بز *o-ī pūl-i buz, o-ī pūl-i buz*, oh money for goats ²! oh money for goats!

For sheep in the 'Id-i Qurbānī:—

شاخس سوار شو *shākh-ash bi-gīn, savār shaw*.

Small lambs:—

اوی تره پروار اوی تره پروار *o-ī barra-yi parvār, o-ī barra-yi parvār*, oh fatted lambs! oh fatted lambs!

Bulls (for the plough):—

اوی گاب کار *o-ī gāb-i kārī*, oh ploughing bull!

Cows:—

اوی گاب شیري اوی گاب شیري اوی گاب شیري *o-ī gāb-i shīrī, o-ī gāb-i shīrī, o-ī gāb-i shīrī*, oh milch cow! oh milch cow! oh milch cow!

Calves:—

اوی گوساله اوی گوساله اوی گوساله *ay gawsāla, ay gawsāla, ay gawsāla*, oh calves! oh calves! oh calves!

For poultry:—

اوی خروس لاری *o-ī khurūs-i Lārī*, oh cocks of *Lār* (i.e. big cocks).

Hens:—

اوی مرغ تخمي *ay murgh-i tukhmī*, oh laying hens!

Chickens (alive):—

اوی جوجه اوی جوجه *ay jūja, ay jūja*, oh chickens! oh chickens!

¹ Only used by the Muslims, not by the Gabr women.

² *Buz*: بز is the female: the he-goat is called *chāpish* چاپش or *nārī* نری.

³ There is a belief that those who sacrifice a ram at this 'Id, will ride this very ram at the Day of Judgment. The Persian Shi'as usually sacrifice a ram, and not a camel, nor a cow.

⁴ Vulg. for *gūr*: گور *kūrī* کاري from *kāshtan* کاشتن "to cultivate, sow, plough."

⁵ *Lār* is famous for its large breed of poultry. No Muslim would buy dead poultry for fear it had not been slaughtered properly. The hens are cried as *murgh*.

⁶ Modern, for the obsolete چوڑه *chūza* still in use in India and Afghanistan: *chūza-bāz* is an old woman fond of young men. In falconry *chūz*, vulg. *chūj*, is the Indian technical term for an immature hawk or falcon (in Persia *būz* or *būzyur*, T.).

Nightingales:—

¹ *ay bulbul-i khyānandu, ay bulbul-i pur chahcha*, oh singing bulbuls, oh bulbuls in full song.

(17) Qurʿāns:—

ay hadiyya-yi Qurʿān, oh presents of Qurʿāns!

Remark.—It is impious to sell a Qurʿān: hence it is offered as a *present*, for which the owner takes a *present* of money in return. When a vendor of Qurʿāns cries his “presents,” the following comedy is enacted: A woman or would-be purchaser enquires, “*in Qurān chand hadiyya mī-khyāhad*” “قرآن چند هدیه میخورد” “how many presents for this Qurʿān?” The reply is *bi-rizā-mandī-yi khudat* “برضامندی خودت” “what you please.” The would-be purchaser then takes the book, kisses it, produces some security, and tells the “giver” to call again. In the meantime the *Mulla* is consulted, who says, for instance, *panj tūmān hadiyya dārad* “پنج تومان هدیه دارد.” The “giver” calls again for his “present” and if dissatisfied, says *bi-panj tūmān hadiyya namī-dīham* “به پنج تومان هدیه نمی‌دهم.”

(18) Old clothes:— *ana muna ho* (= کهنه مهند)

(e) The following are some expressions in saluting, or in welcoming and speeding a visitor or guest.* Some of these are properly used by inferiors only, but there is no fixed rule in the matter:—

khush āmadīd “خوش آمدید” “welcome!” (lit. you have come happily: used on arrival or departure).

musharraf “مشرف” “I am honoured (by your coming).”

muzayyan “مزین” “(my house is) adorned (by your coming).”

muftak̄hir farmūdīd “مفتخر فرمودید” “you have made me (or us) proud.”

maṭbakh-i khud-i-tān ast, or *āsh paz-khānu-yi shumā ust* “ماطبخ خودتان است” “(our house) is your own kitchen.”

saḡā avardīd “ساقا آوردید” “you have brought us happiness” (by your coming; used either on arrival or departure).

¹ *Rīza-khyānī* رنزه خوانی is the term applied by fanciers to the low warbling of a cage-bird before they are in full song. *chahcha* چچه is the spring song when the bulbul is *mast*.

² *Hadiyya*, sp. a present to a superior.

* Jews (called *khawja* or *ملا*) buy old clothes and broken articles. in Calcutta this trade is carried on chiefly by Bengali Hindus (*bīkrī wālās*).

* The term for walking or riding out some distance to meet an expected guest is *istiqbāl* استقبال, while that for accompanying a departing guest some little distance to speed him on his way is *badraja* بدرجه or مشاعت. The latter word also signifies “a guide, escort, safe conduct.”

بسم الله *bismillah* "please enter (in the name of God)."

بفرمائید *bi-farmā'id bi-nishīnīd* "please take a seat."

خانه مال سرکار است *khāna māl-i sarkār ast*, منزل شما است *manzil-i shumā ast* "our house is yours."

خانه واحد است *khāna vāhid ast*³ "our houses are one."

اولادم غلام زاده شما و خانمم کنیز شما و خودم بدمدگ شما *awlād-am ghulām-zāda-yi shumā va khānum-am kanīz-i shumā va khudam banda-yi shumā-yam* "my children are your house-born slaves, and my wife is your handmaid, and I myself your own slave."

کرم نما و فرود آ که خانه خانه تست *karam numā va farūd ā ki khāna khāna-yi tust* "be kind and alight, because this house belongs to you," (said to a great friend or to an exalted person).

خیلی زحمت کشیدید *khaylī zahmat kashīdīd* "you have troubled yourself much (to come and see us)."

زحمتی نیست راحت است *zahmat-i nīst rāhat ast* "no trouble at all; a pleasure!"

خدا حافظ شما or خدا حافظ *Khudā hāfiẓ*, or *Khudā hāfiẓ-i shumā*, "good-bye (God be your Protector)."

خدا همراه *Khudā hamrāh*, "God be with thee" (spec. to a departing traveller).

شمارا بدم *shumā rā bi-Khudā supurdam*, "I entrust you to God" (to a parting traveller).

سفر بیخطر *saḡar bi-khāṭar*, "may your journey be without danger" (on starting on a journey).

مراخص می شوم *murakhkhaṣ mī-shavam*, "I must go" (on taking leave).

مرا یاد کنید *mā rā yād kunīd*, "don't forget me."

از خاطر عالی مرا محو فرمائید *az khātir-i 'ālī marā mahv ma-farmayīd*. "don't forget me."

لاذت میبرم *laẓẓat mī-baram*, "I am enjoying myself" (at seeing your nice house, or at the good things you are giving me to eat).

به به *bah bah*, "good, good."

¹ *Bi-sm-i'llāh* بسم الله, this formula is used by Muslims before commencing any work, i.e. before eating, mounting a horse, firing a gun, casting off a falcon, slipping a grey-hound, etc., etc. Note spelling; after the Qur'ān; باسم for بسم.

² Note this use of *bi-farmāyīd* بفرمائید (m.c.) "please." The right hand only should be used in eating; vide Arabian Nights in the story of the young man who lost his right hand for theft.

³ Used in India, not in Persia.

⁴ This civil phrase can, of course, be said on any suitable occasion.

⁵ *Khudā hāfiẓ-i* خدا حافظی is a subs. and adj.: *Khudā hāfiẓ-i kardan* خدا حافظی کردن "to say good-bye."

awghur-i shumā bi khayr bāshad, “may your omen be good; good luck” (a form of greeting specially used by muleteers, camel-men, donkey-men with loads, etc.). *Vide* also *h* (2).

Remark.—The Arabic greeting for ‘welcome’ *ahl^{an} wa sahl^{an} اهلاً وسهلاً*, or *ahl^{an} wa marhab^{an} اهلاً ومرحباً*¹ is used by pedantic Mullas only, generally on return from the pilgrimage.

(f) The wife of a host or of a friend should never be enquired after except in exceptional circumstances. A respectable Muslim (not Gabr) when mentioning his wife would refer to her as his *khāna*² ‘house,’ *kūch* کُوج (rare) or ‘*iyāl* عيال, or *ahl* اهل, or *andarūn* اندرون²; and for the Shah, *haram* حرم. A Persian who was *farangī-ma‘āb* (فرنگی معآب) or ‘Europeanized’ might speak of his wife as *khānum* خانم, or of his mother as *bī-bī-yi man* بی بی من.

An Englishwoman going about without a veil is liable to have filthy remarks passed on her by the shop-keepers or street people.

(g) The Muslim greeting (in Persia accorded to Christians, Gabrs and Jews also) is the Arabic phrase *salām³ alay-kum* سلام علیکم ‘peace be on ye.’ to which in Persia the reply is the same, viz., *salām³ alay-kum* سلام علیکم

The Indian Sunnis and the Afghans say *as-salām³ alaykum* السلام علیکم ‘the peace be on you,’ to which the reply is *va alay-kum³-s-salam* وعلیکم السلام ‘and on you the peace.’ The Indian Shī‘as among themselves say *salām³ alayk* سلام علیکم ‘peace on thee,’ to which the reply is *va alaykum³-s-salām* وعلیکم السلام ‘and on you the peace.’

The Afghans, Indian Muslims, Arabs, and Turks would not give the greeting to any but to a Muslim,⁴ but in Persia, in many parts at any rate, no distinction is made.

The Jews in the Prophet’s time used to slur the greeting and to say to him *as-samm³ alayk* السام علیکم ‘poison be on thee,’ to which he replied *va alayk³ وعلیک* ‘and on thee.’⁵

¹ *Tarhīb* ترحیب ‘to welcome’; for the m.c. use of *marhabā* مرحباً, *vide* (a) (2).

² *Adarūn-am* اندرونم or *khāna-um nā-khush-ast* خانه ام نا خوش است.

³ In Persia the classical nunation is retained, but the modern Arabs, Indians, etc., omit it.

⁴ The Jews in Baghdad slightly corrupt the Jewish salutation when greeting a person of another faith. Englishmen in India sometimes fancy the Muslim greeting is given to them, when it is in reality addressed to the *sais* behind. The author has been frequently given the Muslim salutation in Persia even by mullas who objected to shaking hands with him. In India a vessel used by a Christian would be washed three times before use, but Persians will freely drink from an unwashed glass used by a Christian.

⁵ The Persians neither *salām*, as in India, nor raise the hand to the head in salutation without bending the body as do Central Asians. Gentlemen incline the head in a bow, and servants place the right hand on the heart while bowing from the waist.

(h) (1) A host, etc., speaks of his house as *بندۀ منزل* *banda-manzil*¹ "the slave's dwelling," and of himself as *بندۀ* "the slave."² The coming of the guest in person is *tashrīf āvardan* تشریف آوردن "to bring honouring." To an invitation to call or honour the house, the invited would reply *باشد شاء الله* *in shā' Allāh fardā sharaf-yāb mī-shavam* "I hope D.V. to have that honour to-morrow."

A visit and return visit are *dīd* دید and *bāz-dīd* باز دید, and old residents call on new arrivals, as in England. A Persian does not call after dining out: it is the host's business to call on the guest, who has honoured him by accepting his hospitality, and thus earned a return *visit*.⁴

A foreigner should call on fête-days, such as the Shah's birthday, and the Naw-Rūz: it is a fault on the right side to call on religious festivals, such as the *Īd*, etc.

احول پرسى *ahvāl-pursī* is "asking after a person's health," i.e., kind enquiries on meeting. *بازدید* *Īyādat* is "visiting a sick person."

To give and return salutations is a duty founded on the Quran, and the practice of the Prophet. *Salām sunnat ast va jarāb farz*. A horseman salutes a footman, and a person on foot those who are seated. It is sufficient for one of a party to give or return a salute.

Muslim women do not and are not saluted in the street, but Zardushti women salute their men. A Persian recognizing his wife (veiled) in the street would not speak to her. The laws of Islam forbid a man saluting a woman unless she be old.

Salutations must not be made with the left hand, as it is used for legal ablutions and unclean purposes.

¹ A compound noun: *no izāfat*.

² With the verb in the 1st person singular. Classically, and in India and Afghanistan in speaking, the verb is in the 3rd person singular after *banda*.

³ *In shā' Allāh* *باشد شاء الله* "if God wills" corresponds to "I hope so and think so." To the common question "is it going to rain?" a Muslim says *in shā' Allāh* *باشد شاء الله* where an Englishman says "yes": no Muslim would dare to decide for the Almighty. A failure to grasp this idea sometimes causes Europeans much irritation: they cannot understand not getting a "straight answer."

To accept an invitation is, according to a *sunnat* سنت, obligatory on a Muslim.

The word *fardā* فردا enters largely into the Persian vocabulary. During a two years' residence in Kirman the author cannot once recollect hearing the word *imrūz* امروز. An opium-smoker—and it is estimated that 60% of the Kirmanis are opium smokers—will let "to-morrow" run into years.

⁴ The time for visiting is either in the morning before noon (gen. for business), or in the evening about two hours before sunset (for pleasure). It is usual to send a servant a day before, or on the morning of the day, with an oral message to arrange for a visit, so that the host may be at home and prepared to receive. The seat of honour, *ṣadr*, and the chief guest are on the host's right hand. Persians have expressed surprise to the author that he should take the top of his table at a dinner-party and place the chief guests on his right and left. It is no easy matter to arrange the seats at dinner for Persian guests, without giving offence. Guests sometimes ask beforehand where they are to sit and decline to come unless promised a higher place.

(2) The following complimentary phrases are in common use; *vide* also (e):—

¹ لطف شما زیاد *luṭf-i shumā ziyād* “thank you (lit. your favour is great).”

التفات² شما زیاد *iltifāt-i shumā ziyād* “thank you (as above).”

مرحمت شما زیاد *marḥamat-i shumā ziyād* “thank you.”

از لطف شما *az luṭf-i shumā*, or از التفات شما *az iltifāt-i shumā* “thank you (by your favour).”

از توجه شما *az tavajjuh-i shumā* “thank you (by your consideration).”

از شفافیت شما *az shafaqat-i shumā* “thank you (by your indulgence).”

محبت شما زیاد *maḥabbat-i shumā ziyād* “thank you (your affection for me is great).”

عزت شما زیاد *izzat-i shumā ziyād* “thank you (may your rank be great)”; (said to a departing guest).

سایه شما کم نشود³ *sāya-yi shumā kam na-shavad* “I am much obliged: also, good-bye (may your shadow never grow less).”

دست شما درد نکند *dast-i shumā dard na-kunad* “thanks (may your hand or arm never pain you)”;⁴ (said when receiving help: used by both men and women).

پیر شوی *pīr shavī* “mayest thou grow old” (generally said to a small child).

عمر شما زیاد *umr-i shumā ziyād* “long life to you!”

خدا شما را نگه دارد *Khudā shumā rā nigāh dārad* “God keep you!”

خدا سایه شما را از سر ما کم نکند *Khudā sāya-yi shumā rā az sar-i mā kam na-kunad* “may God never remove your shade from our heads!”

در ظل پناه شما هستیم *dar ṣill-i panāh-i shumā hastīm* “we are under the shade of your protection.”

تعالی شما بلند *tāli-i shumā buland* “may your fortune be high!”

حوال شما خوب است؟ *aḥvāl-i shumā khūb ast?* “I hope you are quite well? (are your circumstances good?)”

که ندارید؟ *bīk-i ki na-dārid?*⁵ “I hope you are quite well (you have no solicitude?)”

¹ This phrase has often been used as a reproach against Persians, through a mistaken notion that *ziyād* means “more.” *Ziyād* is a *positive* adjective which in certain cases only (not in the example) can be substituted for the comparative.

² *Ilīfāt* التفات means “to pay attention to.”

³ This phrase is often used at meeting or parting in a street: properly used by an inferior to a superior. Some Persians state, it signifies ‘May old age never overtake you’ (an old man’s shadow is less than that of a young man); but it properly means ‘may your shadow on us always remain.’

⁴ Said especially by a woman when a dish is handed to her, etc.; also to any one after a display of skill in cookery, sewing, etc.

⁵ The force of the *که* is that of *āyā* آیا at the beginning of a sentence—“is it not so?”

است كيف^۱ شما کوی *kayf-i shumā kūk ast* "are you well? (is your condition well?)"

که نا خوشی^۲ *nā khushī ki na-dārīd?* "I hope you have no indisposition."

است دماغ^۳ شما چاق *dimāgh-i shumā chāq ast* "are you quite well? (is your brain quite fit?)"

سر دماغ مستعد *sar-i dimāgh hastīd?* "are you in the best of health and spirits?"

چرا کم^۴ الفتاني کردید *chirā kam iltifātī kardīd* "why have you shown a lack of kindness (in not coming to see me)?"

The answers to the above would be some such phrase as *az dawlat-i sar-i shumā* شما از دولت سر *by your good fortune (I am well, etc.)*, or *az shafaqat-i shumā* از مرحمتیکه شما *از شفاعت شما*, etc., or jokingly, *az marhamat-i ki na-dārīd* ندارید *از مرحمتیکه ندارید* "through the kindness you don't show": *in shā'Allāh khidmat-i shumā mī-rasam* ان شاء الله خدمت شما می‌روسم *if it please God I will come to see you*: *kayf-am sāz ast* *dimāgh-i dāram* *kayf-am sāz ast* "my health is in tune": *dimāgh-i dāram* "I am happy, exhilarated (either from wine, or from scent from a garden, or company of friends)," [but *fulān kas dimāgh dārad* (m.c.) "he is proud"] *imrūz dimāgh-i na-dāram* (m.c.) *imrūz dimāgh-i na-dāram* (m.c.) "I am in low spirits to-day."

(j) Expressions of tenderness:--

* *ay davar-i sar-at bi-garām* "may I be thy sacrifice"

dard-at bi-jān-am "your pain be on me."

* *qurbān-i sar-at* "may I be thy sacrifice."

sar-at salamat "may you be well."

¹ *Kayf* كيف modern for *kayf* "how," and hence the "how" of one's health; also exhilaration of intoxicants. *Kūk kardan* کوی کردن (m.c.) is to wind up, or tune, musical instruments, a watch, or clock, etc.: *sāz rā kūk kun* ساز را کوی کن "tune the instruments": *sāz-ash kūk na būd* سازش کوی نبود (m.c.) "his instrument was not in tune": *tū-yi kūk-ash raftam* تویی کوی رفتم (slang) "I pulled his leg, chaffed him": *kūk-ash kardam ki bi-ūsmān raft* کوی کردم که به آسمان رفتم (slang) "I chaffed him till I drew him well": *fulān kas kūk shud* فلان کس کوی شد (slang) "he is drawn."

² *Nū-khushī* ناخوشی in modern Persian = "sickness": in old Persian (and in India, etc.) "displeasure."

³ In modern Persian *dimāgh* دماغ means "nose": in old Persian "brain, palate; pride": *dimāgh farūkhtan* دماغ فروختن (class. and m.c.) "to display pride": *chi dar dimāgh dārad* چه در دماغ دارد "what idea has he in his head?": *dar rā bi-dimāgh-am zad* (local) "he shut the door in my face."

⁴ An expression used by both men and women. The woman sometimes circles round a sick person's bed with the idea of taking on herself any danger or calamity that is to fall on the beloved. The custom is dying out.

¹ ای جان پدر *ay jān-i pidar* "oh life of thy father (said to a son or daughter, by the father)."

² ای جانان *ay jānān* (in poetry) "oh all my lives (said to a mistress)."

نور چشم *nūr-i chashm-am* "light of my eyes (said to a son)."

جان جان *jān-i jān-am* "life of my life."

تاج سر *tāj-i sar-am* "crown of my head (a servant to a master, or wife to husband)."

لبند نازت بشم *albatta nāzat bi-kāsham* "I'll willingly put up with your whims (or coquettish wilfulness)": said to babies or a mistress.

تو کی مثل روحی *tu ki miḡl-i rūḡ-i* "thou art like a soul to me."

ای عزیز من *ay 'azīz-i man* (used to friends, children, husband to wife; a commonly used expression without any great force) "my dear."

(k) Adjurations:—

بسر شما *bi-sar-i shumā* "by your head."

تو را بذور پدرت *turā bi-qabr-i pidarat* "(I adjure) thee by thy father's grave."

بارواح پدرم *bi-arvāḡ-i pidar-am* "by my father's soul" (plural for sing.: if the father is alive *bi-jān-i pidar-am*).

بمسبیلت قسم *bi-sabīl-at qasam* (vulg.) "by thy moustache."

بجان عزیز خودت *bi-jān-i 'azīz-i khudat* "by thy dear life."

بمرگ شما *bi-marḡ-i shumā* "by your death."

تو بمیری *tu bi-mīrī* "mayst thou die," or "by thy life."

Remark.—A man promises to come at a certain time. His friend says, "Swear—say *tu bi-mīrī* تو بمیری," the reply is "*tu bi-mīrī, mī-āyam* تو بمیری می آیم." By thy life I will come. The host then says *man bi-mīram, zūd bi-ya'īd* من بمیرم زود بیاید "May I die! Come soon" (if you want me to die like an enemy, come late).

(l) *Sar-i khar* سرخر "ass's head" is a term applied to an unwelcome guest who is for any reason a check on the conversation; m.c. *sar-i khar paidā shud* سرخر پیدا شد.

Sometimes a visitor will jokingly announce himself by *zamīn bi-shigāft, sar-i khar paydā-shud* زمین شگافت سرخر پیدا شد (or زمین شد سرخر). (زمین ترکید پیدا شد سرخر).

(m) (1) The Persians belong to the Shī'a sect of Muslims and are followers of 'Alī the son-in-law,⁵ and first cousin of the Prophet. They maintain

¹ Used when giving exhortations. A mother would say *ay jūn-i mādar* ای جان مادر.

² This word though apparently a plural is always used as a singular. The *ān* آن may be a suffix as in *ābū-tān* آبا تان. According to some it is an extension of the vocative *jūnā*!

³ The idea in your head is worth swearing by, *mine* is not: therefore a servant, for instance, would say to his master *bi-sar-i shumā* بـسر شما.

⁴ You are so dear to me that I swear by your death in preference to mine.

⁵ 'Alī, the darling of the Persians, was the husband of Fāṭimah the Prophet's daughter.

that 'Alī was the first legitimate *Imām* امام or *Khalīfa* خليفة (successor to the Prophet), and therefore consider Abū Bakr ابن بکر, 'Umar عمر and 'Uṣmān عثمان as usurpers. The Sunnīs on the contrary maintain the claims of these three as well as of Ali.¹

(2) The following are some of the commoner maledictions²:—

(بکنند) خاک *khāk bi-sar-at (bi-kunand³)* "may they bury thee."

خاکش بدهن *khāk-ash bi-dahan* = "curse him."

مردۀ شور ترا ببرد *murda-shūr turā bi-barad* "may the corpse-washer bear thee away."

بخت بخورد *bi-sar-at bi-khūrad* "may (the matter you are worrying me about) fall on your head. D—n the whole thing."

خدا مرگت بدهد *Khudā marg-at bi-dihad* "may God give thee death."

خدا تمامت کند *Khudā tamām-at kunad* "may God finish thee."

روزگارَت سیاه *rūzagār-at siyāh* "may thy days become black."

بچه - بزرگ نشی *bachcha buzurg na-shī*, "boy—may you never grow up."

آلت بزند *āl-at bi-zanad*, "may the *Āl* strike thee."⁴

بی سرو تن دوست *bī sar o tan-durust* (a disguised curse to the vulgar).

هوکز بخانه حکیم پیاده نوی *hargiz bi-khāna-yi ḥakīm piyāda na-rī* = "may you be so sick that you will have to be carried to the doctor."

لباست نوباشد *libās-at naw bāshad*, "may you die and not wear out your clothes."

(3) Eastern languages have a rich and varied vocabulary of abuse, and Persian perhaps stands foremost. The following are a few mild terms of abuse in ordinary use:—

پدر سگ ⁵ *pidar-sag*, dog-fathered.

پدر سوخته ⁶ *pidar sūkh̄ta*, D—d blackguard (lit. your father is burnt).

¹ *Sunnī*, lit. "one of the path." The Shī'as still possess *muṭahids* or "enlightened doctors": they observe the ceremonies of Muḥarram, while the Sunnīs only observe the 10th day ('*āshūrā* عاشورا), the day God created Adam. The Shī'as also allow temporary marriages and observe slight differences in ablutions and the forms of prayer. They also say that *taqiyya* تقیة (or *kīmān* کتمان), i.e. concealing one's religion to escape persecution, is permitted.

² Vide JI. As. Soc. Beng., 1912.

³ A third person, in joke, on hearing this sometimes adds *khāk-i kākū* خاک کاهو "earth of lettuce": the lettuce is manured by human excrement, and is reckoned the dirtiest feeder of all vegetables.

⁴ A woman's curse to a woman. The *Āl* is a monster that attacks pregnant women. A Persian woman that sees the 'Āl' insists on dying, such is the power of imagination.

⁵ A compound noun, pl. *pidar-sag-hū* پدر سگها.

⁶ Subs. *pidar sūkh̄tagī* پدر سوختگی

ناسناں *nasnās*, ourang outang.

والد زنا *walad-i zinā*

والد الزنا *walad'z-zinā*

} offspring of adultery.

ای لوند ² *ay lavand*, fascinating coquette ² (often used to little girls).

ای لکاته *ay lakāta*. oh flighty one.

قورمساق *T. qurumsāq*, cuckold.

چاکش *jā-kash*. pimp.

دایوگ *dayyūg*. cuckold.

زن قحچه *zan-qahba*, ³ husband of a prostitute.

فضول *fuzūl*, meddler.

احمق *aḥmaq*, fool.

هیر از پیر نامی داند *hīr az pīr namī-dānad*, he is such a fool he can't read whether the word is *hīr* or *pīr*.⁴

ابله *ablah*, a fool.

کودن *kawdan*, a dunce.

حرامزاده *ḥarām-zāda*, base-born. illegitimate; frequently used in the sense of trickster.

لوطی ⁵ *lūtī*, blackguard.

قلاش *qallāsh*, cheat.

(4) The following, not to be translated, is a mild example of expressions heard even amongst the educated. It is inserted, as it is sometimes as well to understand what is being said as a protection against covert insult:—

ریدم در دهن پدرش ⁶ *rīdam dar dahan-i pidar-ash* "I spit on his father's beard" (mildly paraphrased).

There is besides a whole vocabulary of abuse called *فحش مادر و پدر* *fuḥsh-i mādar u pidar*, that is best omitted. The examples already given will be found more than enough to indicate the general lines of such language—language found in the mouths of even tiny children.⁷

Though the Persians use the crudest expressions in their daily speech, they—even the humblest and poorest of them—can, when they choose, administer a veiled and delicate reproof with exquisite skill.

¹ Not often used as it is considered a sin to call a man this, who is not.

² Used also in a bad sense.

³ *Qahba* قحچه in Arabic signifies lit. "cough."

⁴ In Arabic لا يعرف الهرمن البير *lā ya'rif al-ḥarman al-bīr*, which is explained as meaning "he knows not a *hīr* or 'cat,' from a *bīr* or 'fox's cub.'"

⁵ *Lūtī* derived from Lot. In Urdu a "sodomite."

⁶ A similar expression is used in the Punjab.

⁷ فلان سرهنگ زاده مرا دشنام مادر دد (Sa'dī).

⁸ It is perhaps some extenuation, that, from constant use, these words have lost much of their force.

§ 94. Signs and Signals.¹

The following signs¹ are not only in constant use, but reference to them frequently occurs both in ancient and modern writings:—

Silence:—*Dast bar sar-i damāgh zudan* دست بر سر دماغ زدن. The right hand is closed with the exception of the forefinger, which is held perpendicularly (point upwards) with the middle joint touching the tip of the nose; front of the forefinger to the left: or the tip of the forefinger is laid on the tip of the nose.

Less commonly the tip of the forefinger is placed on the *closed* lips as in England. Biting the lower lip is a secret sign to keep silence.

Come here, biyā بیا:—As in India, *i.e.* the right arm is more or less extended to the front, palm of the hand downwards. The signal is then made by closing the fingers towards the palm, and extending them a few times.

No nā:—As in India. The open right hand, palm to the front, held (roughly) level with the head is agitated from side to side. Additional emphasis is given by turning the head to the left, closing the eyes and smiling idiotically with the lips closed.

Slightly throwing the head back and closing the eyes also indicates “No,” as well as, “He is talking rot.”

Raising the eyebrows slightly is a secret signal “No,” or “Don’t do it.”

Raising them with a slight turn of the head means = “Ask him.”

Yes:—*Dast bar chashm nihādan* دست بر چشم نهادن. This action generally accompanies the reply *chashm* چشم and signifies implicit obedience. The tips of the fingers of the open right hand (back to the front) are laid on the right eye. Also placing the right hand on the left breast and bowing = “Yes.” Lowering the eyelids is also a sign for “Yes.”

Astonishment:—*Angusht gazīdan* انگشت گزیدن, or *angusht-i tahayyur* (or *ta’ajjub*) *gazīdan*² انگشت تحیّر (or تعجب) گزیدن. The tip of the forefinger is placed on the teeth of the lower jaw. This action is commonly represented in pictures of the meeting of Farhād and Shīrīn.

The Afghans lay the forefinger (underside to the front) transversely across the mouth and close the teeth on it—opening the eyes at the same time in an astonished gaze.

Halt:—*Īā īst*³ or *bi-īst* ایست یا ایست.—The right arm is held perpendicularly, much as in the British Cavalry signal for “halt,” or the open and extended right hand is held up a little above the level of the right shoulder, palm to the front.

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² It is related that a European visitor at an Eastern Court nearly lost his life by accidentally biting his finger (the signal for astonishment) when the king was relating one of his best stories.

³ *Istgāh* ایستگاه “railway station.”

Mad:—Tapping the right side of the nose with the tip of the forefinger = *dimāgh-ash khushk-ast* دماغش خشک است “he’s cracked.”

Drawing the open right hand across the mouth downwards, from wrist to tips of fingers, and blowing on it at the same time = “All gas, he’s talking rot.”

Go out:—Slightly poking the chin forwards.

§ 95. Bibliomancy, Divination, Superstitions,¹ etc.

(a) *Istikhāra* ² استخارة signifies asking divine direction as to any course to be pursued about which the seeker is doubtful, by opening the Qur’ān and finding the answer on the right-hand page. The seeker first repeats the *Sūrat-l-Fātiḥah* سورة الفاتحة or “Opening Chapter of the Qur’ān,” the *Sūrat-l-Iklāṣ* سورة الاخلاص “On the declaration of God’s Unity” (Chap. 112), and the 58th verse of the *Sūrat-l-An‘ām* سورة الانعام “the Chapter of Cattle” (6th Chapter) three times, and then opens the Qur’ān. Sometimes seven *Ṣalawāt* are repeated in addition; or else the seeker first *si ṣalawāt* ³ *mī-firistad* سه صلوة میفرستد, i.e. he says three times ⁴ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ. He then says one *Al-ḥamd* (i.e. the *Fātiḥah* or Opening Chapter) and then *Qul hu’ullāh* قل هو الله, and lastly the *Āya-yi-majātib* ⁵ *l-Ghayb* آية مفاتيح الغيب which is the 58th verse of the sixth chapter or “Chapter of the Cattle.”

Then saying ⁶ اَللّٰهُمَّ اسْتَخِّرْنِيْ *Allāhumma’stakḥir-nī* the book is opened by the seeker at random, by the forefinger of the right hand, and the top line of the right-hand page is selected. If no verse begins in this line, the seeker turns back and goes to the beginning of the verse. Verses issuing commands, or expressing pity, etc., are propitious.

Another method is, after opening the book as above, to count the number of times the word *Allāh* occurs on the page, and then to turn over (forward) the same number of pages, and again count the same number of lines from the top, and then if no verse commences in that line to read forward and take the first verse that occurs after that line.

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² *Istikhāra* استخارة, lit. “asking favours, etc.” The *istikhāra* استخارة that the Prophet taught was a prayer asking for guidance.

The seeker goes to a *Mulla* for an *istikhāra*, who takes no fee—except perhaps an offering of sweets or fruit.

One form of bibliomancy in England is to take an omen from the first word of the first person heard reading the Scriptures. Taking an omen from a Bible suspended by a key is still common enough.

³ *Ṣalāt* صلوة is properly any prayer, being the Arabic equivalent of *namāz* نماز: by the Persians, however, the word has generally a special signification.

⁴ Incorrect Arabic for —*kḥir-lī* “choose for me.”

The answer is of course often extremely vague.

In addition to the above, the Persians, even the most irreligious, generally take an *istikhāra* استخاره from the *tasbīh* تسبیح or “rosary.”¹ The *Fātiḥah* is recited three times and any two beads are taken hold of at random. As the first bead between these two points slips through the fingers the seeker says *Subḥān‘llāh* سبحان الله “Holiness be to God”; as the second is slipped *Al-ḥamd‘li‘llāh* الحمد لله “Praise be to God”: as the third is slipped *la walā* = “don’t do it.”

These expressions are repeated in this order till the last bead is reached. According as the first, second, or third expression falls on the last bead, the reply is favourable, indifferent, or negative, i.e. *khūb* خوب. *miyāna* میانه. or *bad* بد.

From laziness, the *Fātiḥah* is in practice usually recited only once.

This form of *istikhāra* استخاره takes little time or trouble—for most Persians carry a rosary in their pockets as a kind of play-thing—and it is resorted to on the most trivial as well as the most serious occasions.²

Tafā‘ul تفاؤل “auguring,” is generally applied to seeking a *fal*³ or ‘omen’ from *Hāfiẓ*. A volume of the *Divān* of the poet is held in the left hand and the following words are said:—یا خواجه حافظ شیرازی تو کاشف هر دلی Yā *Khwāja Hāfiẓ-i Shīrāzī tu kāshif-i har rāz-i bar-i mā biyā va yak fāl-i munāsib-i hāl biyandāz*,⁴ or یا خواجه حافظ شیرازی تو را بحق شاخ نبات قسم میدهم که کل احوال را در این کتاب خود معین کن Yā *Khwāja Hāfiẓ-i Shīrāzī turā bi-ḥaqq-i Shākh-i Nabāt qasam mi-diham ki kull-i aḥvāl rā dar in kitāb-i khud mu‘ayyan kun*. The eyes are closed, the volume opened at hazard⁵ and the first line of the page on the right-hand is taken, and the seeker turns back to the beginning of that *ghazal* غزل. If the omen is unfavourable, the *ghazal* غزل following it is read (called the *shāhid-i ghazal-i avval* شاهد غزل اول) and if propitious is acted on in preference to the first.

(c) The Persians also consult astronomers, and geomancers,⁶ before start-

¹ There are several ways of making this *istikhāra* استخاره, one way is merely a game of “odds and evens.”

² “Shall I or shall I not take a purge?” Out come the beads. Many a European surgeon anxious to perform a critical operation has fretted and fumed, because day after day the beads said the day was unfavourable.

³ *Fāl giriftan* فال گرفتن “to take an omen”: *tafā‘ul zadan* تفاؤل زدن.

⁴ There is no fixed formula.

⁵ By running the nail of the forefinger of the right hand through the top edges of the leaves, the book being held in the left hand by the back, front edges towards the sky.

⁶ *Munajjim* منجم “astrologer”: *‘ilm-i nujūm* علم نجوم “astrology”: *rammāl*

رَمَّال “geomancer”: *‘ilm-i raml* علم رمل (*raml andākhtan* رمل انداختن “geomancy”:
‘ilm-i hayat علم هیات “astronomy”, a term also applied to Euclid. *Zich-i tāli*.
kashīdan کشیدن “to cast a horoscope.”

Fāl-gīr فال گیر is applied to any professional omen-taker.

ing on a journey, closing a bargain, or even changing a sleeping-room in a house, etc., etc.; they believe in lucky faces, fortunate numbers, and unlucky days.

Geomancy is supposed to have been discovered by Daniel. Geomancers, therefore, before casting, say, “*Yā Ḥazrat-i Dāniyāl*” با حضرت دانیال.

(d) The 13th of *Ṣafar*, the second month in the Muslim calendar, and the 13th of *Nawrūz*, are days of evil omen¹; also the 5th and 13th of every month. To avoid the evil that might overtake them were they to remain indoors, all Persians leave their homes on the 13th of *Nawrūz*, and spend the day from sun-up to sun-down in the open air. Disaster follows a quarrel during these hours. On the last Wednesday of *Ṣafar*, boys and girls jump over a fire.²

(e) Omens are also taken from birds, animals, the number of times a person sneezes, the crossing of a threshold with the right or left foot first, and many other things too numerous to mention.

(f) Persians also believe in the evil eye, *chashm-i bad* چشم بد, or *chashm-zakhm* چشم زخم.³ Any one may be possessed of the evil eye without knowing it,⁴ and some superstitious people say *Mā shā Allāh* ماشا الله before gazing at their own countenances in a mirror, so as to ward off the evil effects of their own admiring eyes.

Blue wards off the evil eye, and for this reason valued animals are adorned with beads of this colour. Also the *ispand* seed is burnt in the fire.

Pretty children are often purposely kept dirty and unkempt, and further guarded from malign influence by amulets *ta'vīz* تعویذ.⁵

Carpets are generally woven by the tribes-people with some small defect in the pattern, to avert the evil eye.

¹ *Manḥūs* منحوس or *bad* بد.

² The Prophet died in the month of *Ṣafar*. It is supposed that the Last Day will fall on the last Wednesday of a *Ṣafar*.

³ The Shah has the right to see every woman in the kingdom unveiled, and the royal glance is fortunate.

The *Mujtahids* have the same right, being considered *maḥram*.

⁴ In *mard bad-chashm ast* مرد بد چشم است, or *chasm-i shūr* (or *shūm*) *dārad* این شخص زبانش شور (or شوم) دارد (m.c.): *in shakh-zabān-ash shūm ast* چشم شور (or شوم) (m.c.) “this man always prophesies unlucky things.”

⁵ *Bāzū-band* بازو بند, a charm made by writing a text, wrapping it in *bulghar* بلغار or scented leather (*qāb-i Qīrān*), which is then bound on the child's arm. An amulet is also called *ṭilism* طلسم or “*talisman*.”

Dam-rāhī دم راهی, more commonly *sar-rāhī* سر راهی, is money expended in charity on the threshold, by a departing traveller, to insure a safe return.

In India some Muslim women bind a coin on the arm of the departing relative to be expended in charity on reaching the journey's end in safety.

Strange to say, a pig¹ in the stables will ward off the evil eye from the horses and mules.

(g) Certain cities, Mullas' houses, a Consulate, the stable of certain big people, etc., constitute sanctuary or *bast* بست. The writer once saw a soldier clinging to a big gun in the square of Kirmān, declaring it was *bast* بست. However in spite of his protestations he was finally removed by the Governor's *farrāshes*.

(h) The time of *Naw Rūz* نوروز is a general holiday. People make picnics for 13 days, and every master is supposed to present all his servants with one month's pay. The chief of a dervish sect will auction certain sites, such as the Governor's Palace, the British Consulate, etc., to his followers. The purchaser erects a tent and blows a horn and refuses to move on, unless given a sufficient sum of money over the sum for which he purchased the site.

(i) Persians attribute misfortunes to the revolution of the heavens, to the 'evil eye' of time, to the world, etc., etc.²

The influence of the heavens on the fortunes of man, appears to be an ancient superstition dating back to a pre-Islamic period. It has been supposed that Persians attribute their ill to the heavens, to avoid the appearance even of attributing misfortune to the Deity. This is not, I think, the case. The Persians still believe that the revolution of the skies affects man's fate.

Muslims who wish to avoid ascribing ill to the Deity, attribute the occurrence to Fate, *Qazā* قضا, *Qadar* قدر, or *Taqdīr* تقدیر. In the religious drama of *Husayn*, the sky is accused of being the author of his misfortunes.

Examples:—

ای چرخ فلک خرابی از کیفت نیست

Ay charkh-i falak kharābī az kīna-yi tust—(O. K.)

"Ah! Wheel of heaven to tyranny inclined."

(Whin. trans. Rub. 25).

این چرخ جفا پیشه عالی بنیاد هرگز ز گره کار کسی را نگشاد
هرجا که دلی دید که دافی دارد داغ دگری بر سر آن داغ نهاد

¹ Tweedie mentions a wild boar being kept in the stables at Baghdad, and this is occasionally done in Persia. Some say the breath of a pig is good for horses. In 'Arabistān, pigs' flesh is said to be eaten under the name of *gūsfand-i farangī* گوسفند فرنگی. Ham in Persia is sometimes called *gūsh-t bulbul* گوشت بلبل, a name said to have been invented by a telegraph clerk. The Baluchis of Bampur (Persian Baluchistan), a very different-looking race from the fine people near the Dera Ghazi Khan Frontier in India, eat wild pig and foxes.

² *Garāsh-i Falak* گردش فلک, *Dunyā* دنیا, *Dahr* دهر, *Gardūn* گردون, *Charkh* چرخ, *Chashm-zakhm-i Zamāna* چشم زخم زمانه.

Īn charkh-i jaṣā-pīsha-yi 'ālī-bunyād
Hargiz girih-i kār-i kas-i rū na-gushād
Har jā ki dil-i dād ki dāgh-i dārad
Dāgh-i digar-i bar sar-i ān dāgh nihād—(O. K.)

“The wheel on high, still busied with despite,
 Will nev'r unloose a wretch from his sad plight;
 But when it lights upon a smitten heart,
 Straightway essays another blow to smite.

(Whin. Rub. 154).

ای چرخ چه کرده ام ترا راست بگوی پیوسته فگنده مرا در نگ و پوی
Ay charkh chi kardā-am turā : rāst bigūy
Payvasta figanda-i marā dar tag u pūy—(O. K.)

“Oh wheel of heaven, what have I done to you
 That you should thus annoy me? Tell me true.”

(Whin. Rub. 499).

چون لاله بد—وروز قدح گیر بدست با لاله رخی گر ترا فرصت هست
 می نوش بخرمی که اسن چرخ کبود ناگاه را چه—و باد گرداند پست

Chūn lāla bi-Naw-rūz qadaḥ gīr bi-dast
Bā lāla-rukh-i agar turā furṣat hast¹
May nūsh bi-khurramī ki īn charkh-i kabūd
Nāgāh turā chu bād gardānad past.—(O. K.)

“Like tulips² in the Spring your cups lift up,
 And, with a tulip-cheeked companion, sup
 With joy your wine, or e'er this azure wheel
 With some unlooked-for blast upset your cup.”

(Whin. Rub. 44).

CHAPTER XI.

§ 96. Diminutive Nouns (اسم تصغیر or اسم مصغر).

(a) Diminutive terminations are :—ک - که - چہ ; also colloquially و .

These diminutive forms may express contempt, pity, affection, or simply give the idea of diminutiveness. The diminutive nouns may further be qualified by an adjective signifying “small,” “little,” etc.

(b) For rational beings the three first only ک کہ or چہ are used, as :—

(1) مردک³ *mardak* “a small man.”

مامک *mamāk* “little mother” (Sa'dī).

¹ In prose *ast* would be used.

² *Lāla* is in Persia, Afghanistan, and the Punjab, the name of the common red poppy.

³ Colloquially *mardaka* مردک, also *zanaka* زنک (m.c.). This *k* is called *kāf-i taqḥhīr* کاف تصغیر.

زنک *zanak* “a little woman” (rare).

¹ دخترک *dukhtarak* or دختره *dukhtara* “a little girl.”

Tiflak-i man nā-khush ast طفلك من نا خوش است (m.c.) “my poor little child is sick”: *Farangiyak* (Trans. H.B.) “contemptible European.”

Remark.—In *bād-i khurūsak* باد خروسی “croup” (so styled from the sound of the cough) the ک is *nisbatī*.

(2) که generally gives a sense of contempt:—

مردکه ² *mardaka* (m.c. only) “fellow.”

زنکه ² *zanaka*, “virago.”

(3) ۳ generally gives the idea of immaturity, as:—

پسره *pisara* “little boy.”

دختره *dukhtara* “little girl.”

In *dūshīza* دوشینه “virgin” (from *dūshīdan* دوشیدن to milk) the termination appears to be the چه, referred to in Remark to No. (5).

بچه ³ *bachcha* “child, or young of any animal.”

Remark I.—The termination ۳ also occurs in substantives without life, as: سفیده *safīda* (from *safīd*, adj. “white”): کوهه *kūha* “a camel-hump” (from کوه “a hill”): فلکه ⁴ *falaka* “bastinado pole” (from *jalak* “the sky”), vide § 98 (b).

Remark II.—The forms *pisarū* پسرو, *dakhtarū* دختر, *kuchukū* کوچکو are colloquial only.

Remark III.—In *kurra* کره “a foal (of horse or donkey),” باره *barra* “a lamb,” جوجه *jūja* “chicken,” etc., the final ۳ has no diminutive signification.

Remark IV.—Final ۳ is frequently elided, as: بنده *banda* “slave,” dim. بندی *bandak* (class.) [in Mod. Pers. بندۀ اک, or بندک]. روزنامه *rūz-nāma* “newspaper,” dim. *rūz-nāmcha* روزنامهچه, “small book, or a daily account.” Sometimes it is changed into *g*, vide (5). Similarly یی is sometimes elided, as: طوطی *tūtī*, “parrot,” dim. *tūtāk* طوطک (class.); *tūtīyak* طوطیک (mod.).

¹ An unmarried girl or woman is called *dukhtar* دختر (m.c.).

² These words are properly contemptuous, but from frequent use (in Kirman at least) they have so far lost their force that a husband and wife use these forms in addressing each other. Generally if a woman is addressed as *zanaka* زنکه she replies, *zanaka mādar-at* زنکه مادر.

³ Said to be derived from an obsolete form *bach*. The *tashdid* is apparently used to distinguish this word from *bi-chī* “for what, why?”

Darakhtī bach-zada “the tree (or any plant) has sent out a sprout.”

⁴ Also *jalak*: to which the feet are fastened by a loop and held soles upwards. The pole is held by two men.

(4) The only termination found in irrational animals is ک, as:—

خرک *kharak-i misk'in* "poor wretched ass."

مرغک کوچک *murghak-i kūchak* "a little chick."

اسبک کوچک¹ *aspak-i kūchak* "a little horse or pony."

This termination is generally added to the generic noun, as: حیوانک *haywānak* "poor creature"; مرغک *murghak* "wee little bird"; (vide also last example (c)).

(5) For inanimate objects ک and چه (or za) are used:—حوضچه or حوضک *hawẓak* or *hawẓcha* (m.c.) "a small artificial pond"; باغچه *bāghcha* (m.c.) "a little garden"; کفچه² *kafcha* "a ladle" (*kaf* the palm of the hand): بازیچه *bāzicha* "a little game"; تفنگچه *tufangcha* "a pistol"; پولک *pūlak* "a spangle, a fish's scale, a scale on a bird's leg"; کامانچه *kamāncha* (m.c.) "a violin bow"; مردمک چشم *mardumak-i chashm* (m.c.) "pupil of the eye"; کوزه *kūcha* "lane"; مشکیزه *mashkīza* "a small leathern bottle"; بیتکی چند *baytak-i chand* (m.c.) "a few little verses"; روزکی چند *rūzak-i chand* (Sa'di) "a few days."

دلنگ شوی یک جوگی یا یک مدگی³ نادو گل رنگ بخور

Diltang shavī yak javak-i⁴ bang bi-khur

Yā yak manak-i⁴ bāda-yi gul-rang bi-khur.

"Are you depressed? then take of *bang* one grain:

Of rosy grape-juice take one pint or twain."

(O.K. 251. *Whin.*).

In *lakhsa* "a live coal, a spark," *naysha* "a small reed" and in one or two words the *sha* is merely a corruption of *cha*.

Words ending in *alif* take the termination چه, as: دریا *daryā*, dim. دریاچه *daryācha*; صحرا *ṣaḥrā*, dim. صحراچه *ṣaḥrācha*; سر *sarā*, dim. سراچه *sarācha*.

As when forming the plural in *ān*, final -ilent *ṣ* becomes *g*, so sometimes with the diminutive in *ṣ*, as: جامه *jāma* "garment," جامهک *jāmagak*⁵ "a little garment" (vide also (3) Remark IV).

The termination ک is also added to adjectives, as: سرخک *surkhak* (m.c.) "measles"; تلخک *talkh-ak* (class.) "somewhat bitter; the colocynth"; کمترک *kam-tar-ak* (m.c.) "a little less"; دورترک *dūr-tarak* (m.c.) "a little further"; دیرترک *dīr-tarak* (m.c.) "a little later"; پست ترک *past-tarak* (m.c.)

¹ In modern Persian *aspak* اسپک also means a "toy horse": in Indian Cavalry Regiments it is applied to the leather covering for the cape when carried on the wallets.

² In m.c. *kaf-gīr* کفگیر, a name also given to a shovel for the fire.

³ قزلبچه, *qizilbāḥ* is properly for *qizilcha* (dim. of *qizil*) P.: *surkhak* (m.c.) = "measles" (in the dict. also a gold coin and a bag).

⁴ *Javak-i* جوگی "a small barley-corn or so," *manak-i* مدگی "a small *man* or so."

⁵ Also in mod. Pers. جامهک *jāma-ak*.

“a little lower”: زودتر *zūdtarak* “a little quicker”: *muzd-i ḥammāmī rā bad-ak na dādam* مزد حمامی را بدک ندادم “I tipped the bath attendant not at all badly” (Tr. Haj. Bab. chap. 17).

Remark.—The termination *ja* appears to be a form of *ja*, as: دانجه *dānja* or *dān zha*¹ (class.) “a lentil,” the diminutive of دانه *dāna*.

In a few words *īcha* ایچه and *īsha* ایشه occur, as: *darīcha* دریچه “a small door, i.e., a window (opening like door)”; *māhīcha* ماهیچه “a crescent; ornament.” In *bāzīcha* بازیچه, the *ī* belongs to the original form.² *Īza* is also for animate nouns, as: *dūshīza* دوشیزه “virgin”; *nāvīza* نایزه “a small boat.”

(c) The words *pisar* پسر and *bachcha* بچه added to rational nouns, sometimes give a diminutive sense:—

ای پسر مهتر ³ *ay pisara mihtar* or *pisar-mihtar* (m.c.) “oh *sais* boy” (not “son of groom”); *ghulām-bachcha* غلام بچه (m.c.) “a boy slave”; *shutar-bachcha* شتر بچه (Sa’dī) “young camel”; *darvīsh-pisar* درویش پسر (Sa’dī) “a boy dervish.”

مرغک از بیضه برون آید و روزی طلبد و آدمی بچه ندارد خبر از عقل و تمیز

Murgh-ak az bayza birūn āyad u rūzī talabad

Va ādamī-bachcha na-dārad khabar az ‘aql u tamīz—(Sa’dī).

“The chick comes out of the egg and seeks its living,

But the young of man has nothing of sense or discernment.”

Remark I.—Words like *jū* (or *jūy* جوی) “a brook or stream” require the *ī* in the diminutive, as: جویچه or جویک.

Jaw جو “a grain of barley” becomes *javak* جوک.

Remark II.—These diminutive suffixes are called *chīm-i taṣghīr* چیم تصغیر and *kāf-i taṣghīr* کاف تصغیر. In *kharak* خر “poor ass” and *pisark* پسرک “darling boy,” the suffix may be called *kāf-i tarāḥḥum* (کاف ترحم) “the *k* of compassion or kindness.” In *zalūk* زلوی “a leech” for *zālū* (gen. *zālū*) the *kāf* is *zāyīd* or superfluous.

(d) The diminutive termination *ak* also gives a modified signification to the original noun, as:—

چشمک *chashmak* (m.c.) “a wink,” (*chasm* “eye”).

دستک *dastak* “clapping of the hands,” (*dast* “hand”).

پشتک *pushtak*⁴ “somersault,” (*pusht* “back”).

¹ Similarly *kaj* “crooked” is sometimes *gakh*.

² *Baghcha* باغچه “a little garden” is in Urdu *baghīcha*.

³ *Pisar-i mihtar* پسر مهتر (m.c. and class.) “the elder son.”

⁴ *Dar āb pushtak bi-zan* (m.c. and local) “dive into the water.”

تُخْم *tukhmak* “water-melon seeds” (roasted and salted); (*tukhm* “seed” or “egg”).

زردک *zardak* “a carrot.”

باد خروسک *bād-i khurūsak* “croup”; (imitative word).

Remark.—*Īnak* and *ānak* اینک and آنک, the diminutives of *īn* and *ān*, signify “behold!, here is!”; (*ānak* not used in m.c.).

(e) The m.c. *kūchūlū* کوچولو or *kūchūlī* کوچلی “tiny” (for children or things in a good sense) is creeping into writing. *Kūchukū* کوچکو or *kūchūkū* “small” is less diminutive than the former.

This diminutive و is very common in m.c., as: *pisarū* پیسرو, *dukhtarū* دختره, *aspū* اسپه, *kitābū* کتابه, etc.

Mardū مردو and *zanū* زنو are not used, but *mardakū* مردکو and *zanakū* زنکو (vulg. and local) are used to express greater diminutiveness than *mardak* مردک or *zanak* زنک. *Yārū* یارو (m.c. and vulg.) is used as “boy” is, by the Irish, and does not express diminutiveness. This suffix is called *vāv-i taṣghīr* (واو تصغیر).

(f) *Khurāsānīs*, in speaking, use the suffix *gak* گک as a diminutive, as: *bachchagak* بچدگ “dear or tiny little child”; *barādar-gak-i shumā* برادرگک “your small brother.” Persians however look upon *Khurāsānīs* as savages.

(g) *Mashkūla* مشکوله “a small *mashk* عشک” (leather water-skin), and *mushkūla* مشکوله “a small bit of musk,” are formed according to no rule, and are probably the only examples of the diminutive terminations *ūla*.

§ 97. Affixed ي, and Arabic Abstract Noun.

(a) Grammarians enumerate several kinds of (*Persian*) formative ي¹—

(1) By affixing a ي (*ma'rūf* معروف) to an adjective, simple or compound, an abstract noun is formed, as: نیکی *nīkī* “goodness,” دانائی *dānā'ī* “wisdom,” from نیک “good,” and دانا “wise”: زربخشی *zar-bakhshī* “the bestowing of gold”; جهان داری *jahān-dārī* “empire,” (from زربخش, adj., “giving gold” and جهان دار, adj., world-holding”).²

Abstract nouns are also formed by affixing this ي to nouns, pronouns, verbal roots, and past participles, etc., etc., as: پادشاه *pādishāh* “king,”

¹ Briefly, from all adjectives and from some participles, abstract nouns are formed by adding ي: silent *h* becomes *g*.

From nouns, adjectives are formed by adding ي, as. پنجاه تومانی *panjāh tūmānī* “worth 50 tumans.”

² A few abstract nouns and adjectives are formed by adding *alif*, as: گرم *garmā* (m.c.) “heat, hot weather” from *garm* “hot”; سرما *sarmā* (m.c.) “cold, or cold weather”; شاید *shaydā*, P. “mad from love” from *shayd*, substantive: vide foot-note (2) to (b) (3).

pādishāhī پادشاهی “sovereignty”; *hasī* هستی “existence”; *nīstī* نیستی “non-existence”; *manī* ¹منی “egotism.”

In *hasī* هستی “existence, being” and *nīstī* نیستی “non-existence, not being,” the ي is added to the 3rd pers. sing. Pres. Tense. If the adjective is compound, as: *bī-dast u pā* بی دست و پا “helpless, unweildy,” the ي is usually added to the second part of the compound only, as: *bī-dast u pā* بی دست و پایی “helplessness.”

Similarly in the case of a double simple adjective, the ي is usually added to the second only,² as: *tar u tāzagī* تر و تازهگی “freshness” (for this *vide* below); *past u bulandī* “ups and downs”; *bā kamāl-i šāf šādīqī* (H. B. Chap. XLI, p. 236). Compare also: *ham-nishīnī* هم نشینی با او (Tr. H. B., Chap. XXII) “for he permitted me to sit in his presence, to eat with him, and even to smoke his pipe,—”; here, however, *ham-nishīnī* هم نشینی should be substituted for *ham-nishīn* هم نشین.

This Persian ي may also be added to some Arabic past participles. Thus from *murakhkhaṣ* مرخص “permitted to leave and licensed,” comes the m.c. substantive *murakhkhaṣī* مرخصی “permission to depart, leave” which is now preferred to the correct form *rukḥṣat* رخصت.³

If the noun ends in silent ة, the ة is changed into گ, as: *banda* بنده “slave,” *bandagī* بندگی “bondage”; *shikasta* شکسته “broken,” *shikastagī* شکستگی “fracture, also being worn out, broken down (old age)”: *chūnī* چونی and *chigūnagī* چگونگی “the how and wherefore; state.”

This ي is called the *yā-yi maṣdar* یای مصدری, or the ي of the verbal noun, and also *yā-yi ismī* یای اسمی.

Such nouns are included in *ḥāṣil-i maṣdar* حاصل مصدر, *vide* § 115.

A noun may be formed from the Imperative root of the verb by affixing ی, as: *khud sitā* خود ستائی “self-praise” (compound word); *vide* also § 115 (e) and (i).

(2) Nearly allied to the *yā-yi maṣdarī* یای مصدری is the *yā-yi mushābih*, or *yā-yi musāḥabat* یای مصاحبت, which expresses similitude or assumption of character, as:—

زاغ بقرت و همائی کز— سر که رسد پیش تو پائی کند

Zāgh bi-farr-i tu humā'i kunad

Sar ki rasad pīsh-i tu pā'i kunad.—(Nizāmi).

¹ *Manī*, P. “egotism,” but Ar. from root مَنِی “seminal fluid”; also *bā man-i* باعنی “thou art with me.”

² An instance of the Persian dislike to the repetition of the same word or sound.

³ *Rukḥṣat* is always used in India.

⁴ *Maṣṭar* مصدر = source, and hence the Inf. of a Persian verb or the root in Arabic.

“At seeing thy splendour the magpie acts the *humā*.¹

The head that comes near thee humbles itself (lit. acts the foot).”

In this example *humā* هُمَائِي and *pānī* پَانِي both illustrate the ی of similitude. *Hātimī* حَاتِمِي “boundless generosity (from Hātim of Tay, famous for his generosity).”

(3) The *yā-yi nisbatī* یائی indicates relationship, as: *Īrānī* اِیرَانِي. “Persian,” from *Īrān* “Persia.”

In Arabic, the relative ی has a *tashdīd*, as: شَمْسِيَّ *shamsiyy* “solar”; but in Persian the *tashdīd* of the Arabic relative ی is omitted in the masculine, as: شَمْسِي *shamsī*, but restored in the feminine, as. شَمْسِيَّة *shamsiyya*.

If the substantive is Persian and ends in *hā-yi makhfi* هَائِي مخفی, a *hamza* is substituted for the *yā-yi nisbatī* یائی, as: سُرْمَا سُرْمَا *surma* “blue-black in colour”: پِسْتَن *pistā* “light-green, i.e., *pista*-coloured.” The forms سُرْمَائِي and پِسْتَائِي however also occur, but are incorrect. Sometimes the ه is changed into ک before the ی, as: خان *khāna* “a house,” خانگي *khānagī* “domestic”; قلعه *qal'a* “fort,” قلعهگي *qal'agī* “garrison-soldier.” In India the form *khānī* occurs as well as *khānagī*, vulg. *khāngī*, vide also (a) (1).

If, however, the word is Arabic, the relative adjective should be correctly formed according to the Arabic rule,⁷ (vide Ar. Gr., Appendix); thus from *bayḍa* “egg” is derived بَيْضِي *biḍī*, Ar. “oval.” The form بَيْضُ is incorrect, though occasionally used in Persian. *Nuqra* “silver” نُقْرَا *nugra* (mod.) “made of silver”: but classically نُقْرَانِي is also found.

As regards the final relative ی in words like *Shirāzī*² vide p. 179 of Volume

¹ Called also *murg-i dawlat* مَرغ دَوْلَت. *Humā* “the Common Lammergeyer” (vide Jl. As. Soc. Beng., 1906) (not a mythical bird) is supposed to be fortunate; *humāyūn* هُمَايُون, adj. “fortunate.”

² This ی is not the Arabic ي that forms Arabic relatives. as: مَصْرِيَّ (Pers. *miṣrī*) “Egyptian,” etc., though it corresponds to it.

³ The “relative noun” is a substantive or adjective, as: اَرْضِيَّ *arṣiyy* “earthly”; مِصْرِيَّ *miṣriyy* “an Egyptian.” For the Arabic pl. of these nouns vide Ar. Gr., Appendix. Similarly abstract (Ar.) nouns are formed by adding يَّة - *īyā*, as: اِلَهِيَّة *ilāhiyyat* “God-head”; اِنْسَانِيَّة *insāniyyat* “humanity.” In imitation of the Arabic, this termination is also added to Persian words, as: *khariyyat* “stupidity,” also *khari*; زَانِيَّة *zanīyyat* “womanliness”; *mardumīyyat*, etc., vide (1) (1). The words طُفُولِيَّة *tuḥūlīyyat* “childhood” and كُرَاهِيَّة *kurāhiyyat*, etc., “aversion,” are Arabic infinitives and not abstract nouns of the above class. Vide (c).

⁴ Similarly with plural of sects, as: دَهْرِيَّ *dahriyya* pl. دَهْرِيَّ “the sect of *dahrīs*” عِبْرَانِيَّة *ibrahāniyya* “the Hebrew language” is the feminine of the word عِبْرَانِي *ibrahānī*.

⁵ i.e. the light-green colour of the skin of the kernel.

⁶ But قَلْعِي “a tinman”

⁷ Words of the form فَعْلِيَّة generally make فَعْلَائِي

1, 2, p. 179 of the *Grundriss der Iranischen Philologie*. It is derived from the Pahlavi *īk*. Pahlavi *dīn-īk*, Persian *dīnī*, pious. This *īk* is derived from an older *yaka* (old Iranian) or possibly *ika*.

The Hindi *ī* is derived from a Sanskrit *īka* and other terminations. The old Iranian *yaka* or *īka*, and the Sanskrit *īka*, etc., have a common origin in the old Aryan language.

Remark I.—This ی is added to the native city of a person as a patronymic, but not to the name of a tribe, as: *Muḥammad Ḥasan-i Shīrāzī* محمد حسن شیرازی “Muḥammad Ḥasan the Shirazi (or of Shiraz)”; but *Fath ‘Alī Shāh-i Qājār* فتح علی شاه قاجار: *Afrāsīyāb-i Turk* افراسیاب ترک; *Ghulām ‘Alī-yi Afshār* غلام علی افشار “Alī the Afshār (of the Afshār Tribe).” For things, however, the ی is added to both the city and the tribe, as: *Shāl-i Kirmānī* شال کرمانی “a Kirman shawl” and *qālī-yi Afshārī* قالی افشاری “an Afshār carpet.”

The Persians, however, say *mardum-i Kirmān* مردم کرمان (not *Kirmānī*) “the people of Kirman,” and *zanhā-yi Shīrāz* زنهای شیراز “the women of Shīrāz (and not *Shīrāzī*).”

Remark II.—The Ar. ordinal ثانی *ānī* (for ثانی “second” does not end in the relative ی; there is no *tashdīd*, neither in the masculine nor in the feminine: ثانیة *āniya* the feminine of ثانی; also means “a second of time.”) *Yahūdī* یهودی (P.) has for its feminine *Yahūdiyya* یهودیه “a Jewess”; also, “Judea”; and for its plural *Yahūd* یهود “the Jews.”

The forms *bayḡavī* بیضوی (for *bayḡī* بیضی “elliptical”) and *Baṣrāvī* بصرای (for *Biṣrī* بصری) though used in Persian are incorrect; vide Notes on Ar. Grammar.

Remark III.—This ی is sometimes added unnecessarily to an adjective, as: *dūst-i qadīmī* دوست قدیمی (m.c.) and *dūst-i ṣamīmī* دوست صمیمی: *īn-hā qadīmī*³ *shuda* and اینها قدیمی شده اند (m.c.) “these have become antiquated.”

This ی might be considered the *yā-yi nisbat* یای نسبت, or perhaps the *yā-yi zā'id* یای زاید.

Remark IV.—This ی can be added to the Infinitive, as: *navishtanī*, adj. (m.c.) “manuscript” = خطی *khattī*. *Navistanī* نوشتنی is also the Future Participle “that has to be written”; vide (b) (1).

¹ The Arabic ordinals from 2 to 10 inclusive are formed on the measure of فاعل.

² *Bayḡī* in Persian “whiteness, purity,” but in Arabic “elliptical.” In mod. Persian *tukhm-murghī* تخم مرغی “oval” and “elliptical.”

³ The Indian Parsis are divided into two classes, *rasmī* رسمی (adj.) “the moderns” and *qadīmī* قدیمی “the old-fashioned.”

⁴ In India *qalamī* قلمی.

Remark V.—From دہلی or دہلی “Delhi,” دہلوی *Dihlavī* “a man from Delhi.” From مصطفیٰ comes مصطفی, also مصطفوي modern and corrupt.

Marvazī مرغزی ‘a man of Marv’ is an irregular form of *Marghazī* مرغزی ‘a man of Margh’ (the supposition being that Margh was the ancient name of Marv); and *Rāzī* رازی ‘an inhabitant of Ray’ is derived from *Rāz* راز the older name of the city.

From *Kāshān* کاشان is formed *Kāshī* کاشی ‘an inhabitant of Kāsh,’ and from *Badakhshān*, *Badakhshānī* بدخشانی or *Badakhshī* بدخشی (of *Badakhsh*).

If this ي is affixed to the Arabic *kunyat* کنیه, the words *abū* ابو, *ibn* ابن disappear; thus, from *ibn-i Zubayr* ابن زبیر is formed *Zubayrī* زبیری, and from *Abū Ḥanīfa* ابو حنیفہ comes *Ḥanafī* حنفی.

Remark VI.—Another form of the Arabic relative termination, chiefly used in technical or scientific terms, is —انـی as: جسمانی *jismānī* “corporeal” (no *tashdīd* in Persian on the final ي): روحانی *rūḥānī* “spiritual”; نورانی *nūrānī* “bright, luminous”; نفسانی *naḥsānī* “psychologic, etc.”; vide notes on Ar. Gr., Appendix.

(4) The *yā-yi maf’ūl* مفعول یا or ی of the object, expresses some person or thing being affected by some act, as: دست خطی *dast khattī* “signed”; لعنتی *la’natī* “cursed.”

(5) The *yā-yi fā’il* فاعل یا is the ی of the agent in such words as: جنگی *jangī* “warrior”; حکمی *ḥikmī* “man of science.”

(b) Other descriptions of ي are:—

(1) The *yā-yi liyāqat* لیاقت یا, or *yā-yi qābiliyyat* قابلیت یا, ‘the ي of fitness’; this is the ي added to the Infinitive, as: سوختنی *sūkhṭanī* “fit to be burned”; vide Remark IV.

(2) The *yā-yi waḥdat* وحدت یا, ‘the ي of unity,’ and *yā-yi tankīr* تذکیر یا, ‘the ي of indefiniteness’; vide § 41.

(3) The *yā-yi khitābī* خطابي یا, or ‘ي of address,’ is the ي of the 2nd person singular of the verb, as: کردی *kardī* “thou madest”; نیکی *nīkī* “thou art good.”¹ This second ي is, however, usually distinguished as, یای اثبات فعل *yā-yi iṣbāt-i f’l*.

(4) The *yā-yi mutakallim* متکلم یا, or ‘ي of the speaker,’ is (in Arabic phrases) the affixed pronoun of the 1st person sing., as: الہی *ilāhī* or ربی *rabbī*

¹ In *Yā Rabb tu Karīm-i va karīmī karam ast* یا رب تو کریمی و کریمی کرم است “Oh God, thou art generous and generosity is clemency,” the accent distinguishes the first *karīm-i* from the second which is a substantive *karīmī*.

“my Lord”¹; *mushfiq-i* مشفقي “my friend.” This ي is also called *yā-yi mulātāfatī* ملاطفتي “the *yā* of courtesy (or benignity).”

(5) The *yā-yi šifat* شای, or ‘*yā* of qualification,’ is the ی that is followed by the relative particle که, and gives the force of the demonstrative pronoun; *vide* § 42 (b) for other names of this ی.

(6) The *yā-yi zā'id* زاید, or ‘redundant ی,’ occurs in the Imperative after a quiescent *aliḡ* or و, as: *bi-gushāy* بکشی for *bi-gushā* بکشا “open this”: *bi-gūy* بگوی for *bi-gū* بگو. Also in other words as in کارگر (for کارگر) “a clever workman”; *vide* also (a) (3), Remark III.

(7) The *yā-yi ishba'* یای شباع, ‘the ی of satiating or filling up,’ is the ی of poetical license used to eke out the measure of a verse as when an *izāfat* is lengthened into ī:—

زمین شوره سنبل بر نید—ارد. درو نخم عمل ضایع مگردان

The metre is *مفاعیلن مفاعیلن فعول* and the *izāfats* after زمین and نخم have therefore to be pronounced long.

(8) The *yā-yi istimrārī* ای استمراری, or ‘*yā* of repeated action,’ is the ی added to the Preterite tense to form the Past Habitual²; *vide* p. 225.

(9) The *yā-yi ma'rūf* معروف یای is the ی pronounced ī (as in ‘police’); so named by the Arab invaders because they were *acquainted* with its sound.

(10) The *yā-yi majhūl* یای مجهول is the ی classically³ sounded like e; so named by the Arabs because the sound was *unknown* to them.

(11) The ی preceded by *fatha* and pronounced like the English diphthong *ai* in ‘aisle’ or *ey* in ‘they,’ is called *yā-yi sākin-i maftūh mā qabl*, i.e., ‘quiescent ی,’ its preceding letter being movable by *fatha*.

(12) The *yā-yi izāfat* یای اضافت, or *yā-yi izāfī* یای اضافی, is the ی that is the substitute for the *izāfat* after the weak consonants ا and و, as in صدای نی صدای نی and بوی گل بوی گل.

Remark I.—The ی in adverbs of time may be either the *yā-yi vahdat* یای وحدت, or else what might be called the *yā-yi taqrīb* یای تقریب “the *yā* of approximation,” as in عصری بود که بخانه آمدم *aṣr-ī būd ki bi-khāna āmadam* (m.c.) “it was about evening when I reached home”; *aṣr-ī* may also mean “one evening, an evening; this night” (Scottice ‘the night’). In *shab-ī subh-ī bāyad bi-yāyad* شبی صبحی باید بیاید (m.c.) “he must be here one of these nights or mornings, i.e. in a few days,” the ی may be either *yā-yi vahdat* یای وحدت, or the *yā-yi taqrīb* یای تقریب.

¹ With verbs, and certain particles that resemble verbs, this Arabic ی becomes

ی, as: انی “verily”; ضربنی “he struck me.”

² Obsolete in Persian colloquial, but preserved in the speech of Afghanistan and India.

³ Preserved by Indians and Afghans.

Remark II.—*Yā* is sometimes substituted for *alif*, as: *yarmaghān* یرمغان for *armaghān* ارمغان (class. and m.c.) “a present.”¹

(c) Arabic abstract nouns of quality are formed:—

(1) By adding *yyat*:—

First to nouns. Strictly speaking these are formed by adding the feminine ة to the relative adjectives, as: *al-hayāt* الهیّت “divinity”; *al-ḥadīyah* ضدیة “being discordant”; *al-insānīyah* انسانیة “humanity; politeness.”

Second to adjectives, as: *al-faqr* مسکینیة “poverty.”

Third to participles, active and passive, as: *mun'im* منعمیة *mun'imīyyat* “bestowment”; *mujarrad* مجردیة *mujarradiyyat* “being in solitude.”

Fourth to particles, as: *kaif* کیف from *kaifīyah* “how?”; *maḥīyah* ماهیّت “substance,” from *mā-huw* ماهو “what is it?”

(2) This Arabic termination is even added to Persian words, as: *ḫarīb* خربت. Other Persian forms are *shahrīb* شهریت - *maḥshūqīyah* معشوقیت - *faḍlīb* فضلیت; *vide* p. 400, footnote 3, and notes on Ar. Gr., Appendix.

Words formed by this addition are called *maḥḍar jāʿilī* مصادر جعلی “artificial infinitives.”²

Remark I.—In the same way, the Persian words *pādshāhat* (Indian) and *nazākat* نزاکت are formed on the Arabic measure of *najābat* نجابت, *ḥamāqat* حماقت.

Remark II.—If the feminine termination ة is added to an adjective terminating in a single ی, there is no *tashdīd*, as: *ʿālī* عالی, fem. *ʿālīyah* عالیة, but *ʿālī* علی “high” has of course for its feminine *ʿālīyah* عالیة.

§ 98. The Terminal ة.

(a) In Persian the terminal ة is of two kinds, viz. *ẓāhir* ظاهر “manifest” (i.e. sounded), and *makḥfī* مخفی or *mukḥtafī* مخفیة “hidden” (i.e. mute). The former may be preceded by any one of the short vowels, as: *rāḥ* راه “road,” *andūh* اندوه “grief”; *farbīh* فربه “fat,” and is consequently sounded.³ As already stated, final ة when mute is unsounded and transliterated *a*: it is considered a vowel by some Grammarians.⁴

¹ Also *rāh-āvurd* راه آورد (class.) and *sawghāt* سوغات; all mean a present brought back from a journey.

² Infinitive in the sense of the Arabic Grammar, i.e., verbal noun.

³ *Panja* “claws, grasp,” but *panjah* (for *panjāh*) “fifty.”

⁴ After silent ة the *izāfat* assumes the form of *hamza*, but after sounded ة it is written in the ordinary manner, viz. *kasrah* کسرة. Mute ة should be, but is not always, dropped in writing before the *hā* of the plural.

The final ؤ in Arabic words though aspirated in Arabic as in كَلِمَة *kali-mah*, the pausal form of كَلِمَةٌ, become silent in Persian, thus *kalima*; the *fatha* of *mīm* drops out.

(b) Mute or silent ؤ is added to :—

(1) A noun to form a noun that bears a relationship or resemblance to it, as: *dast* دست “hand,” *dasta* دسته “handle”; *garm-āba* گرمابه = *hammām*; *āvāza* آويزة “reputation; singing”: *chahār-chūba* چهار چوبه “frame” (of door, picture, etc.): *āftāba* آفتابه “ewer.” This ؤ is called های مشابَهت *hā-yi mushābahat* “the ؤ of resemblance.”

(2) It is added to both stems of the verb to form substantives. Thus from *bastan* بستن (Imp. stem *band*) “to bind” comes *bandā* بنده “a slave,” and from *dīdan* دیدن (shortened Inf. *dīd*) comes *dīda* دیده “eye”: *girīstan* گریستن (*girī*) “to weep,” *girya* گریه “lamentation”: *nālīdan* نالیدن (*nāl*), *nāla* ناله “complaint”: *shukūfa* شکوفه “blossom”: *larza* لرزه “trembling” from *larzīdan* لرزیدن: *khanda* خنده “laughter.”

This ؤ is called های مخفی فعلى *hā-yi makhfī-yi fi‘lī* “the silent verbal h.”

(3) It is added to adjectives to form analogous nouns, as: *safīd* سفید (adj.) “white,” *safīda* سفیده¹: *siyāh* سیاه “black,” *siyāha* سیاهه “an inventory, list of items”; *panj* پنج “five,” *panja* پنجه “a claw, a bunch of fives, grasp, possession”; but *chap* چپ “left,” *chappa* چپه “left-handed.”

(4) It is used to form adjectives or adverbs of time, age, number, etc., as: *chahārsāla*² چهار ساله “four years’ old”; *du-māha* دو ماهه “two months’ old”; *har-rūza* هر روزه “daily”; *chahār-shaba* چهار شبه “every fourth night”; *shabān-rūza* شبان روزه “lasting 24 hours”; *du-dila* دو دله “wavering, of two minds”: *du-bāra* دوباره “once more, over again”; *chand-rūza* چند روزه “enduring for a few days, short-lived”: *har-sāla* هر ساله “yearly”: *rūza* روزه “daily, also a fast”; *panj-shākha* پنج شاخه “five pronged”: *du-rūya*³ دو رویه “double, two-faced”; *du-marda*⁴ دو مرده “of two men” (task, work, etc.). This ؤ is called های نسبت *hā-yi nisbat*.

¹ *Safīda-yi* (or *sapīda-yi*) صبح سفید “the dawn”: *siyāhī-yi chashm* سیاهی چشم (m.c.) “the black of the eye,” but *siyāha-yi hisāb* سیاهه حساب (m.c.) “a list of the account, statement.”

² Subs. *chahār-sālagī* چار سالگی, *panj-sālagī* پنج سالگی, etc., etc., “the state of being four and five years’ old.”

³ *Du-rūya sipāh* دو رویه سپاه “the opposing (facing) armies.” *Du-rūya* دو رویه sometimes means in two ranks, but whether facing each other or one behind the other is doubtful.

⁴ *Mī-dānistam chand-marda hallāj būdam* میدانستم چند مرده حلاج بودم (m.c.) = “I knew my limitations; capabilities.”

(5) The feminine form of some Arabic past participles is used substantively in Persian, as: *mujassama* مجسمه “a statue”, from *mujassam* “embodied”: it is really a feminine agreeing with *ṣūrat*, etc., understood: محوطه “an inclosure.” This is also the “*h* of resemblance”; vide (b) (1).

(6) In such words as *shāhāna* شاهانه “fit for a king (or kings)”: *mardāna* مردانه, etc., the *z* is called by some native grammarians *hā-yi liyāqat* هاي لياقت “the *h* of fitness or suitability,” and is supposed to be added to the noun in the plural (*shāhān*, etc.).

Āna آنه, however, occurs as a separate suffix, as in *ghurẓāna* غرضانه “in a self-interested manner”; *dastāna* “glove”: *sālāna* “yearly”; vide § 108.

(c) Further uses of mute *z* are:—

(1) To form the past participle, as: *rafta* رفته “gone” (pl. *raftagān* رفتگان “the departed, the dead”). This *z* is called *hā-yi mukhtafī* هاي مختفي *maḥfūl* “the silent *h* of the passive participle.”

When, however, the participle is past active, as: *shunīda guft* شنیده گفت “having heard he replied,” the *z* is called *hā-yi atf* هاي عطف “copulative *z*” and is considered equal to the conjunction و “and,” as: *shunīd va guft* شنید و گفت.

(2) It is used to form the agent (a present participle) of the verb, as: *navīsanda* نویسنده “writer” (also part. “writing”) and is then called *hā-yi mukhtafī-yi fā’iliyyat* هاي مختفي فاعليتي “the silent *z* of agency.”

(3) It is used to form the feminine of Arabic words, thus *malik* “king”; *malika* “Queen” (in Arabic *malikah*). This *z* is called *hā-yi tānīz* هاي تانيث.

Remark.—In Persian, this feminine *z* is considered a silent *h*, but not so in Arabic, thus *malikat* ملكة (and *malikah*) Ar.

(4) To form the diminutive of nouns, vide § 96 (b) (3) and Remark.

Remark I.—The final mute *z* of a Persian word sometimes becomes ق in Arabic, thus *pista* پسته P. “a pistachio-nut” is *fustaḡ* فستق in Arabic.

Remark II.—The final *z* is sometimes redundant, as in *chāra* چاره كينه *kīna*.

§ 99. The Suffixes بان *bān* or وان¹ *vān*; وانه *vāna*;
and اون *ūn* and ون *vān*.

(a) These suffixes are said to be a corruption of *mān* مان, contracted from *mānanda* ماننده “remaining” (also “resembling”).

They are more probably the Sanskrit suffix *vān* or *wān*, and are, according to Platts, in O. P. and Zend *pāna*.

¹ *Gārī-wān* or *gārī-bān* گازیون or گازیان Hindustani, “driver of hackney-coach, etc.”

(b) This suffix added to substantives forms substantives, as:—

(1) باغبان *bāghbān* (m.c.) “gardener”; دروان *darvān* (m.c.) “porter”; پاسبان *pāsbān* “sentry, watchman”; شتربان *shuturbān* “camel-man (in charge of camels)”; سایبان *sāya-bān* “a shelter (from sun, rain, etc.)”; (this last is usually written *سایبان*): گریبان *giribān* “collar of a coat” (that which guards the neck گری).¹

(2) To nouns it forms adjectives, as: مهربان *mīhr-bān* “kind” (in m.c. *mīhrabān* ¹).

(3) *Gardūn* گردون “the wheel of heaven”; *wāzhūn* وژون “inverted”; *humāyūn* ² همایون “fortunate.” *Vān* وان, and *vāna* وانه (and *ūn*), are also affixes forming substantives of relation, as: *parvāna* پروانه “moth (feather-like)”; *astarvāna* استروانه, *astarvan* استرون, *satarvan* سترون, etc. (lit. mule-like) “barren, a barren woman”; *pulvān* پلوان (bridge-like) the raised path or partition in a field.”

§ 100. The Suffixes *gar* گر, *gār* گار, *gārī* گاری, *kār* کار.³

(a) The Persian suffix *gār* گر is the old Persian suffix *kāra*, Sanskrit *kār*: it signifies “doer or maker,” as: *k̄hidmat-gār* خدمتگار “performer of service, attendant”; *parvardagār* پروردگار “one who provides nourishment, i.e. God (also a king)”; *kām-gār* کامگار “successful”; *āmūz-gār* آموزگار (m.c.) “teacher”; *rūz-gār* روزگار “time, etc.”; یادگار *yād-gār* (in m.c. *yād-i-gār*) “souvenir”; گناهگار *gunah-gār* or گناهکار *gunāh-kār* “sinner”; سازگار *sāz-gār* also سازکار *sāz-kār* (class.) “agreeing with (of food, climate).”

Remark.—In *yād-gār* یادگار “memorial, souvenir,” etc., the idea of agency is not marked.

In *rūz-gār* روزگار “time; fortune” it is even less prominent.

(b) *Gar* گر is a similar suffix, in Zend *kara* and in Sanskrit *kar*: it is probably connected with, or contracted from, *kār* گر, *gār* گار, etc.; *vide* (a). It has the signification of the English suffix *-er*. Examples: *zargar* زرگر “goldsmith (or a worker or maker in gold)”; *tavāngar* توانگر “rich”; *kār-gar* کارگر “one skilful in business; also taking effect (as of medicine, of an oration, etc.)”; *kīmīyā-gar* کیمیاگر “an alchemist.”

¹ *Mīhr*, P.: Sanskrit *mitr* or *mitra* or *mihira*. By affixing ا ی [*yā-yi maṣṭar* or *yā-yi muṣṭabāhat*, *vide* § 97 (a) (1)] we get further substantives, as: *shuturbānī* شتربانی “the work or office of camel-man”; *mīhrbānī* مهربانی “kindness.”

² *Humā* هما or *humāy* همای the Lammergeier or Ossifrage, a bird anciently revered.

³ All are connected with the verb کردن *kardan*, P. “to do,” Sanskrit *kartum*, and give the idea of actor or action.

⁴ Sometimes written as: آفریده گار - پرورده گار.

Remark I.—It should be noticed that *gar* گر generally signifies a maker, while *gār* گار indicates a performer.

Remark II.—By adding a formative ی, the suffix *garī* گری is formed which signifies “art, business,” as: *ū shikār-chī-garī namī-dānad* اوشکارچی گری نمی داند (m.c.) “he knows nothing about the business of a *shikārī*.” In India *bāwar-chī-khāna-garī* باروچی خانه گری “the culinary art.”

If two words occur together, it is usual to add the suffix to the second only, as: *Bābī u¹ Sūfī-garī* بابی و صوفی گری “the Babi and Sufi religions.”

(c) *Kār* کار “work” is another suffix sometimes interchangeable with *gār* گار.

Bad-kār بدکار “evil-doer”; *jafā-kār* جفاکار “oppressor”; *gunāh-kār* گناه کار (in India *gunāh-gār*) “evil-doer, sinner”; *taqṣīr-kār*² تقصیر کار “one who has committed a fault.”

Possibly in *āmūz-gār* آموزگار and *kām-gār* کامگار, etc., the affix is substituted for *kār* کار.³

§ 101. آر ar, دār dār, آل āl.

(a) By cutting off the final ن of the Infinitive⁴ and adding *ār*, verbal nouns are formed:—

(1) Indicating action, as: *guftār* گفتار “speech”; *kirdār* کردار “works (as opposed to words)”; *dīdār* دیدار “seeing, sight.”

(2) This termination sometimes gives the sense of an agent, as: *kharīdār* خریدار (m.c.) “buyer”; *firīštār* فرستار “deceiver”; *parastār* پرستار “a worshipper (class.); a nurse (modern).”

(3) Occasionally this termination is found in concrete nouns, as: *kushtār* کشتار (m.c.) “anything killed (also slaughter); classically anything slain in sacrifice”; *murdār* مردار “carrion, i.e. anything that has died of itself; also (m.c.) anything killed otherwise than with the orthodox Muslim rite.”

¹ If, however, the suffix be added to both words, then the copulative و must be pronounced *va*, as: *bābī-garī va sūfī-garī* بابی و صوفی گری vide also 97 (b) (3), foot-note (3). Similarly *taqṣīr u gunāh-kār* or *taqṣīr-kār va gunāh-kār* تقصیر و گناه کار or تقصیر کار و گناه کار.

² Also *taqṣīr-wūr* تقصیروار, *taqṣīr-dār* and *taqṣīr-mand* تقصیرمند.

³ By adding ی, substantives like *khidmat-gārī* خدمت گاری “service, office of attendant”; *zargarī* “the business of goldsmith”; *kārgarī* کارگری “skill (in doing or making anything)” are formed.

⁴ According to Platt’s (*Hindustani Grammar*) the suffixes are *tār*, and *dār*, added after cutting off *dan*.

⁵ Note—not *kardār* as might have been expected.

⁶ *Farūshanda* فروشنده (m.c.) not *farūkhtār* فروختار: *farībānda* فریبنده (m.c.).

(4) Some adjectives with a passive signification are formed by this suffix, as: *giriŋtār* گرفتار “taken captive; arrested.”

(5) *Dīvār* دیوار “wall” is said to be derived from *dāv*¹ دار “stratum” and *ār*.

(b) *Dār* دار is the Imperative stem of *dāshtan* داشتن “to have, to hold,” and in compounds generally signifies “holder, keeper,” as: *pīshānīdār* پیشانی (m.c.) “fortunate”; *āb-dār*² آب دار (m.c.) “a man who looks after tea, pipes, etc.”; *hiṣṣa-dār* حصه دار (class.) “share-holder.”

It is also used in forming adjectives from nouns, as: *pīch-dār* پیچدار “twisted.”

If the noun be a compound of two synonyms, the affix is added to the second noun only, as: *pīch u kham* پیچ و خم “twists,” *pīch u khamdār* پیچ و خم دار “twisted”: *aql u hūsh-dār* عقل و هوش دار “intelligent, etc.”

Remark.—The Infinitive itself can be used as verbal noun, as: *āmadan-i man* آمدن من “my coming”; vide § 115 (h).

The shortened infinitive can also be used as a verbal noun, as: *kharīd u farūkht* خرید و فروخت “buying and selling”; *az guft-i ū man īn kār kardam* از گفت او من این کار کردم (m.c.) “I did this at his instigation”; vide § 115 (j) (k).

(c) *Āl* آل is a relative suffix that forms substantives, as: *changāl* چنگال “claw; fork”; *dumbāl* دنبال “tail, after-part.”

In *zangāl* زنگال “rust” (for *zangār*, the letters *l* and *r* being interchangeable) the termination appears to be redundant.

§ 102. The Turkish Affixes *Jī* جي or *chī* چي, *Bāsh* - *Tāsh* or *Dāsh*

ناش - ناش - داش

(a) The Turkish affix *chī* affixed to a noun, forms a noun of the agent or a noun indicating possession; it occurs chiefly in modern Persian. Example: *qūsh-chī* قوش چي “falconer”; *bandūq-chī* بندوق چي “a musketeer”; *shikār-chī* شکار چي “a shikārī”; *qāṭir-chī* قاطر چي “a muleteer”; *tehrē chī* تهره چي “a servant who prepares coffee.”⁵

In Persian this *chī* چي appears to be applied to professions only.

¹ By *imāla*, *dīv*.

² *Ābdārī* آب داری is a mule with saddle-bags fitted for a journey; lamp, tea-materials, pipe, etc., etc.: also called *nahār-dār* نهار دار.

³ Or *bā* “*aql u hūsh* عقل و هوش”.

⁴ *Chī* has much the same signification as *wālā* in Urdu. In the Uighur dialect of Turkish (Kashghar and Yarkand), this suffix is added to the Future participle of Infinitive to signify the agent, and to a noun to signify profession, as: *zakāt-chī* “custom’s official.”

⁵ The business of one servant, as guests are continually dropping in.

If the substantive end in *z*, the *z* is dropped, as: *khizān-chī* خزانیچی “treasurer”; *mash'al-chī* مشعلچی “torch-bearer (in India dish-washer, scullion)”; *parvānchī* پروانچی “one who writes *parwānas*, or Government orders, etc.”

After a soft letter like *chī* چي in m.c. sometimes becomes *jī* جي, as: *būstānjī* بوستانجي “a gardener”; *miyānjī* میانجي “a mediator.” Possibly *jī* instead of *chī* is commoner in Tehran owing to Turkish influence.

For the forms *shikār-chī-garī* شکارچی گري, *qūsh-chī-garī* قوشچی گري, etc., vide § 100 (b) Remark II.

(b) A few compounds are formed by the Turkish words *bāsh* “head,” and *tāsh* or *dāsh* “companion,” as: *qizil-bāsh* (lit. red-headed) “a soldier; a Persian; *Qizil-bāsh*; etc., etc.”; *yūl-dāsh* “a guide”; *beg-tāsh* or *khwāja-tāsh* “fellow-servant.”

§ 103. *Dān* دان.

The affix *dān* دان signifies something that holds, or contains, a vessel, as:—*namak-dān* نمک دان “a salt-cellar”; *qalam-dān* قلمدان (m.c.) “a pen-case”; *khāk-dān* خاکدان (m.c.) “the grave”; *kumāj-dān* کما جدان “a copper cooking-pot”; *anfiyya-dān* انفیه دان (m.c.) “snuff-box.”

Remark.—Compounds with the suffixes دان, and those mentioned hereafter that signify ‘place,’ as: *kade* - کده - *khāne* - خانه - *stān* - ستان - *zār* - زار - *gāh* - گاه - *shen* - شن - *bār* - بار (as in *rūd-bār*), etc., form ‘Persian compound nouns of place’ (اسم ظرف مرکب).

In Arabic the ‘noun of time and place’ has special forms, as: *maqtal* مقتل “place of slaughter, a vital spot”; *mashriq* مشرق “the East” (time or place of rising); *masjīd* مسجد “mosque.”

Those ‘nouns of place’ that signify ‘abounding in’ (formed by the suffixes *zār* زار, *sār* سار, *bār* بار, *lākh* لاخ - - - are sometimes distinguished by the term اسمهای کثرت ‘nouns of excess.’

Such words as *لعنתי* “cursed” are included under اسم مفعول. For *اسم مفعول اصلي*, vide § 68 VIII.

§ 104. *Zār* زار, *sār* سار, *stān* ستان or *istān* 'ستان, *lākh* لاخ, *kada* کده, *gāh* گاه, *ābād* آباد, *gard* گرد -, *khāna* خانه, *shan* شن, *nā* نا.

(a) The affix *zār* زار signifies abounding in, as:—

(1) *Namak zār* نمکزار “salt-ground (where nothing grows)”; *shūra-zār*

¹ In Arabic مشعل, but in Persian also مشعله.

² *Jī* is a Western Turkish form of *chī*.

³ A long box with a sliding drawer that contains pens, an inkpot, and scissors with specially-shaped handles, for cutting the paper. Some *qalam-dāns* قلمدان are beautifully painted and are very costly.

⁴ Originally used for baking a kind of bread in fat.

⁵ In Persian *anfiya* انفیه without *tashdīd*.

⁶ Compare حکمتی ‘skilful’: vide § 108 (a) Remark.

کار زار *kār-zār* “meadow”¹; *alaf-zār* علف زار “saltpetre ground”; شور زار “field of battle” (place of deeds); گل زار *gul-zār* (m.c.) “any garden.”

(b) The affix *sār* سار has the same meaning, and forms substantives and adjectives, and denotes plenty, magnitude, similitude, or possession, as:—

(1) *Kūhsār* کوه سار “hilly”²; *chashma-sār* چشمه سار “a place full of springs”; *sharm-sār* شرم سار “full of shame.”

Remark I.—*Sang-sār kardan* سنگسار کردن “to stone a person.”

Remark II.—In *rukhsār* رخسار “cheek,” the termination appears merely to modify the word *rukḥ* رخ “face (m.c.).”

(2) It also denotes “like.” *khāk-sār* خاکسار “like dust, base, low-born”; *shāh-sār* شاهسار “like a king, kingly.”

(3) It is used for *sar* “head,” as:—*sag-sār* سگ سار (old) “dog-headed”; *subuk-sār* سبکسار “light-headed; also unburdened by luggage”; *nigū-sār*, or *nigūn-sar* نگو سار or نگونسار, in classical Persian = “one who hangs the head from shame”; but in modern Persian only “inverted (= *sar-nigūn*).”

(c) The affix *stān* ستان or *istan* استان signifies “place,” and is derived from the Sanskrit *sthān* “place.” The former is used after a substantive ending in a vowel and the latter after a consonant, as: *bū-stan* بوستان “a garden (place of scent)”; *Hindūstān* هندوستان “India”; *gulistān* گلستان “garden” (place of roses or flowers); *qabristān* قبرستان “grave-yard”; *Farangistān* فرنگستان “Europe.”

In a few words the termination gives the idea of time, as: *tābistān* تابستان “summer”; *zamistān* زمستان “winter”; *bahāristān* بهارستان “spring.”

Remark.—As regards the termination *ān* آن found in so many names, M. Chodzko writes:—

“Quelques érudits persans m’ont assuré qu’anciennement le formatif du pluriel *ān*, donnait aux mots primitifs le même sens géographique que leur *stān*; i.e. qui est très probable; car *ān* veut dire aussi: propriété de, appartenant à; از آن خود *ez ān hūd*, de son propre avoir, de ce qui lu appartient. Examples:—

hemadan همدان nom d’une ville, *ārdelān* آردلان nom d’une province, *gilān* گیلان nom d’une province, *māzenderān* مازندران de même, *biḡjān* آبجان

¹ *Chaman* is an artificial lawn or any stretch of good grass or a meadow, etc., *alaf-zār* علف زار a green spot covered with weeds and grass.

² *Kūhistān* کوهستان means country with big mountains; *kūhsār* کوهسار “hilly.”

³ With the formative *khāk-sārī* خاکساری “humility.”

⁴ Also *Hind*.

⁵ For the adverbial termination *ān* (*bāmdādān* نام دادان, *nā-gāhān* ناگاهان and *rāstān* راستان) (Afghan), etc. vide Adverbs.

azer-bījān de même, دشت خاورن *desht-i hāverān*, le desert de Hāverān, doivent, suivant ces érudits, être traduits: les Hemeds, les Ardels, les marais (jil), la contree dans la quelle (ender) il y a beaucoup de grands (māz) arbres ou des chênes (mazu), les adorateurs ou les enfants (big-beéé) du feu (âzer), les déserts de l'Occident (hāver), etc.”

Remark.—In poetry *istān* is sometimes pronounced *sitān*, as: *gulsitān* گلستان, for *gulistān* گلستان.

(d) The affix *lākh* लाख signifies “place,” or “numerous, copious,” as:—*sang-lākh* سنگلاخ (m.c.) “a stony place; rocky, stony”: *dīv lākh* دیولاخ “a demon-haunted place.”

(e) *Kada* کده signifies “habitation, house,” and as the last number of a compound, “place,” as:—*Ātash-kada* آتش کده (m.c.) “temple of the Magi”; *may-kada* می کده (m.c.) “a tavern”; *mātam kada* ماتم کده (class.) “house of mourning”; *but-kada* بت کده “an idol temple.”

Remark.—In *kad-khudā* کدخدā “a married man, a householder”; *kad-bānu* کدبانو “a housewife, a good manageress,” the prefix is an abbreviation of *kada* کده.

(f) *Gāh* گاه (Sanskrit *gātu*) is an affix denoting:—

(1) “Place,” as:—*Khwāb-gāh* خواب گاه “bedroom, also a cloth valise for bedding”; *takht-gāh* تخت گاه (m.c.) “an open-air platform for sitting on”; *farūd-gāh* فرود گاه (m.c.) “halting place”; *nishīman-gāh* نشیمن گاه (m.c.) “a seat”; *ārām-gāh* آرام گاه (m.c.) “a resting place.”

(2) “Time” as:—*Shām-gāh* शाम گاه “the evening time”; *ān-gāh* آن گاه (m.c.) “then”; *pasāngāh* پس آن گاه “after that”; *bī-gāh* بی گاه “untimely, out of season.” *Sukhan na-bāyad guft magar āngāh ki maṣlahat bāshad* (class. and modern) سخن نباید گفت مگر آن گاه که مصلحت باشد *vide* also § 116.

(g) The word *ābād* آباد suffixed to a noun denotes a city or place of abode, as: *Bahrām-ābād* بهرام آباد (Bahram Town).

The adjective *ābādān* آبادان is not used in forming compounds.

(h) The affix *gird* or *gard* گرد, found in a few names of towns, appears to have a similar signification, as: *Bahrām-gird* بهرام گرد: *Yazdijurd* یزد جرد (for *Yazdigird*).

In *Dārāb-kard* داراب کرد (near Shiraz), the suffix is perhaps a corruption.

¹ Also *sang-lūkha* (m.c.) and *sangistān* (m.c.).

² In m.c. *mātam-khūna* or *mātam-sarū* ماتم سرایی or ماتم خانه.

³ *Gāh* گاه is sometimes contracted into *gāh* گه: (not to be confounded with *guh* گه which means “human excrement”).

* *Ābād kardan* آباد کردن “to cultivate a place, or found a town”: *ābādī* آبادی “cultivation; also the condition of being populous or inhabited.”

(i) *Khāna* خانه “house” as a suffix has a somewhat similar meaning to *kada* کده and *gāh* گاه, as: *kār-khāna* کارخانه “factory”: *rūd-khāna* رودخانه properly “bed of a river”; and hence “a river.”¹

(j) The suffix *shan* شن added to nouns, also forms a noun of place, as: *gul-shan* گلشن “a rose-garden or rose-bed.” In *rawshan* روشن (for *rawzan*) “window” it is a corruption.

(k) *Nā* نا (sometimes *nāy* نای) is added to nouns or adjectives, as: *tang-nā* تنگنا “a narrow place”; *tāz-nā* or *tīz-nāy* تیز نای (class.) “the prominent part of the sword edge that does the work (lit. place of sharpness)”; *āb-nā* آبنا “strait.”

In Indian Persian, this suffix is often written نائی.

Remark.—*Nā* نا is also added to some adjectives to form substantives of cognate meaning, as: *darāz-nā* درازنا (class.) “length.”

§ 105. *Ūmand* اوَمند, *Wand* وند, and *Mand* -مند,
Nāk ناک, *Āk* آک.

(a) *Mand* مند is a suffix joined to nouns, generally to form adjectives, and signifies “possessor of, possessed of,” as:—

Khīradmand خردمند “possessed of wisdom, wise”; “*aqlmand* عقلمند “intelligent”; *sūd-mand* سودمند “profitable”; *tanū-mand* تنومند “strong.” In *arjmand* (ارجمند) (also *arjmand*) “noble,” and *barūmand* برومند “fertile, fruitful,” the suffix is a form of *mand*.

Wand وند is occasionally found for *mand* مند, as in *khwīshā-wand* خویشاوند “kinsman”; *pūlād-wand* پولادوند “hard (like steel)”; *khudā-wand* خداوند “master.”

(b) *Nāk* ناک added to substantives, forms an adjective of quality, as:—*gham-nāk* غمناک “sad”; *khawf-nāk* خوفناک “frightful”; *khatar-nāk* خطرناک “dangerous”; *dard-nāk* دردناک “painful”

(c) *Āk* آک is a termination used to form some substantives from verbs, as: *pūshāk* پوشاک “raiment” from پوشیدن; *khurāk* خوراک “food” from خوردن; *sūzāk* سوزاک “gonorrhoea.”

Remark.—In *maghāk* مغاک “ditch; low place, etc.,” from *magh* مغ “depth,” and *tabāk* تباک “fever,” the termination, apparently the same, is termed a ‘relative suffix’ by native Grammarians; vide § 115 (c).

§ 106. *Bār* بار and *Yār* یار.

(a) (1) The suffix *bār* بار signifies ‘abounding in,’ as: *zang-bār* زنگ بار, i.e. *Zangibār* (‘abounding in blacks’); *rūd-bar* رودبار (class.) “channel of a river”: *sang-bār* سنگ بار (old) “abounding in stones, stony.”

¹ There is hardly a river in Persia. Any dry ‘nāla’ that becomes a stream after rain, is called رودخانه *rūd-khāna*.

² With the formative ی, *khīradmandī* خردمندی.

(2) *Bār* بار is also the root of باریدن and signifies “raining, scattering,” and is used to form compounds, as:—*gawhar-bār* ¹ گوهربار “scattering pearls”; *shakar-bār* شکربار “raining sugar, mellifluous.”

(3) *Bār* بار is also a substantive signifying “load,” and is also used in compounds, as: *pur-bār* پربار “fruitful (of fruit trees)”; *sar-bār* سربار (m.c.) “a small extra load on a transport animal.”

In a few adjectives, the suffix takes the form of *yār* یار, as: *bakhtyār* بخشنیار “fortunate” (also *bakht-āvar*, *bakht-var* or *bakhtūr*, and *bakht-mand*); *hūsh-yār* هوشیار ² or *hūshyār* هشیار “full of senses. intelligent.”

§ 107. *Āvar* آور (contracted آر); *Var* ور, and *vār* وار; *Gān* گان; and *Mān* مان

(a) The affixes *āvar* آور, and *ār* ار, which are used in forming adjectives from substantives, are from the verb آوردن “to bring” and signify “bringing, producing, or displaying,” as:—*dil-āvar* ³ دلآور “brave (displaying heart)”; *zūr-āvar* زورآور “strong (bringing strength).”

In *sālār* سالار “chief,” the suffix is the same, but contracted.

(b) Related to the above mentioned are *vār* وار and *var* ور ⁴ and *vāra* واره: these suffixes mean “endowed with, possessed of, full of,” as:—*dānīsh-var* دانش ور (m.c.) “learned”; *ummīdvār* امیدوار “hopeful; a candidate”; *gūsh-vār* (or *gūsh-vāra*) گوش وار “a ear-ring (becoming or adorning the ear)”; *shāh-vār* شاهوار “befitting, or worthy of a king, kingly”; *zarra-vār* ذره وار “like an atom”; *jān-vār* جانوار “an animal (possessed of life)”; *sukhan-var* “eloquent”; *nām-var* نامور “famous.” In *muṣht-vāra* مشتواره “handful, the measure of a hand,” the *ā* is redundant.

In *dilār* دلیر (also *dil-āvar* دلآور) “brave,” is another contraction of the same suffix.

Remark.—The suffix *vār* وار is sometimes redundant, as: *sazā-vār* سزاوار “worthy.”

In *ranjūr* رنجور “sick,” the suffix is perhaps the same as *var*.

(c) The suffix *gān* گان signifies similitude, as: *khudāyagān* ⁵ خداگان “a great lord; happy.”

It also, like *vār* وار, signifies “worthy of,” as: *rāyagān* ⁵ رایگان (رایگان) “worthless (fit to be cast on the road)”; *shāy-gān* ⁵ شایگان (for *shāh-gān*) “fit for a king”; *bāzār-gān* بازرگان (for *bāzār-gān*) “merchant.”

¹ *Gawhar-bārī* گوهرباری subs. with the formative یی.

² In India generally, but vulgarly, *hoshiyār*.

³ With the formative یی, *dil-āvarī* دلآوری.

⁴ All adjectives may be used as adverbs, but adjectives in *vār* وار and *ānā* آن are specially adverbial in their signification.

⁵ In India pronounced *Khudā-e-gān*; *rā-e-gān*, *shā-e-gān*, etc.

Remark.—*Dihqān* دِهقان is the *مَعْرَب* of *dihgān* دِهگان or *dih-khān* دِهخان.

In *girdgān* گردگان “walnut” the suffix is perhaps a corruption of *گون* “like.”

(d) *Mān* مان “like,” as: *ās-mān* آسمان “sky” (like a revolving ‘mill-stone’); *mih-mān* مهمان “guest.” In *shādmān* شادمان the suffix seems to mean “continuity”: شادان or شاد = “glad” (i.e. temporarily happy). *Musalmān* مسلمان is by some said to stand for *muslim-mān*, by others to be a corruption of the Persian pl. of *muslim*, and by others to be a corruption of the Arabic plural.

§ 108. *Āna* آنه¹; *Īna* اینه, *Īn* این; and *Īn* آن and *Ān* آن *Rā*; and *Vāv* و.

(a) The inseparable suffix *āna* added to nouns or adjectives signifies “like”; as an *adjective* it is usually applicable to things, not to persons, as:—

Mardāna مردانه “like a man, manly”; *dīv-āna* دیوانه “mad (like a *dīv*)”; *rūbāhāna* روباهانه “fox-like (in behaviour); wily”; *zanāna* زنانه “feminine, peculiar to women”; *zishtāna* زشتانه “in an ugly manner”; *ziringāna* زرگانه “in a smart or clever manner”; *dasht-āna* دستانه “glove”; *rūzāna* روزانه² (adj.) “daily”; *vide* also § 43 (aa) and § 98 (b) (6).

It can also be added to Arabic adjectives ‘*‘ajzāna* عاجزانه “helplessly, in a helpless or humbled manner.”

Kāghaz-i dūstāna کاغذ دوستانه “a friendly letter” (but not *mard-i dūstāna* “a friendly man”); *dūstāna* دوستانه could, however, be used as an adverb, as: *dūstāna kār kard* دوستانه کار کرد “he acted in a friendly manner.”

In *khawfnāk-āna pūrsīd* خوفناکانه پرسید (m.c.) “he enquired fearfully,” the Persian affixed *nāk* ناک added to the Arabic substantive *khawf* خوف, forms an adjective “fearful,” applicable to persons; while the additional affix *āna* آنه forms an adverb or an adjective applicable to things. *Tarsnāk-āna* ترسناکانه has the same signification, but its compounds are all Persian.

(b) (1) *Īn* این and *ina* اینه are two more formative elements used for forming adjectives of relation (*nisbat*), as:—*zarrīn* زرین (m.c.) “golden, made of gold” from *zar* زر gold; *sīmīn* سیمین (m.c.) “made of silver”: *pashmīn* پشمین, adj. “made of wool,” or *pashmīna* پشمینه, subs. “a woollen stuff”;

¹ All adjectives may be used as adverbs, but those in *vār* and *āna* are specially adverbial in their signification.

² *Rūzina* (class.) “daily; daily pay, pension.”

³ In modern Persian *sīm* means “wire”; the Arabic word *نُقْرَة* *nuqra* is used for silver and *تِلَا* *tilā* for gold: but *khaylī zar dūrad* (m.c.) “he is very rich”; *zar-varaq* زر ورق (m.c.) “gold leaf.”

*pūstīn*¹ پوستین “an Afghan sheep-skin coat”; *pūstīna*² پوستینه (adj.) “made of skins”; *pīshīn* پیشین “of former times”; *dīrīna*³ دیرینه (m.c.) “old, ancient: نقره نین (rare) “of silver” (also نقره گین, also نقرئی and نقره).
 (نقره).

Remark.—Adjectives formed by the terminations *āsā* آسا, *-āna* آنه, etc., signifying “like,” or by *fām* نام, *gūn* گون, etc. “colour,” are classed as اسم تشبیه “nouns (adjectives) of similitude.”

(2) The termination *īn* ين also denotes resemblance in colour, as: *zumurrādīn* زمردین, “emerald green”; *zarrīn* زرین “golden coloured”; *bulūrīn* بلورین “like crystal or made of crystal.” It also forms superlatives.

Remark I.—From *sang* سنگ “stone” comes *sangīn* سنگین “heavy,” but *sangī* سنگی “made of stone.”

Remark II.—The suffix *īn* ين also forms the superlative degree, but in *pīshīn* پیشین and *pasīn* پسین it seems to have a comparative sense.

It is also added to the cardinal numbers, as: *avvalīn* اولین; vide § 48 (c).

(c) The suffix *ān* آن, like the suffix *īn* ين, is used to form relative adjectives and nouns as in *biyābān* بیابان “desert” (from *ab* آب); *pāyān* پایان “end”; *kūhān* کوهان “horse-saddle; camel-hump.”

The suffix in *pīshānī* پیشانی “forehead” is probably formed from this *ān*.

This suffix is found in names, as: *Īrān* ایران and *Tūrān* توران; *Isfahān* اصفهان; *Māhān*⁶ ماهان (near Kerman).

In *ābādān* آبادان “inhabited,” it appears to be redundant.

In *ṣubḥgāhān* صبحگاهان, *bāmdādān* بامدادان, *yagān yagān* یگان یگان, *bahārān* بهاران the suffix is adverbial.

In *javīdān* جاویدان and *jānān* جانان it is adjectival.

(d) *īn* ن joined to some substantives forms relative nouns, as: *rīman* ریم (adj.) from *rīm* ریم “pus, matter,” etc.; *jūshan* جوشن “coat of mail” from *jūsh* جوش “a ring (in a coat of mail, etc.).”

It is sometimes pleonastic, as: *pādāshan* پاداشن for *pādāsh* پاداش; *zībān* زیبان for *zībā* زیبا; *sūn* سون for *sū* هو “side, direction”; *laḥchan* لافچن for *laḥch* لافچ “thick-lipped, camel-lipped.”

¹ *Pūstīn darīdan* پوستین دریدن (class.) “to blab out a secret” and *pūstīn kandan* (class.) or *dar pūstīn-i kas-i uftūdan* افتادن کسی در پوستین (class.) “to backbite” are classical idioms.

² *In pūst-i mīshīna ast ya buzīna?* این پوست میشینه است یا بزینه (m.c.) “is this a sheep or goat’s skin?”

³ *Dīr* دیر “late,” but *yār-i dīrīna* یار دیرینه “an old friend.”

⁴ *Ān-i nisbat*.

⁵ *Ir* ایر and *Tūr* تور are said to have been sons of *Farīdūn*.

⁶ Always pronounced *Māhūn*.

(e) According to native Grammarians a final *r* is added to some substantives for *nisbat*, as: *angushtar* انگشتَر “ring” from *angusht* انگشت “finger”; *lahar* لهر “tavern” from *lah* لاه “wine.”

(f) Native Grammarians give instances of final formative *vāv* (*vāv-i* فَاوِیّات) in *patū* پتو, from *pat* پت “goat’s hair, wool”; (*patū* in India is a woollen stuff, but *patū* پتو in Persia “a blanket”): *shāshū* شاشو “piss-a-bed”; *rishū* ریشو “bearded”: the last, however, is probably a corruption.

§ 109. Āgīn آگین, or Gīn گین.

Gīn گین is a contraction of *āgīn* آگین from *āgandan* آگندن “to fill”; *gīn* and *āgīn* therefore signify “filled with.” They are used as suffixes to nouns, to form possessive adjectives, as:—*gham-gīn* غمگین “full of grief, sorrowful”; *khashm-gīn* خشمگین “angry”; *sharm-gīn* شرمگین “ashamed”; *ambar-āgīn* انبر آگین “full of amber”; *surma-gīn* سرمگین (class.) “full of *surma* (or antimony for the eyelashes)”; *khīrad-āgīn* خرد آگین (m.c.) “wise.”

§ 110. The Formative ā (alif آ)

(a) This inseparable suffix forms adjectives and participles from verbal roots, as, from *dān* دان the root of *dānistān* دانستن “to know”, *dānā* دانا “learned”; *gūyā* گویا; *bīnā* بینا; vide also § 70 (a).

It is added to adjectives to form abstract nouns as: *garmā* گرما “heat,” *sarmā* سرما “cold”; *pahnā* پهنا “breadth” (also *pahnā-i* پهنائی).

Remark.—The following examples illustrate the forms that are included under the title of اسم فاعل سماعی “Irregular Present Participle,” as distinguished from the اسم فاعل اصلی (or قیاسی) “the Real or the Regular Present Participle” in—*anda* دنا: دنده “knowing”: حکمتی “skilful”: خریدار “purchaser”: دزد “thief” (Imp. rt.); (رسندۀ فریاد =) فریادرس “hearer of complaints”: کم عقل “of little sense”: علم دوست “fond of learning”: خردمند “servant”: خدمتگار “of pleasing speech”: خوش گویا “feeble”: ناتوان “a wise man”: دردمند “painful”: شتریان “camel-man”: تاجور “king”: پهلادوند “hard as steel”: پهلوان “hero.”

Under this head are also included such words as: جاسوس “spy”: جلاد “executioner”: کریم “kind”: شومر “mischievous,” etc. Also, of course, the Arabic Present Participle of the form فاعل, as: ظالم “tyrant.”

¹ *Sharm-rū* شرم رو “shy, bashful.”

² This verbal *alif* is called *Alif-i fā’iliyyat* الف فاعلیّات.

³ Many of these are also اسم صفت مرکب “compound adjectives.”

⁴ The “participle” formed by adding an Impera. root to a noun is generally called اسم فاعل ترکیبی (or مرکب).

(b) Some adjectives expressing fulness and completeness are formed by inserting an *aliḡ* between the two compounds, as: *lab-ā-lab* ¹ لبالب “lip to lip; also brimful”; *sar-ā-sar* ² سراسر “entirely”; *gūn-ā-gūn* ³ گوناگون “of many colours, variegated”; *sar-ā-pā* سواپا “from head to foot, cap-a-pie.” *Vide* also § 140 (h) (5), (6), (7) and foot-note

(c) Prefixed to some Persian words it signifies privation, as: *ajumbān* اجنبان “motionless, fixed.”

(d) *Aliḡ* is used to form the vocative singular. When used to summon or to attract attention it is called *aliḡ-i nidā* ⁴ الف نداء “the *aliḡ* of calling.” When used in the vocative of distress, as in *darīghā* دروغا “alas!” it is called *aliḡ-i nudba* ⁵ الف ندبه “the *aliḡ* of plaint.”

For the different kinds of *aliḡ*, *vide* § 2.

(e) *Bukhārā* بخارا is said to be derived from *bukhār* بخار (Zand) “wisdom, learning,” because of the learning that prevailed there. Some native grammarians style this final *ā*, *aliḡ-i vaṣfiyyat* ⁶ الف وصفیت, and give as further examples *zībā* زیب and *gandā* گند: in these, however, the *aliḡ* appears to be that of the participle [*vide* § 2, Remarks II].

§ 111. *Fām* ¹ فام, (*Pām* پام and *Wām* وام; *Gūn* گون; *Charta* چرته.

(a) The suffix *fām* فام (rarely پام or وم) indicates “of the colour, form, or likeness of,” and is affixed to both substantives and adjectives: *siyāh-fām* سیاه فام (m.c.) “blackish”; *la‘l-fām* لعل فام “somewhat ruby-coloured”; *nīl-fām* نیل فام “bluish”; *zumurrud-fām* زمرد فام “rather like the green hue of an emerald”; *kuhl-fām* کحل فام ⁵ = *migl-i surma* (مغل سرمه).

Instead of فام, sometimes بام is found, as: *sapīd-bām* سپید بام “whitish.”

(b) *Gūn* گون signifies “colour, species, form, fashion, etc.,” and in compounds “of the colour of”: *lāla-gūn* لاله گون “poppy-coloured, scarlet”; *gul-gūn* گلگون “rose-coloured”; *gūn-ā-gūn* ⁶ گوناگون “of various colours, also, of various sorts.”

Gūna-ash zard shuda گونه اش زرد شده “he’s become pale (from sickness).”

(c) *Charta* چرته, sometimes written *charda* چرده and also *jarta* جرته, means “colour, hue,” and occurs in a few compounds, as: *zard-charda* زرد چرته and

¹ Syn. *lab-rīz* لبریز “overflowing,” *lab-bi-lab* لبالب “lip to lip.”

² Or *sar-bi-sar* سر بر سر: as *bi-dih va bisitūn i man sar-b-sar mī-guzārad* بدیه و بستان من سر بر سر میگردان (m.c.) “my income and expenditure are equal.”

³ Syn. *rang-ā rang*.

⁴ In Persian *f* and *p* are often interchangeable; *pīl* or *fil* “elephant”; *sapīda* سفیده, *saḡīda* سفید. “white”: *pām* or *wām* are not used in modern Persian as suffixes: but *wām* or *pām* (m.c.) “debt.”

⁵ *Kuhl* or *surma* “antimony, collyrium.”

⁶ *Gulhā-yi gūn-ā-gūn* گلهاي گوناگون “various coloured flowers”; *kutub-i gūn-ā-gūn* کتوب گوناگون “books by various authors”; *murgh-i bā-parhā-yi gūn-ā-gūn didam* مرغی با پرهایی گوناگون (m.c.) “I saw a bird of many colours.”

zard-charta زرد چرته (old) “yellow coloured” (not used of people). According to some grammarians this affix is found only in the word *siyāh-charda* سیاه چرده.

(d) *Rang* رنگ is also used, as *gul-rang* گل رنگ, *sabza-rang* سبزه رنگ, etc., vide § 112 (f).

(e) In old Persian *dīz* دیز and *dīza* دیزه are also found for *dīs* دیس, as: *hab-dīz* شب دیز “night-coloured, black”; “the name of Khusrau’s horse.”

These suffixes are now obsolete (مفروق).

§ 112. *Āsā* آسا, *Sā* سا; *Sān* سان; *Vash* وش, etc.; *Das* دس, *Dīs* دیس; *Vand* وند.

(a) *Sā*¹ سا and *āsā* آسا are affixes signifying “like,” as: *mushk-āsā* مشک آسا “scented like musk”; *ambar-sā* عذبرسا “resembling amber (in scent)”; *sihr-sā* سحرسا “like magic”; *mard-āsā* مرد آسا “like a man, manly.”

Remark.—These suffixes must not be confounded with *sā* سا from *sāyīdān* سائیدن “to rub,” and *āsā* آسا from *āsūdan* آسودن² (m.c. intr.) “to be satisfied, refreshed, etc.,” both of which also occur in compounds, as: *jabha-* (or *jabīn-*) *-sā* جبهه سا or جبین سا “rubbing the forehead on the ground, making a profound reverence”; *rūh-āsā* روح آسا “soothing the mind.”

(b) *sān* سان has the same signification as the suffix *āsā* or *sā*, and is probably akin to the Sanskrit *saṁān* and the Hindi *sā*. Examples: *shīr-sān* شیرسان (class.) “like a lion”; *sham-sān* شمع سان (m.c.) “like a candle”; *khurshīd sān* خورشید سان (m.c.) “like the sun” (also *khurshīd-wār* وار خورشید); *yak-sān* یکسان (m.c.) “alike.”

Remark.—*Sān* سان sometimes stands for *istān* استان, as: *khārsān* خارسان (class.) for *khāristān* خارستان (m.c.) “a thorny place.”

In modern Persian *sān-i qushūn dādan* سان قشون دادن³ “to review an army”; *imrūz sarbāzhā sān dādand* امروز سربازها سان دادند, or *az sān guzashtand* از سان گذشتند (m.c.) “the troops were reviewed.”

(c) (1) *Vash* وش, (*pash* پش or *fash* فش; obsolete), is an affix signifying “like,” as: *māh-vash* ماهوش (m.c.) “like, or beautiful as, the moon”; *ghuncha-vash* غنچه وش “like a bud (of a pretty mouth)”; *qamar-vash* قمروش (class., rare); *farishta-vash* فرشته وش (m.c.) [also *farishta-sān* سان فرشته (m.c.) or *farishta-vār* وار فرشته (m.c.)].

¹ Probably connected with the Hindi *sū* (*kālā-sū* “black-looking”; *mujh-sū* “like me”; *dev kā sū* “like a demon”).

² In modern Persian *āsūda kardan* آسوده کردن and *āsūda shudan* آسوده شدن.

³ *Sān* سان is Eastern Turkish: in Uighur it signifies the total (in number). The Qazzāq use *sān* سان for either ten or a hundred millions (the author is uncertain which).

(2) In place of *vash*, are sometimes found *fash* and *pash* (but not in modern Persian), as: *shāh-fash* شاه نش “like a Shah”; *sarv-pash* سروپش “like a cypress.”

Native Grammars also give the form *bas*, as: *shīr-bas* شیر بس “like a tiger.”

(d) *Das* دس and *dīs* دیس are also suffixes signifying “like,” which are used to form adjectives, as: *khurdīs* خردیس “like the sun”; *māh-dīs* ماه دیس “like the moon”; *das* دس has the same signification as *dīs* دیس, but is very rarely used.

Remark.—The Zardushtis sometimes write *Khudā bī das va damān ast* خدا بی دس و دمان است (old Persian) = “God is eternal.”

(e) *Vand* وند “like,” as: *Khudā-vand* خدوند “like God, lord, possessor”; hence by contraction *khāvand* خاوند “master, husband”; *pulād-vand* پولادوند “hard as steel, also the name of a hero.”

This suffix is also used for *mand* مند “possessed of,” as: *dawlat-vand* دولت وند = *dawlat-mand* دولتمند.

Remark I.—The word *āvand* آوند “furniture,” especially “kitchen furniture (as pots and pans)”, appears to be derived from *āb* آب “water,” and *vand* وند (old) “experiment; labour; praise; vessel; vase; cup.”

Remark II.—These nouns and adjectives of similitude, formed by the suffixes *āsā* آسا, *vash* وش, *sār* سار, *āna* آنه, *gūn* گون, *vand* وند, *mān* مان, etc., are styled تشبیه اسم.

Remark III — *Kirdār* کردار is also used to form adjectives of resemblance: *farishta-kirdār* فرشته کردار “like an angel.”

§ 113. The Suffix *um* اُم .

The termination *um* اُم added to the cardinal numbers forms the ordinals, as: *chahār-um* چهارم “fourth”; *bīst-u haftum* بیست و هفتم “the twenty-seventh.”

Note that in a compound number the termination is added to the last only.

§ 114. The Termination *-ish* یش .

This termination added to the Imperative root forms abstract nouns, as: *dānish* دانش “knowledge” from *dānistan* “to know”; *bīnish* بینش (m.c.) “sight” from *dādan* (root *bīn*) “to see”; *jūshish* جوشش (m.c.) “boiling”; *āzmāyish* آزمایش (m.c.) “proving”; *ārāyish* آرایش (m.c.) “adornment”; *nikūhish* نکوهش (m.c.) “reproaching, blaming,” also *sar-zanish* سرزنش (m.c.).

¹ Called *shīn-i maṣḍarī* شین مصدری, or *shīn-i maṣḍar*. Radical *sh* as in the word *pīsh* پیش is called *shīn-i aṣlī* شین اصلی.

CHAPTER XII.

§ 115. Verbal Nouns, and Nouns and Adjectives derived from Verbs.

(a) The Imperative root of the verb is sometimes a substantive, as from *sūkhtan* سوختن (tr. and intr.) “to burn”, *sūz* سوز¹ (m.c.) “burning, inflammation”; *ranjīdan* رنجیدن “to be grieved”, *ranj* رنج “grief”; *bi-dih u bīstān-i man*² بد و بستان من (m.c.) “my expenditure and my income”; *bidih-kār* بدکار (m.c.) “debtor”; *bistān-kār* بستانکار (m.c.) “creditor.”

(b) A few of the verbs ending in *ūdan* آوردن form substantives ending in *ān* آن, as: *farmān* فرمان³ “an order” from *farmūdan*; *paymān* پیمان “promise” from *paymūdan* “to measure; to travel.”

Remark.—*Āsān* آسان, however, is an adjective “easy” (from *āsūdan*).

(c) A few nouns are formed by adding *āk* اک to the imperative stem, as: *sūzāk* “gonorrhoea,” *vide* § 105 (d).

(d) For nouns derived from verbs and terminating in silent *x*, *vide* § 98 (b) (2).

(e) Some nouns, generally compounds, are formed by adding a *yā*, or *hamza* and *yā*, to the Imperative stem, as: *had-gūī* بدگوئی; *rakht-shuī* رختشویی; *bidih* (m.c.) “debt”; *bidih-i* بددهی (m.c.) “revenue of a district”; *shinavāī* شنوائی “power of hearing”; *gūy* گوی (obs.), *vide* § 97 (1).

In *bīnāī* بینائی the termination is added to the verbal adjective بینا.

For *jahāndārī* “sovereignty,” *vide* § 97 (a) (1).

(f) For *ish* added to the Imperative stem, as: *āfarīnīsh* آفرینش “creation” from *āfrīdan*, *vide* § 114.

(g) For verbal nouns in *ār* آر, as: *dīdār* دیدار “seeing,” *vide* § 101 (a) (1).

(h) The Infinitive alone, affirmative or negative, can be used as a noun, as: *dād u faryād kardan hīch fāīda-ī nīst* داد و فریاد کردن هیچ فائده نیست (m.c.) “there is no use in screaming and crying out”; *az nā guftan-i in harf khayālī* از نا گفتن این حرف خیلی پشیمانم (m.c.) “I am very sorry I did not mention this.”

In *bar mā tākhtan āvurdand* بر ما تاختن آوردند “they charged us,” the Infinitive is used as an object.

¹ *Sūzish* سوزش is commoner.

² *Bistān* for *bisitān*.

³ Arabic broken plural *farāmīn* فرامین. *Farmān* فرمان has become anglicized under the guises *firmaun*, *firmand*, *phirmaun*, etc., etc.

⁴ Or *fāīda* (without ی of unity).

⁵ In modern Persian *ā* is often prefixed instead of *ū*, *vide* (q).

Poetically, and sometimes in m.c., this Infinitive can be used in the plural, as:—

از پردنهای رنگ و از طپیدنهای دل عاشق بیچاره هرجا هست رسوا میشود

Az parīdanhā-yi rang u az ṭapīdanhā-yi dīl
‘*Āshiq-i bīchāra har jā hast rusvā mī-shavad.*

“By his changings of colour, and the beatings of his heart,
The wretched lover compromises himself wherever he is.”

این آمدنها و رفتنهاى ما ثمر نکرد *Īn āmadan-hā va raftan-hā-yi mā šamar na-kard* (m.c.) “these comings and goings of ours produced no result”; but it would be better to substitute here *āmad u raft-i bisyār* for the plural Infinitive: خوردنها *guh-khurdan-hā* is a common expression in m.c.

(i) For compound nouns formed from the Imperative stem by affixing *yi*, vide § 97 (a) (1). Further examples:—

From بوئیدن “to smell” comes *būy* بوی “scent”; from پوئیدن intr. “to traverse” comes *pūy* پوی (but *pūy mī-kunad* می‌کند (m.c.) “he is searching”); روئیدن intr. “to grow,” *rūy* روی; موئیدن intr. “to mourn,” *mūy* موی; شویی و شویی *shusht u shūy* “washing, etc.”; *rakht-shūy* رخت شوی “a washerwoman,” but *rakht-shūy* رخت شویی “washing clothes: the act or state of being a washerwoman.”

(j) It was stated in (a) that the Imperative root is sometimes a noun. Similarly the Preterite stem (or shortened Infinitive) is sometimes a noun, as: *sar-navisht* سرنوشت “destiny”; *guzasht kardan* گذشت کردن “to pardon, let off”; *rīkht* ریخت “the casting; form”; *dīd u bāz dīd* دید و باز دید “visiting and returning visits”; vide also § 116 (j).

(k) Sometimes the Preterite stems or shortened Infinitives of two verbs, with or without the copula *u*, are used as a substantive, as: *dād u sitad* داد و ستد (m.c.) “commercial transactions”; *kharīd u farūkht* خرید و فروخت “commerce”; *āmad ū shud* آمد و شد, or *āmad u raft* آمد و رفت, or in m.c. also *raft u āmad* رفت و آمد *guft u shunīd* گفت و شنید (Syn. *guft-u-gū*). These forms are sometimes in m.c. used in the plural, as: *dād u sitadhā-yi ū ziyād ast* داد و ستدهای او زیاده است “he has extensive dealings.”

¹ *Lawḥ-i Maḥfūẓ* لوح محفوظ “the Preserved Tablet,” on which the decrees (سرنوشت) of God regarding men are recorded. In the Qurʾān the term is used for the Qurʾān itself. The law tablets of Moses are called *alwāḥ*.

² *Bāz-dīd* باز دید can be used alone (for the return visit), but not *dīd*: *bī-dīdan-i ū raftam* دیدن او رفتم (m.c.) not *dīl* “I went to visit him.”

³ Compare Hindi *len den*.

⁴ Or *kharīd farūkht* خرید و فروخت; also *kharīd u farūsh* خرید و فروش (m.c.).

⁵ *Qīl u qāl* قیل و قال “noise of taking” is somewhat similar; *qīl* Ar. “it was said” and *qāl*, Ar. “he said,” are coupled by the Persian conjunction *u* و (in Arabic *wa*): vide § 116 (c) Remark on doubled words.

(l) Sometimes both stems of the *same* verb are used to form a noun with or without the copula **و**, as: *guft-u-gū* گفت و گو, or *guft u gūy* گفتگوی, or *guft-gū* گفت گو, [= *guft u shunād*, 'vide' (k)] "conversation"; *just-jū* or *just u jū* جست و جو "search" (or *just u jūy*).

This form, also, can have the usual plural.

(m) Sometimes in modern Persian two Imperatives of different verbs are used, as: *bi-gīr u bi-kush* بگیر و بکش, subs. (m.c.) (seize and kill) "arresting"; *bi-gīr u bizan* بگیر و زن (rare) (seize and beat) "tumult, noise," or *gīr u dār* گیر و دار, or *dār-gīr* دارگیر "tumult, confusion, trouble"; *bi-gīr u bi-band* بگیر و ببند (m.c.) "tumult."

(n) Sometimes the Imperative stems alone are used, as: *gīr u dār* گیر و دار (m.c.) "tumult": *vide* (m); *tak-ā-pū* ^۱تکاپو (m.c.) "searching"; *tak-ā-daw* ^۲تکادو "running."

(o) Sometimes the Imperative stem of the same verb is repeated,² as: *kash-ma-kash* کش مکش "pulling different ways; also quarrelling" (*kash ma-kash dāshtan*): *bi-kush u bi-kush* بکش و بکش "fighting, rowing (crying 'kill and kill')"; *kash-ā-kash* کشاکش (m.c.) "a struggling"; *kashā-kashī* کشاکشی (old) "allurement, attracting" (*kashish*, subs. m.c. "attracting").

(p) For the Noun of Agency *farūshanda* فروشنده "seller": *gū-yanda* گوینده "speaker," etc.; *vide* § 43 (r), and —

سازنده کار مرده و زنده توئی دارنده این چرخ پر گنده توئی

Sāzanda-yi kār-i murda u zinda tu-ī

Dāranda-yi īn charkh-i parāganda tu-ī.

"Who framed the lots of quick and dead but Thou ?

Who turns the troublous wheel of heaven but Thou " ?

(O. K. 471 *Whin.*).

(q) The suffix **ی** added to an Infinitive (as *kardānī*, pl. *kardānī-hā*) forms nouns and adjectives. Examples: *īn zurūf rikhtanī hast* این ظروف ریختنی هست (vulg.) "these vessels have been cast": *īn rang pukhtanī, na shustanī* این رنگ پختنی نه شستنی (vulg.) "this has been coloured by boiling not merely dipping"; *īn sūkhtanī ast* این سوختنی است (m.c.) "this is for burning"; *khurdanī-hā* خوردنیها (m.c.) "food, eatables"; *Masīḥ dar dunyā āmadānī būd* مسیح در دنیا آمدنی بود (m.c.) "Christ had to come into the world": *īn khāna kharāb-shudanī na-dārad* این خانه خراب شدنی ندارد (m.c.) "this house is so strong it will not go to ruin."

¹ This alif is called *alif-i 'aṭf* الف عطف. Also *tak u pūy* تک و پوی

² For force of repetition, *vide* 'doubled words.'

³ مرد باند که در کشاکش دهر سنگ زبرین آسمیا باشد
Mard bāyad ki dar kashākash dahr
Sang-i zīr-īn-i āsyā bāshad.

The negative is formed by prefixed *nā* نـ as: *nā-guftanī* ناگفتنی (m.c.) “unfit to be uttered”; *nā-shunīdanī-hā* ناشنیدنیها (m.c.) “things unfit to be heard”; *vide* also § 116 (m).

In modern Persian, however, *ne* نه can be substituted, as: نشنیدنیها.

(r) The Past Participle, Persian or Arabic, can stand for a noun, as:—

از حادثهٔ زمان¹ آئنده مپرس و ز هرچه رسد چونست پابنده مپرس
این یک دمه نقد را غنیمت میدان² از رفتن میندیش و از آئنده مپرس

Az ḥādīṣa-yi zamān-i āyanda ma-purs
Va'z har chi rasad chu nīst pāyanda ma-purs
Īn yak-dama naqd rā ghanīmat mī²-dān
Az rafta mayandīsh vaz āyanda ma-purs

“Ask not the chances of the time to be,
And for the past, 'tis vanished, as you see;
This ready-money breath set down as gain,
Future and past concern not you or me.”

(O. K. 278 *Whin.*).

Rafta رفتن and *āyanda* آئنده “what is past” and “what is to come,” hence “the Past” and “the Future.”

آن به که بجام ناده دل شاد کنیم و از آمده و گذشته کم باد کنیم
Ān bih ki bi-jām-i bāda dil shād kunīm
V'az āmada u guzashṭa kam³ yād kunīm

“'Tis well to drink, and leave anxiety
For what is past, and what is yet to be.”

(O. K. 308 *Whin.*).

Vide also Example in (p).

Guzashtagān or *murdagān* مردگان or گذشتگان “the dead”; *vide* also § 43 (r).

Muḥarramāt محرمات “things forbidden; black clothes”; *maḥṣūrīn* محصورین “the besieged”; *manẓūr* منظور (m.c.) “aim; objection, view, intention”; *maktūb* مکتوب “written; a letter”; *al-maktūb* المکتوب “Holy Writ.”

Remark.—Persian nouns derived from verbs are called اسم مصدر ترکیبی “compound verbal nouns,” or حاصل بالمصدر (or حاصل مصدر) as opposed to the real Infinitive when used as a noun, which is then styled اسم مصدر اصلی, or اسم مصدر حقیقی.

¹ In original *zamāna* زمانه perhaps a misprint for *zamān-i* زمان.

² Note continuative Imperative.

³ *Kam*, negative; not “less”, but “not.”

The Past Participle, however (used as a noun), is not called *hāsīl-i maṣḍar*.

A few Persian nouns of instrument (اسم آله) are by some grammarians included in the *hāsīl-i maṣḍar* حاصل مصدر, as: پیمانه “a cup, a measure” and آهنره “a razor,” but this seems to be an error.

COMPOUND WORDS.

§ 116. Compound Substantives.

(a) Persian abounds in compound words chiefly substantives and adjectives.

Compound substantives are formed as follows:—

(b) A compound noun analogous to such English compound as cart-horse, is formed by the juxta-position of two nouns (in the English order) without *izāfat*,¹ as: *ruz-nāma* روزنامه “newspaper”; diary; account of daily expenditure”; *jahān-panāh* جهان پناه “Asylum of the World (in addressing the Shah in writing or speaking)”; *āsh-paz khāna* آشپزخانه (m.c.) “cook-house”; *shab-khūn* شبخون (class.) “night attack”; *barf-āb* برف آب “snow-water from the hills”; *shutur-murgh* شتر مرغ properly the “Ostrich” (but wrongly applied to other birds); *gul-barg* گلبرگ (poet.) “rose-petal”; but *gul-i barg* گل برگ (m.c.) “any non-flowering plant with coloured or variegated leaves”; *khāvar-zamīn* خاور زمین (class.) (or *mashriq-zamīn* مشرق زمین) “the Orient”; *gharq-āb* غرق آب “deep water”; *miyān-pācha* میان پاچه (m.c.) “a certain portion of the breeches”; *tah-jur’ah* ته جرعه “dregs.”

This compound is styled *murakkab-i mazjī* (مركب مزجي).

Remark I.—In some Arabic-Persian compounds the second part of the compound is tautological, as: *saḥar-gāh* صحر گاه (m.c.) “morning,” also *saḥar-gāhān* صحرگاهان (mod.); *manzil-gāh* منزل گاه (m.c.) “a stage, halting place”; *maktab-khāna* مکتب خانه “school”; *mashriq-zamīn* مشرق زمین (m.c.) “the East, Eastern Countries”; *maṭba’ khāna* مطبع خانه (m.c.) “printing

¹ Adjectives are also formed by two nouns, as: *bakht-yār* بختیار “fortunate; rich”; شیردل *shīr-dīl*. Vide § 44 (b) (3).

² The words *ikhbār* and *akhbār* are also occasionally used for “newspaper.”

³ *Āsh-paz* آشپز “a cook.” In India a cook is called *bāwar-chī* باورچی (from *bāwar*, subs. and adj., and the T. affix *chī*), i.e. “a person to be trusted”: originally an officer whose duty it was to taste the chief’s food, perhaps to prove that it was not poisoned: *bāwar-chī khāna* باورچی خانه (India) “cook-house”; *bawār-chī-garī* (India) “the culinary art.”

⁴ Better *shab-ī khūn* (m.c.), also used by Firdawsi.

⁵ But *āb-i barf* آب برف “iced water” (cooled by snow).

⁶ But *tah-i āb* ته آب “the bottom of the water.”

⁷ Amongst Indian Grammarians incorrectly *murakkab-i mazjī* مركب امتزاجی

house"; *ma'bad-gāh* مَعْبَد گاه (m.c.) "any place of worship"; *maw'id-gāh* مَوْعِد گاه (m.c.) "appointed place of any meeting, rendezvous."

In a few compounds an adjective is prefixed to a noun, as: *bad-bū* بدبو "stench" (also adj.); *khushk-sāl* خشک سال or *khushk-sālī* خشک سالی "a famine year (a year of drought)"; *safīd-rīsh* سفید ریش (subs. and adj.) "grey bearded; an old man."

Remark II.—Such compounds as *khwab-gāh* خواب گاه, etc., have already been mentioned in Derivation of Words, *vide* § 99 (a) and (b), § 100. § 101 (b), § 102, § 103, § 104.

Remark III.—Many compounds are formed with *sar* سر, as: *sar-chashma* سر چشمه "a spring of water," *vide* § 117 III (a) (4).

(c) Two substantives of the same signification joined by the copula, form a copulative compound noun, as: *marz u būm* مرز و بوم (m.c.) "empire, country"; *marz u kishvar* مرز و کشور (class.) = *marz u būm* (mod.); *tāb u tab* تاب و تب "heat"; *pīch u tāb* پیچ و تاب "writhing"; *nashv u namā* نشو و نما "growing (i.e. growing and increasing)"; *khār u khass* خار و خس "thorns";¹ *dād u bi-dād* "crying for help" (shouting justice and injustice).²

Remark.—In *qīl u qāl* قیل و قال the two portions of the compound are Arabic, lit. *qīl*^a "it was said" and *qāl*^a "he said."

(d) Also two substantives of different significations may be joined either by *Vāv-i Atf* و عطف or by an *alif*, as: *āb u hawā* آب و هوا "climate (water and air)³"; *sayr u shikār* سیر و شکار "an outing and hunting"; *zanā shūy* زنای شوی "wedlock" from *zan* زن "wife" and *shūy* شوی "husband"; *īn ādam miṣl-i dīv u dad* (m.c.) این آدم مثل دیو و دد "this man like a beast." In *khirt u pirt* خرت و پرت (m.c.) "odds and ends, small belongings," the words have separately no signification. *Zūr u shūr* زور و شور "noise and tumult" (of a waterfall, river, or of attacking soldiers entering a city, etc.). Often the second word is a 'meaningless appositive'⁴ (*tābi-i muḥmal* تابع محمل, as: *shūr u shār* شور و شار = *zūr u shūr* زور و شور).

Remark I.—Adjectives used as substantives are also so employed, as: *garm u sard* گرم و سرد, and *talkh u shīrin* تلخ و شیرین "the ups and downs"

¹ نشو from Ar. نشء.

² Compare also *shākh dar shākh* (adj.) "intertwined."

³ Easterns attribute good or ill-health to either the water or air of a place. *Havā* can be used alone for "climate"; *āb* alone generally means literally that the water of a place is good or bad.

⁴ A Persian gentleman's *shikār* شکار is a sort of picnic.

⁵ For such compounds as *tak-ā-pū* تکاپوی, *vide* § 114 (n).

⁶ By some Persians considered a *radīfa* ردیفه 'synonym.'

and “bitter and sweet” (of the world). In *zīr u zabar kardan* زیر و زبر کردن “to make topsy-turvy,” the words *zīr u zabar* are in reality nouns used ordinarily as prepositions.

In *nīst u nā-būd kardan* نیست و نابود کردن “to annihilate” (to make ‘is not’ and ‘was not’) the two portions of the compound are verbs used as substantives.

Remark II.—The compound may consist of two Arabic words, as: *akl u shurb* اكل و شرب “eating and drinking; meat and drink”; *ṛnq u ṛnq* رنق و رنق “closing a fissure, mending”, and *ṛnq u ṛnq* رنق و رنق “cleaving, rending”]. For *qāl-u-qāl*, vide (c) Remark.

(e) The contracted Infinitives of two different verbs, or the contracted Infinitive of a verb combined with the Imperative root of the same verb, together form such compound substantives as: *āmad u raft* آمد و رفت “coming and going”; *dīd u bāz-dīd* دید و باز دید “to see and to look”; *guft-u-gū* گفت و گو “to speak and to converse”; vide § 115 (k) and (l).

(f) For a compound noun formed from two Imperatives or Imperative stems, vide § 115 (m) (n) and (o).

(g) A Numeral or an adjective, with a substantive, form a compound noun, as:—*si-pahar* سی‌پهار “the afternoon”; *yak-shamba* یک شنبه “Sunday”; *chahār-pā* چهار پا “a quadruped”; *chār-faṣṣ* چهار فصل (m.c.) “summer-house; (open on all four sides).”

From adjectives similarly formed [vide § 98 (b) (4)], the final formative *ā* is for nouns changed into *gī*, as: *panjāh-sāla* پنجاه ساله, adj. “of fifty years”; *panjāh-sālagī* پنجاه سالگی “the state of being fifty years old.”

Examples of an adjective and substantive:—*surkh-āb* سرخاب “rouge”; *saḥīd-āb* سفید آب “a liquid-white for the face.”

(h) Substantives are also compounded from an Imperative root preceded by a noun (or an adverb or a preposition), as:—*āsh-paz* آش پز “cook”; *tīr-andāz* تیر انداز “archer”; *rū-numā* رومنا “a present given to the bride by the bridegroom to induce her to show her face (for the first time⁴)”; *pīna dūz* پینه دوز “a cobbler, who patches⁵ shoes.”

¹ Also *Charhūr-pāya* چارپایه, but in India this is a “bedstead.”

² *Bā īn panjāh-sālagī mī-tavānam rūz-i dah farsakh bīstār pū-pījāda bi-ravam* (m.c.) “in spite of my fifty years I can walk more than ten farsakhs a day.”

³ *Āsh-paz* آش پز “the office or business of cook”; *tīr-andāz* تیر انداز “archery.”

⁴ The Afghans call the first wife “my father’s wife,” i.e. the wife married to please the father: the second wife they choose for themselves. In Persia, girls generally manage to get a secret view of their intended, and often flatly refuse to accept him. Ditto with the men. The Parsi women are not in *rū-band*, they are *rū-bāz*.

⁵ *Kafsh-dūz* کفش دوز “a shoemaker.”

In *pīsh-kash* پیش کش “present, gift”, *pīsh* is a noun used as a preposition: *dast-band* دست بند “bracelet”; *pas-andāz* پس انداز “savings”; *pīsh-khīz* پیش خیز “servant” (also adj.).

Remark.—In *zar-baft* زر بفت, the corruption of *zar-bāfta*, the verbal is not the Imperative stem.

(j) A few compound nouns are formed by adding the Present Participle in *ān* to a noun, as:—*khil'at-pūshān* خلت پوشان a place outside big cities where the recipient of a robe of honour from the Shah advances to meet it and be invested: *barg-rīzān* برگ ریزان “autumn”; *āb rīzān* آب ریزان a fête observed by Zardushtis and Armenians, in which water is thrown.

Remark I.—*Sīna-sūzān* سینۀ سوزان (m.c.) adj. “running fast”

Remark II.—A Persian ‘noun of instrument’ (اسم آلة) is generally a compound, as: *qalam tarsh* قلم ترش “penknife”; *bād-bīzan* باد بزن “fan”; ¹ *dāst-māl* دستمال “handkerchief,” but in Arabic there are special forms, as: *miṭṭāḥ* مفتاح “key”; *mibrad* “file”; *vide* Notes on Arabic Grammar.

(j) A few compound nouns are formed by suffixing the contracted Infinitive or Preterite root to a substantive or adverb, as:—

(1) *Qarār-dād* قرار داد “arrangement, engagement”; *sar-guzāsh* سر گذشت “adventures”; *yād-dāsh* یاد داشت “memorandum”; *chashm-dāsh* چشم داشت “expectation of favours.”

This form can take the usual plural, *vide* also § 115 (j).

(2) *Bāz-dīd* باز دید “return visit”; *bāz-khīwāst* باز خواست “calling to account, retribution; demanding reasons for action taken”; *bāz-dāsh* باز داشت “hindering”; [*bāz yāft* (k.) کردن باز یافت “to recover from (a person)"]; *pīsh raft dāsh*tan or *kardan* کردن پیش رفت داشت “to progress, improve”; *pīsh-nihād* پیش نهاد “custom.”

(k) (1) A preposition (or adverb) and a substantive may combine to form a compound noun, as: *pīsh khidmat* پیش خدمت (m.c.) “a servant”; *pīsh khāna* پیش خانه (m.c.) that portion of a camp sent on ahead to be ready on arrival; *pīsh-dāman* پیش دامن “apron”; *ham-rāh* همراه “fellow-traveller.”

(2) Also a preposition and Imperative root as: *pīsh-khīwān* پیش خوان “one who announces the arrivals of guests; a leader in religious recitations”; *pīsh-ras* پیش رس “first-fruits.”

(3) Also a preposition and the contracted Infinitives, as: *pīsh-dād* پیش داد (class.) “a law-giver”; *pīsh-khīwurd* پیش خورد (rare) “an early and light breakfast”; *pīs* پس خورد vulg. for *خورده* “leavings.”

(l) An adjective prefixed to an Imperative root may form a noun, as:

¹ In India *rū-māl* رومال.

*dūrbīn*¹ “field-glasses, opera-glasses,” *durūgh gū* گوروغ “a liar”; *khush-navīs* خوش نویس “calligraphist” (either professional or unprofessional).

Remark I.—Adjectives are also formed in this manner, as: *bārīk-bīn* باریک بین “looking into details: also, particular about trifles (m.c.).”

The two last examples in (1) may also be adjectives.

Remark II.—In *dūr-bāsh-kun* دور باش کن (m.c.) a man who clears the way for a personage, a man who cries ‘*dūr-bāsh*,’ an adjective is prefixed to two Imperative stems: *dūr-bāsh kardan* دور باش کردن (m.c.) “to clear the way”; *dūr-bāsh* دور باش subs. (class.) “a baton for clearing the way.”

(m) An Infinitive or a Future Gerundive preceded by *nā* may form a noun, as: *nā-shunīdan* ناشنیدن “the non-hearing”; *rāst nā-guftanīhā* راست ناگفتنیها (m.c.) “tellings of untruths = *durūgh-guftanīhā* (m.c.); *nā-shunīdanī* ناشنیدن (m.c.), pl. *nā-shunīdanī-hā* ناشنیدنیا “things unfit to be heard”; vide also § 115 (h) and (q).

(n) Many adjectives are used substantively. Compounds like *pidar-sūkhā*² (m.c.) “blackguard,” etc., etc., are treated under the head of Compound Adjectives. *Shāh-zāda* “Prince” is a substantive. Vide § 44 (b) (6).

(o) Sometimes a phrase is used as a substantive, as: *dar-bi-dar* دربر (m.c.) “a mendicant” (lit. from door to door); *khāna bi-dūsh* خانه بدوش (m.c.) “any wandering tribe, such as the Gypsies, etc. (lit. house on shoulder)”; *halqa bi-gūsh*³ حلقه گوش “slave (lit. ring in the ear)”; *kun-ma-kun* کن مکن (lit. “do and don’t do”) “hesitating; also a commander; also orders.”

Such phrases can also be treated as adjectives and joined to a substantive by the *izāfat*, as: *ghulām-i halqa bi-gūsh* غلام حلقه گوش “bond-slave.”

(p) In modern Persian there are a few Turkish compounds, confined to titles or offices. These, however, present no difficulty.

In Turkish *lar* is the plural termination, and *ī* (after a vowel *sī*) is the 3rd Person affixed possessive pronoun “his,” as: *daryā beg-ī* دریا بیگی “lord of the sea (a title) [lit. the sea,—his lord]”; *beglar beg-ī* بیگلر بیگی (title) lit. “Chief of Chiefs” (in certain districts = Mayor); *ishik āqā-sī bāsh-ī* ایشیک آقاسی باشی (modern) “chief usher” (apparently from *ishik* “a door, gate”; *āqā-sī* آقاسی “its master,” and *bāsh-ī* باشی “its head.”

(q) A few Arabic phrases are treated as substantives, as: *mā ḥaẓar* ما حضر (m.c.) “pot-luck or anything prepared in haste, (lit.) that what is, or whatever is, present”; *mā ḥaẓar-ī* ما حضری (with *yā-yī tankīr* تنکیر); *lā ubā lā* لا ابالي لا ابالی lit. “I don’t care”; *layt u la’all* ليت و لعل “prevarication, procrastination”

¹ *Zarīa-bīn* ذره بین “microscope or magnifying glass.”

² Pl. *pidar sūkhā-hā* پدر سوختها.

³ No *izāfat*: if the *izāfat* () were inserted after *halqa*, it might be mistaken for the *ī* of unity.

(lit. *layt*^a Ar. “would that” and *la'all*^a “perhaps,” saying “would that and perhaps”).

از هستی خوشن بکلی رسته
پیدوسته بحراب الستیم امروز

Az hastī-yi khvāsh-tan bi-kullī rasta

Payvasta bi-mihrāb-i alast-īm imrūz.

“I am become beside myself, and rest

In that pure temple, “Am Not I Your Lord?”

(O. K. 272 *Whin.*)

Alast^a اَلَسْتُ in Arabic signifies “Am I not?” and in the Qurʾān occurs the phrase اَلَسْتُ بِرَبِّكُمْ; hence in Persian *rūz-i alast* the day of the ‘original Covenant of God with man’¹; *Ṣāniʿ-i kun fa-yakūn* صَانِعُ كُنْ فَيَكُونُ “the Creator” (lit. the maker of ‘be and it will be’).

Mā-jarā ماجرا Pers. “an event” (for Ar. ماجرى “what happened”). *Kun fa-kān*^a كُنْ فَكَانَ “the Creation” (lit. “be and it was”—the words used by God at the Creation); *Mālik-i kun fa-kān*^a مَالِكُ كُنْ فَكَانَ “the Creator.”

(r) Also a Persian phrase may sometimes be considered a compound substantive, as: *ḥālā va yak sāt-i dīgar mī-kunad* حالا و یک ساعت دیگر می کند (m.c.) = *imrūz u fardā mī-kunad* امروز و فردا می کند (m.c.) “he is procrastinating.”

¹ Before the creation of this world.

PART II.

CHAPTER XIII.

SYNTAX.

§ 117. On the use and omission of the *izāfat*.

Something has already been said about the use, the pronunciation, and the forms ¹ of the *izāfat* in § 43.

Though omitted in writing (being a short vowel), it cannot be omitted in speaking.

I.—Cases in which the izāfat must be inserted.

(a) The *izāfat* is, in Persia but not in India, always inserted between the proper name of a person and his profession, or between the title and profession, as: *Muḥammad Khān-i tājir*, na *Muḥammad Khān-i saqat-farūsh* (vulg. *na-ki* نکه); (م.ع.) محمد خان تاجرنه محمد خان سقط فروش; “Muhammad Khan the merchant—not Muhammad Khan the grocer”; *Dabir^u-s-Saltāna-yi Vazir* دبیر السلطنة وزیر “the Dabir-us-Saltāna, the Vazir”: (but *Dabir^u-s-Saltāna Vazir-i Kirmān* دبیر السلطنة وزیر کرمان “the Dabir-us-Saltāna, the Vazir of Kirman”); *Muʿayyid^u-l-Islām-i Mudir* مؤيد الاسلام مدير “the M. of Islam, the Editor.”

(b) The *izāfat* is always inserted after a proper name followed by the territorial or tribal designation; thus, *Hājī Āghā-yi Shīrāzī* حاجی آغای شیرازی “Haji Agha of Shiraz²”; *Hāṭim-i Tāʾi*³ حاتم طائی “Hatim of the tribe of Tay”; *Hasan-i Balūch* حسن بلوچ “Hasan the Baluch”: *Hasan-i Afshār* حسن افشار “Hasan the Afshar.”

The *izāfat* also couples the proper name and a nickname, or a descriptive epithet, as. *Bahrām-i Gūr* بهرام گور (not *Bahrām Gūr*); *Iskandar-i Zuʾl Qarnayn* اسکندر ذوالقرنین “Alexander the Great (lit. the two-horned)”; *ʿĪsā-yi Masīḥ* عیسی مسیح (in India *ʿĪsā Masīḥ*) “Jesus Christ”; *Mūsā-yi Payghambar* موسای پیغمبر (in India *Mūsā Paighambar*) “the Prophet Moses.”

¹ The *izāfat* has three forms و (after the weak consonants ل and و); and ع after silent h: after ی it is either ؤ or ـ. When its form, expressed or understood, is ـ, it is pronounced like short i or e, as in “bid” and “bed”; in other cases like yi.

² Note the Persian adjective where we use a substantive in the genitive case.

³ *Tāʾi* is a relative adjective.

⁴ *Balūch* and *Afshār* are to be considered adjectives. The latter word is also *Afshārī*, as an adjective, *qālī-yi Afshārī* (not *Afshār*) “an Afshari carpet.”

(c) The words *country, kingdom, city, river, etc.*, are coupled to their names by the *izāfat*, as: *Mulk-i Irān* ملک ایران “the country of Persia”; *shahr-i Kirmān* شهر کرمان “the city of Kirman”; *darakh̄t-i bīd* درخت بید “the willow tree”; *gul-i nastaran* “the white nastaran rose, sweet-briar”; *rūd-i Nīl* رود نیل “the river Nile”; *murgh-i humāy* مرغ همای “the bird (known as) Humā.” As the last two examples show, the *izāfat* is sometimes used between two nouns that in English are in apposition.

(d) The *izāfat* is also used in the titles of books, as: *Kitāb-i makr-i zanān* کتاب مکر زنان “the Book of (or on) the Wiles of Woman”; *kitāb-i Gulistān-i Sa’di* کتاب گلستان سعدی. Compare also *Injīl-i Yuhannā* انجیل یوحنا “the Gospel of St. John” and the Arabic *Kitāb-ul-Mulūk* کتاب الملوك “the Book of Kings.”

(e) The *izāfat* is also used to form patronymics and surnames, as: *Rustam-i Zāl* رستم زال “Rustam (the son) of Zāl”; *Īsā-yi Maryam* عیسی مریم “Jesus the son of Mary”; *Sulaymān-i Dāūd* سلیمان داود “Solomon the son of David”; *Āghā Khān-i Khwāja* آغا خان خواجه “Āghā Khān the Eunuch”; *Umar-i Khayyām* عمر خیام “Omar the tent-maker¹”; *Husayn-i Imām* (but *Imām Husayn*) “Hūsayn the Imām.”

(f) The *izāfat* is used with the Persian and Arabic fractions, as: *naṣf-i nān-i* نصف نانی “half a loaf”; *sih-yak-i jam-iyyat* سه یک جمعیت “three quarters of the crowd”; *sulṣ-i kitāb* ثلث کتاب “one-third of the book.” *Nīm*, on the other hand, is treated as an adjective, is used in compounds, and is always without the *izāfat*, as: *nīm nān-i* نیم نانی “half a loaf,” *nīm man* نیم من “half a maund.”

(g) The superlative, whether Persian or Arabic, is usually followed by the genitive plural, the two being connected by means of the *izāfat*; but as an intensive epithet, it merely qualifies its noun like an ordinary adjective, as: *ashraf mard-i* اشرف مردی “a most noble man”; *khilqat-i aḥsan* خلقت احسن “the best creation,” or *aḥsan khilqat-i* احسن خلقت.

An Arabic superlative before a noun used collectively may retain the *izāfat* in such cases, as: *dast khatt-i mubārak dar as‘ad-i² zamān ziyārat shud* “your letter reached me in the best of time,” but *dar as‘ad zamān-i* or *dar bihtarīn vaqt-i³* without *izāfat* “in a most fortunate time”; *ū mard-i bihtarīn ast* او مرد بهترین است (Indian) or *ū bihtarīn mard ast* او بهترین مردم است (class.), or *ū bihtarīn-i mardum ast* او بهترین مردم است (m.c.).

Remark.—The use of an *izāfat* after an Arabic superlative preceding a singular noun that is without the *ی* of unity is probably in imitation of the Arabic construction اسعد الزمان - احسن الخلق.

¹ *Khayyām*, the *takhalluṣ* or ‘nom de plume,’ and the profession of the poet.

² *Dar as‘ad-i zamān-i* اسعد زمانی is also used, but is incorrect.

³ *Izāfat-i maqlūbi*.

(h) A noun or an infinitive qualified by a phrase must be coupled to it by the *izāfat* as though the qualifying phrase were an adjective, as ¹: *rūz-i ba'd az īn zad u khurd* روز بعد از این زد و خورد “the day after this skirmish”; *az bākhian-i du daf'a* از باختن دو دفعه, or *az du daf'a bākhian* باختن از باختن دو دفعه “from twice losing”; *bi-bīsha-yi nazdīk-i shahr* به بیشه نزدیک شهر “to the forest near the city”; *chīzhā-yi dar ān šandūq; tūmānhā-yi dar kamar-am* چیزهای در آن صندوق; تومنهای در کمرم “the tumans tied up in my kamarband.” In *rahm āvardan bar badān sitam ast bar nīkān* رحم آوردن بر بدان ستم است بر نیکان “to show pity to the bad is to show tyranny to the good,” there should be no *izāfat* after *āvardan* آوردن, though in modern Persian one is often inserted; reverse the sentence *bar badān rahm āvardan* بر بدان رحم آوردن and the reason for the omission becomes clear: *kūshish kardan-i dar īn kār* کوشش کردن در این کار (m.c.) “striving in this business” (but *dar īn kār kūshish kardan* در این کار کوشش کردن); *bisṡār lab-i chu la'l u zulfayn-i chu mushk* بسیار لب چون لعل و زلفین چون مشک “and many a ruby lip and musky tress” (O. K. Rub. 137 Whin): *va pīsh az ānki bīchāra bi-rasad naṣṣ-i šarīh-i al-ḥarīṣ* و پیش از آنکه بیچاره برسد نص صریح العریض معریم (Anv. Suh., Chap. I, Introduc., St. 3) “and before that helpless one could arrive there, the clear text of the avaricious is disappointed, etc.”

I.—*Izāfat* after Particular Words.

(a) After the words *janāb* جناب and *ḥazrat* حضرت, the *izāfat* is always inserted, as: *janāb-i ḥakīm-bāshī* جناب حکیم باشی “His Honour the Chief Physician”; *janāb-i mīrṡā* جناب میرزا “Mr. Clerk”; *janāb-i qunsal* جناب قونسل, etc.: *Ḥazrat-i Payghambar* حضرت پیغمبر; *Ḥazrat-i Sulaymān* حضرت سلیمان; *A'ala Ḥazrat-i Shāhinshāh-i Īrān* اعلیحضرت شامنشاه ایران (Title of the Shāh).

(b) The *izāfat* is used after the word *mablagh* مبلغ (sum), as: *mablagh-i duvīst tumān vajh-i naqd* مبلغ دو بیست تومان وجه نقد (m.c.) “the sum of 200 tumans in cash.”

(c) The Arabic word *ahl* اهل “people” (belonging to any particular place, creed, art, etc.), and its plural *ahālī* اهالی, is always followed by the *izāfat*, as: *ahl-i Kirmān* اهل کرمان “the people of Kirman”; *ahl-i Islām* اهل اسلام “the Muslims”; *ahl-i ḥijāb* اهل حجاب “veiled” (class.); *ahl-i sayf va qalam* اهل سیف و قلم (m.c.) “the military and civil”; *ahl-i khiyānat* اهل خیانت (m.c.) “treacherous”; *ahl-i zāhir* اهل ظاهر “hypocrites”; *ahl-i qubūr* اهل قبور “the dead.”

Remark I.—Occasionally the Arabic construction is used, as: *ahl al-ṭarīqa* اهل الطريقة “fellow religionists.”

¹ This *izāfat* though required in modern Persian, is generally omitted in Indian.

² *Maḥalla-yi khāmūshān* “the quarter of the silent” (a city cemetery): *shahr-khāmūshān* شهر خموشان “the city of the silent” (any large burial-ground).

Remark II — *Ahl* also means “a person of sense; a worthy man, etc.” as —

من میخورم و هرکه چو من اهل بود می خوردن او نزد خدا سهل بود

Man mī-khūram u har-ki chu man ahl buvad

May khūrdan-i ū nīzd-i Khudā sahl buvad

“True I drink wine, like every man of sense,
For I know Allah will not take offence.”

(*O. K. Rub. 197 Whin.*)

دوزخ به جهان صحبت نا اهل بود

Duzakh bi-jahān shahbat-i 'nā-ahl buvad

“Ill company will make this earth a hell.”

(*O. K. Rub. 232 Whin.*).

Az nā-ahlān hazār jarsakh gurīz فرسخ هزاران از نا اهلان “but from the worthless keep your walk remote.” (*O. K. Rub. 263 Whin.*)

Ū ahl-i 'n kār ast (m.c.) “he is fit to do this.”

(d) The Arabic plural word *arbāb* ارباب “masters” is also followed by the *izāfat*, as: *arbāb-i kharad* ارباب خرد “masters of wisdom, wise”: *arbāb-i ma'ārif* ارباب معارف “people of science.” In m.c., *arbāb* ارباب is used as a singular, as: *Arbāb-i shumā kīst* ارباب شما کیست (m.c.) “who is your master?”

The singular *Rabb* means “Lord” and if used independently is only applied to the Deity.

(e) In modern colloquial the word *marhūm* مرحوم precedes its substantive with the *izāfat*, as: *Marhūm-i pidar-am* مرحوم پدرم “my late father”: *marhūm-i āqā-yam* مرحوم آقايم “my late master.” Grammatically the *izāfat* should be omitted, *vide* § 43 (b).

However, classically and in m.c. *pidar-i marhūm* پدر مرحوم, the correct form, is used.

(f) The word *abnā* اناء, pl. of *ibn* (*vide* III (a) (3)), takes the *izāfat* before the noun following, as: *abnā-i ins u jānn* اناءى انس و جان “men and jinns”; *abnā-i jahān* اناءى جهان (m.c.) “men, plants and animals” (i.e. everything in the world):— *abnā-i jins-i māra bāyd* اناءى جنس مارا باید — “people of our order or class should —”; *abnā-yi vaṭan* اناءى وطن (m.c.) “fellow-countrymen.”

(g) The word *ṣāhib* “possessed of, master of”, when not forming a compound, takes the *izāfat*. This is especially the case when more than a

1 *Nā-ahl* نا اهل = *nā-muvāfiq* نا موافق or “people without sense, etc.”

2 Prop. and in India *khīrad*.

3 Pl. of *معرفته*.

single notion is expressed, as: *ṣāhib-i in khāna* صاحب ابن خانه (m.c.) "the owner of the house." Vide also III (a) (5).

Occasionally the Arabic construction is used, as: *ṣāhib al-bayt* صاحب البيت (m.c.) "the master of the house"; *ṣāhib¹-l-amr* (m.c.) "The Mahdi."

Very rarely the feminine is used, as: *ṣāhibat²-l-jamāl* صاحبة الجمال "possessed of beauty" (woman) = *malikat³-l-jamāl* (modern): *fulān zan ṣāhibā-yi in khāna ast* فلان زن صاحبة ابن خانه است (in writing), but more commonly *ṣāhib-i in khāna ast* صاحب ابن خانه است (m.c. and in writing).

The Arabic plural of *ṣāhib* صاحب, is *aṣḥāb* اصحاب: *aṣḥāb-i tadbīr* اصحاب تدبیر "the prudent; good managers."

III. *Fakk-i Izāfat* (Dispensing with the *Izāfat*).

(a) (1) The *izāfat* is frequently omitted after the words *amīr* امیر, or *mīr* میر, *valī* ولی, *bin* ¹ بن, *sar* سر and *ṣāhib* صاحب: when this is the case the two words forming the compound express one notion. This omission of the *izāfat* is called *fakk-i izāfat* ² فک اضافت.

Amīr-tūmān امیر تومان "a commander of 10,000" (nominal, as a rule), but *amīr-i tūp-khāna* امیر توپخانه.

mīr-shikār ³ میر شکار "a head game-keeper; also a goot shot."

mīr-ākḥur میر آخور "master of the horse."

mīr-panj میر پنچ "chief of 5 (battalions); commander of 5,000"; also *amīr-panj*.

mīr-ghaṣab میر غضب "executioner."

mīr-āb ⁴ میر آب (m.c. and Indian) "an official in charge of a stream, who superintends the distribution of the water for irrigation purposes." But *mīr-i qāfila* میر قافله; *mīr-i majlis* میر مجلس and some other expressions require the *izāfat*.

(2) *Valī* ⁵ ولی:—

valī 'ahd ولی عهد "heir-apparent."

valī ni'mat ⁶ ولی نعمت "sovereign, father, a person in a father's place (lit. 'lord of bounty')."

¹ But not after *ibn*, vide (3).

² Not to be confounded with *izāfat-i maqlūbī*, for which vide IV.

³ In India, in words like *mīr-shikār* میر شکار, the title *mīr* is purely honorary. In India every falconer's or bird-catcher's assistant is honoured by the title of *mīr-shikār*.

The word *mīr-zā* میرزا, which before a name corresponds to Mr., but after a name to Prince, is a contraction of *mīr-zāda* میرزاده.

⁴ In Kerman *āb-yār* آب یار.

⁵ In Arabic *valīyy* (tashdīd over the ی). *Valī valī rā mī-shināsad* ولی ولی را می شناسد (proverb) = "set a thief to catch a thief": *valī* "a governor."

⁶ A servant writing to his master would style him *valī ni'mat* ولی نعمت.

Remark — ولي *valiyy* "d-dam "a relative entitled to exact retaliation" (legal).

الولي *al-valī* "The Helper" (one of the 99 special attributes).

Valī ولي is also a reputed saint who has worked miracles, but in Persia the title is given to any saintly person, generally after death.

In Afghanistan and India the word *pīr* is used for a departed saint and also for the spiritual guide (living).

Karāmāt کرامات are miracles performed by "saints" while *mu'jizāt* معجزات are miracles performed by "prophets."

(3) *Ibn* ابن or *bin* بن (pl. *abnā'* أبناء) —

bin sultān بن سلطان "son of a king" (on coins, on official documents, etc.).

Ibn ابن, however, is generally used with the Arabic construction, as: *ibn* "l-*vaqt* ابن الوقت "a time-server": *ibn* "s-*sabīl* ابن السبيل (m.c.) "traveller": *ibn* "l-*batn* ابن البطن (glutton).

In Arabic the word *ibn* "a son" loses its initial *aliḡ* (*vide* Appendix) when preceding the name of the father or mother, as: *Ḥusayn* "bn" حسين بن فاطمة *Fāṭimah*.

In *Atābak Abū Bakr-i bin Sa'd-i Zangī* اتابک ابوبکر بن سعد زنگی, and in *Zikr-i Amūr-i kabīr-i Fakhr* "d-*dīn Abū Bakr-i bin Naṣr* ذکر امیر کبیر فخرالدین ابوبکر بن نصر (Preface to the *Gulistan*), the Arabic construction is retained. Usually, however, in such cases *ibn* is in Persian written in full and is followed by the *izāfat*, as: *Muḥammad ibn-i Karīm* محمد ابن کریم.

(4) *Sar* :—

sar-māya سرمایه "capital."

sar-rishṭa سررشته "a slight knowledge of a thing."

sar-dard سردرد "headache."²

sar-āb سر آب "source, fountain-head"³

sar-āghāz سر آغاز "beginning."

sar-aṣṣār سر افسار "head tether and halter."

sar-anjām سر انجام "conclusion."

sar-angusht سر انگشت (m.c.) "tips of the fingers."

sar-bār سر بار (m.c.) "a last small load added on the top."

sar-chashma سرچشمه "the hole or head of a spring."

¹ This is treated as an Arabic genitive: in modern Arabic the genitive is formed by simple juxtaposition.

² *Sar-dard* سردرد (m.c.) "headache" but *dard-i sar* درد سر (m.c.) generally "worry, nuisance, trouble."

³ *Sarāb* سراب Ar. "mirage": but *sar-i āb* سر آب W. C.

سرخط *sar-khatt* "a copy¹: also a thin stick used by boys in schools to point out letters: also an agreement paper kept in duplicate between master and servant."²

سرکار³ *sarkār* "a head land-agent, an overseer of anything."

سرواست *sar-rāst* "straight, complete, settled in full" (of account).

سرهنگ *sarhang* "a rank just junior to a Lt.-Col. commanding a regiment."

سرفتنه *sar-fitna* (m.c.) "the ringleader of a disturbance."

سرفقلى *sar-quflī* "money paid for goodwill to a shop master on transfer of business."⁴

سرقلیان *sar-qalyān* "the top of a Persian pipe."

سرکرده *sar-karda*⁵ "the head of a tribe (or of an army, or of a riot)."

سرنامه *sar-nāma* "address on an envelope."

سروشیر *sar-shīr* (m.c.) "cream" for *sar-i shīr* (class.).

سراب *sar-āb* (*i-qanāt*) (m.c.) "the source of a *qanāt*."

سرهی *sar-rāhī* (m.c.) "a present before a journey, to the traveller."

Further examples of this common and idiomatic word with and without the *izāfat*: *درد دوستان خود صلح کرد سر آزار دوستان* *har ki bā dushmanān-i dūstān-i khud sulh kunad sar-i āzār-i dūstān dūrad* (Sa'dī) "whoever makes friendship with the enemies of his friends, has it in his mind to injure his friends."

سروقت *sar-i vaqt* (m.c.) "punctually."

سردست *sar-i dast* (m.c.) "at hand."

سرزبان *sar-i zabān* "on the tip of the tongue."

سر راه *sar-i rāh* "on the road."

از سر نو *az sar-i naw* "anew."

کیسه سر بیهر *kīsa-yi sar bi-muhr* "a purse sealed up."

قلعه سر سنگ است *qal'a sar-i sang ast* (m.c.) "the fort is on the rock."

بعد برخاسته سر میز رفتیم *ba'd bar khāsta sar-i mīz raftīm* (Shah's Diary) "after that we got up and went to the table": *جنگ آلمان و فرانسه در سرزمین شاهزاده شد* *jang-i Ālmān u 'Frānsa dar sar-i hamīn shāhzāda shud* (Shah's Diary) "the Franco-German war was concerning this very Prince": *کی سر قول خود استاده* *sar-bālā raftīm* "we ascended, went up hill": *کای سر قول خود است که آدم بتواند حرفش را باور کند* *kay sar-i qawl-i khud īstāda ast ki ādam bi-tavānad harf-ash rā bāvar kunad* (m.c.) "when has he ever kept to his word

¹ Also *sar-mahq* سرمشق (m.c.) "copy."

² One copy kept by each. Each month payments, if any, are entered on the back.

³ Or *mubāshir* مباشر (m.c.) or *sardār* سردار (m.c.).

⁴ The shops in a *kāravānsarāy* کاروانسرای belong to the owner of the latter, to whom rent is paid. He cannot turn out a tenant who pays his rent.

⁵ *Sar-gurūh* سرگروه (Af.) "a chief of a body."

⁶ Or *ra*.

⁷ Note *ādam* آدم for "one" (indef. pron. and the subjunctive after *که*).

that one should trust him ”: ای لکانه آخر کارت را بجائی رسانیده که کنیز مرا فحش : *ay lakāta! ākhir kār-at rā bi-jāi rasānīda ki kaniz-i marā* *juhsh bi-dihī, bi-sar-i man bi-fristī* (m.c.) “oh you trollope! so you’ve so advanced matters as to use abuse to my maid and set her at me (to worry¹ me)? ”: عقاب بر سر این آب دور میکند : *sar-i mūi farq na-dārad* (m.c.) “there’s not a hair’s difference between them ”: ‘*uqāb bar sar-i īn āb dawr mī-kard*’² (class.) “the eagle circled over the water ”; سر بردن : *az zamīn sar bar zad* “sprouted from the ground ”: *bi-sar burdan* “to pass the days, the time ”: پسر در صنعت وقت بسر آمد : *pisar dar šan’at va quvvat bi-sar āmad* (Sadi) “the boy became perfected in his art and in his strength ”: *man muddat-i bā ū bi-sar burdam*³ *va az u sar khwurdam* (m.c.) “I lived with him some time and suffered much ”: سلطان از سر درختی چیزی نمیگیرد : *Sultān az sar-darakhti + chīz-i namī-gīrad* (class.) “the King takes no tax on the produce of fruit trees ”: سر بزَنُونِشستن : *sar bi-zānū nishastan* “to sit pensive ”: *sar-i fulān mī-jumbad* (m.c.) “So-and-so is still alive, he’s still got a kick in him ”: *sar-i zakham-i ū mālīdam* “I rubbed salt on his wound (figuratively), hit him when he was down ”: *sar-i khar* سر دادن : (“intruder ”): *sargūshī kardan* “to whisper ”: *sar dādan* “to let loose ”; *pas ishārat kardand ki bāz sar-i sarūd guftan ravam* (class.) “a signal was then made to me to begin singing again.”

Remark I.—It will be noticed that when *sar* is a preposition, it always requires the *izāfat*.

Remark II.—According to native grammarians the word *sar* sometimes gives the idea of amplification or excess (عبالغة) as in the words *sar-mast* سر مست, *sar-sabz* سر سبز, *sar-shār* سرشار .

(5) *Šāhīb*. *Vide* also II. (g). This word is frequently used (without the *izāfat*) to form compounds. In modern Persian the *izāfat* is sometimes used where it is omitted in old Persian.⁵

Examples of *šāhīb* صاحب in compounds:—

*šāhīb-mansab*⁶ “an officer.”

¹ *Sar-i man* سر من means “set her at me”: the maid worries the mistress to take her part and so makes herself a nuisance.

² In m.c. *dawr mī-zad* دور میکند.

³ *Zan sar-i shawhar-ash rā mī-khūrad*, or *ū sar-khūrad ast* زن سر شوهرش را میخورد (m.c.) “whomsoever she marries dies.” Also applied to owners of an unlucky animal.

⁴ *Sar-darakhti* سر درختی “produce of fruit trees”: in some localities applied only to oranges and lemons, citrons, etc.

⁵ The Afghans follow the old Persian idiom in this as in other points.

⁶ i l. *šāhīb-mansabān* (or *hā* ها) صاحب منصبان, or *šāhībān-i mansab* صاحبان منصب “the possessors of office.”

صاحب کمال *ṣāhib-kamāl* "a master (in any art)."

صاحب قرون *ṣāhib-qirān*¹ "Lord of the happy conjunction."

صاحب دولت *ṣāhib-dawlat* "rich."

صاحب مال *ṣāhib-māl* (m.c.) "rich."

صاحب هنر *ṣāhib-hunar* "skilled."

صاحب اقتدار *ṣāhib-iqtidār* "potent, possessed of power."

صاحب جمال *ṣāhib-jamāl* "beautiful."

صاحب دیون *ṣāhib-dīvān* "supdt. of finance."

(b) The following are further examples of *fakk-i izāfat*:—

عاشق شکار *āshiq shikār* (rare in m.c.) "devoted to sport"²; *āshiq bāz* (local?) "player" with *āshiq* or knuckle-bones; (the sides of the bone are called *Shāh*, *Vazīr*, *Shaykh*, *Duzd*): نائب نسفچی *nā'ib-nasaqchī* (m.c.) "under-executioner"; نائب چاپارچی *nā'ib chāpārchī* "who looks after post-horses," but نائب سفارت *nā'ib-i sifārat* "second to the ambassador," and نائب السلطنت *nā'ib-i saltanat* (also نائب السلطنة *nā'ib-i s-saltanat*) a title; نائب فراشخانه *nā'ib-i farrāsh-khāna* "the one under the *farrāsh-bāshī*"; شاگرد چاپار *shāgird chāpār* (m.c.) = نائب چاپارچی *nā'ib-chāpārchī*; شاگرد پسر ناز *shāgird āsh-paz* "cook-boy, cook's assistant"; پسر ناز *pisar-bazzāz* (m.c.) "a young cloth-merchant," etc.³; بچه ترک *bachcha-Turk* "a young Turk"; بچه شتر *bachcha-shutur* (m.c.) "a young camel"; شاه خانه *shāh-khāna* "a noble house"; شاه بلوط *shāh-balūt* "chestnut"; شاه توت *shāh-tūt* "a kind of mulberry"; شاه پر *shāh-par* or شاه ش *shah-par* "the longest flight feather in the wing of a bird"; شاه داماد *shāh dāmād* (m.c.) "a bridegroom"; (polite term for—); شاه تیر *shāh-tīr* (m.c.) "a beam"; شاه سوار *shāh-savār* "a good rider"; دامن کوه *dāman kūh* (m.c.) or دامن کوه *dāman-i kūh* (m.c.) "the skirt of the mountain"; گوش ماهی *gūsh-māhī* (m.c.) also گوش ماهی *gūsh-i māhī* (m.c.) "a small shell"; میخ طویل *mīkh-tavīla* (m.c.) "horse picketing-peg"; سگ *sag-ābi* or سگ آبی *sag-i ābī* (m.c.) "an otter"; جامه خواب *jāma-khūwāb* (m.c.) "night dress"; چشمه نور *chashma-nūr* (m.c.) "source of light"; چشمه آب *chashma-āb*; درناچه آب *daryācha āb*; نه بطری *tah-butrī* (m.c.) "the dregs in a bottle"; نه جرعه *tah-jur'a*, (m.c.); جام نه *tah-jām*; من بنده *man-banda* (m.c. and better than من بنده *man-i banda* or من مخلص *man-i mukhlis* etc.), but من بیچاره *man-i bichāra* and من باند *man-i bānd* [کوجه و بازار *kūcha va bāzār* = کوچه بازار *kūcha-bāzār*] من بندگی بی پول *man bi-pūl*.

After the prepositions *sivā* "except," and *pā* "at the foot of," and one or two words ending in *alif*, the *izāfat* is sometimes omitted, as:

¹ One born under an auspicious conjunction (of two or more planets); a fortunate and invincible hero; a great emperor: title of honour.

² عاشق کُش *āshiq-kush* (m.c.) "lady-killer" (as Joseph); or of woman, "man killer."

³ Not the "son of the cloth-merchant."

sivā man سرامن (m.c.); *pā sandalī bi-ist* پامندلی به است (m.c.); *jā-namāz* جامناز (m.c.) “prayer-carpet,” but *jā-yi namāz* جای نماز “a place for praying”; *pas-kūcha* پس کوچه (m.c.) “a back street,” but *pas-i kūcha*¹ (m.c.) “behind the street”; *gul-anār* گل انار (m.c.) “a flower resembling the pomegranate,” but *gul-i anār* گل انار “the blossom of the pomegranate.” Such common compounds, as: *nay-shakar* نی شکر (m.c.) “sugarcane” and *āb-rū* آب رو (m.c.) “honour” have come to be regarded as one word.

Before an adjective.—*pisar farangī* پسر فرنگی “a Frank boy”; *dukhtar Farangī* دختر فرنگی (m.c.) “a Frank girl”; *dukhtar Turk* دختر ترک (m.c.) “a Turkish girl”; *hakīm-Farangī* حکیم فرنگی “the Frank doctor”; *gunjishk-zard* گنجشک زرد (m.c.) “a (kind of) finch.”

(c) By poetical license the *izāfat* is sometimes discarded specially after a silent *h* :—

توصنم بینی ومن خانه خدا می بینم

Tu šanam bīnī u man khāna Khudā mī-bīnam.

IV. *Izāfat-i Maqlūbī* اضافت معقلوبی.

The *fakk-i izāfat*² “the releasing of the *izāfat*” of which examples are given in (III) is not to be confused with the *izāfat-i maqlūbī* “the inverted construction”: in the former the usual order of the two words in construction is observed, in the latter the order is inverted. Examples: *Kāfir-ni‘mat* کافر نعمت “ungrateful” (or *kāfir-i ni‘mat*); *kāfir-mājarā* کافر ماجرا “denier of facts” (or *kāfir-i mājarā*) are examples of *fakk-i izāfat*. *Īrān zamīn* (m.c. for *zamīn-i Īrān*) “Persia”; *mashriq zamīn* مشرق زمین (m.c.) “the East”; *jāhan-panāh* جهان پناه “Asylum of the World” are examples of the *izāfat-i maqlūbī*.

Compounds such as *āsh-paz khāna* آشپزخانه “cook-house” are also examples of the inverted *izāfat*.

Adjectives that precede their nouns do not properly take the *izāfat* and are examples of the “inverted construction” (*vide* 43 (b)).

V. *Cases in which the Izāfat must be omitted.*

(a) There is no *izāfat* between the proper name and the title following it, thus: *Mirzā Maḥmūd Ṭabāṭabā‘ī* میرزا محمود طباطبائی علاءالملک حاکم کرمان: *‘Alā‘-l-Mulk Hākīm-i Kirmān* “His Excellency Mirza Maḥmud of the tribe

¹ Compare *avval shab* اول شب “the first night” and *avval-i shab* اول شب “the beginning of the night.”

² In Persian also *fak*. *Bi-nām Izad* بنام ایزد “in the name of God” is an instance of this “releasing of the *izāfat*.”

³ The proper name here is *Mirzā Maḥmūd*, and *Ṭabāṭabā‘ī* is the adjective indicating the family (derived from a famous Sayyid who stammered).

ʿĀbātāʿā the ‘*Alaʿl-mulk*, Governor of Kirman.’’ On the other hand *علاء الملك حاکم اینجا است* *Alāʿl-mulk-i Hākīm injā ast* “is the ‘*Alāʿl-Mulk* the Governor here?’”

(b) Compound words are not coupled together by the *izāfat*, thus *مادر زن* *mādar-zan* (m.c.) “mother-in-law”¹; *خواهر زن* *khvāhar-zan* “sister-in-law”; *خانه بدوش* *khāna-bi-dūsh* “wandering, vagrant” (but *برهم زده* *asbāb-i barham zada*; *مرد با مال* *mard-i bā māl*).

(c) The *izāfat* seldom occurs after measures of number, length or quantity, as: *گفت صد درهم سنگ کفایت میکند* *guft sad dirham sang kifāyat mī-kunad* (Saʿdī) “he said the weight of a 100 dirham is a sufficient quantity”; *چند آب آشامید* *dam-i chand āb āshāmīd* (Saʿdī) “he drank a few sips of water”; *مشتی دو خاک* *musht-i du khāk*² (Saʿdī) “a couple of handfuls or so of earth”; *یک جز آب* *yak gaz āb* “a yard’s depth of water”; *جو سیم* *yak jav sīm* (class.) or *جوی نقره* *jav-i nuqra* (m.c.) “a barley corn’s, a grain’s weight of silver”; *یک سنگ آب* (m.c.) “one *sang* of water”; *دو دانگ خانه* *du dāng khāna* (m.c.) “two shares of the house”; *یک قامت آب* *yak qāmat āb*; *ده نفر شتر* *dah nafar shutur* (in writing) “ten camels”; *نیم نان* *nīm nān-i* (class. and m.c.) “half a loaf” but *نصف نان* *niṣf-i nān-i* (m.c.); but *یک کاسه آب* *yak kāsa-yi āb* or *یک کاسه آب* *yak kāsa āb* “a glass of water”; *دو خم جو* *du khum jav* “two jars (large earthenware vessels) of barley”; *یک فنجان چای* *yak finjān chāh-i*⁷ *نیم من* *nīm man* “half a maund”; *یک فنجان نقره* *yak finjān nuqra* “a cup of silver” (i.e. either made of silver or full of silver), but *یک فنجان نقره* *yak finjān-i nuqra*⁸ “a cup made of silver.”

VI.—Further remarks and examples on the use of the *Izāfat*.

(a) Modern Persians are rather erratic in the use and omission of the *izāfat*, thus the Muslims say *امام جمعه* *Imām Jum’a* (a title given to the chief church dignitary in each district by the Shah), while the Zardushtis correctly say *امام جمعه* *Imām-i Jum’a*.

(b) *Yak khupurda-yi āb* (with *izāfat*) *یک خورده آب* (m.c.) may be translated

¹ Also *مادر شوهر* *mādar-shawhar* “mother-in-law” (i.e. husband’s mother) = *خوش دامن* *khush-dāman* (class.)

² Also *دمی چند* *dam-i chand az āb* (class.) could be used: *قدری آب* *qadr-i āb*.

³ *Musht-i du az khāk* (class. and m.c.); *دو مشت خاک* *du musht-khāk*; *یک مشت خاک بیشتر نیست* *yak musht khāk bishtar nīst* (m.c.) “there is not more than a handful of earth”: in m.c. the *izāfat* is sometimes inserted.

⁴ 1 or *sang* *سنگ* and *dāng* *دنگ* (colloquially *dāng*), vide § 65 (b).

⁵ Or *qadd* (or *kalla* *کله* or *sar* *سر*) *آب*.

⁶ *Izāfat* always follows *niṣf*, subs., but not *nīm* adj.

⁷ A weed that grows in the *qanāts* has a leaf resembling the tea-leaf; it is dried and infused to form a medicine; hence Persians assumed that tea was grown in a well and have corrupted the word *chāʿi* into *chāh-i* and *chāy-i*.

“a very small quantity of water,” while *yak khwurda āb* (m.c.) without *izāfat* “a little water”; there is no difference in meaning (unless stress be laid on *yak*). *Yak dasta muqallid* *یک دسته مقلد* (without *izāfat* and noun in singular) “a band of mummers,” but *dasta-yi muqallidān* and *دسته مقلدان* *dasta-yi muqallid* (m.c.) “the band of mummers.” *Yak dasta-yi muqallidān* *یک دسته مقلدان* would be wrong.

(c) In *maṣlaḥat ān ast* *مصلحت آن است* there is no *izāfat*, but in *bīm ān būd* *بیم آن بود*¹ and similar places the *izāfat* should be inserted. The *izāfat* is used after the Arabic participle *bāqī*,² when it is treated as a noun, as : *bāqī-yi rūz* *باقی روز* “the remainder of the day”; in this case there is perhaps an ellipsis of the word *vaqt*. In *bāqī rūzhā* *باقی روزها*, or *rūzhā-yi bāqī* *روزهای باقی*, *bāqī* is an adjective. In India *mādar-i zan* *مادر زن* “mother-in-law,” but in modern Persian *mādar-zan* *مادر زن* without the *izāfat*.³

(d) *Bishtar mardum* *بیشتر مردم* “most men”; *bishtar awqāt* *بیشتر اوقات* “most times,” but *bishtar-i mardum* *بیشتر مردم* “the greater part of the men”: *bishtar-i awqāt* *بیشتر اوقات* “the greater part of the times”; the meaning in both the constructions is the same. *Bishtar-i ishān* *بیشتر ایشان* “the greater part of them” (not *bishtar-ishān* *بیشتر ایشان*) with the *izāfat* construction = *bishtar az ishān* *بیشتر از ایشان*. *Ghālīb-i awqāt* *غالب اوقات* is used, not *ghālīb-awqāt*.

Similarly *aghlab-i awqāt* *اغلب اوقات* and *akṣar-i awqāt* *اکثر اوقات* are correct, though the *izāfat* is sometimes omitted. The *izāfat* is also correct in *gumān-i ghālīb ān ast* *گمان غالب آن است*.

(e) Some modern Persians omit the *izāfat* before an Infinitive governed by a preposition on the ground that *rahm āvardan bar badān* *رحم آوردن بر بدان* is the equivalent of *bar badān rahm āvardan* *بر بدان رحم آوردن*. In India the *izāfat* is omitted before a preposition even in such a sentence, as : *ba'd az savār shudan-i dar kishṭī* *بعد از سوار شدن در کشتی*. The advantage of the insertion of the *izāfat* is apparent from the following examples:—*mardumān-i dar Kirmān mī-ravand* (m.c.) “the people of Kirman are going”; *mardumān dar Kirmān mī-ravand* (m.c.) “the people are going to Kirman”; *ba'd az savār shudan-i dar kishṭī* *بعد از سوار شدن در کشتی*; *ba'd az savār shudan-i dar kishṭī* *بعد از سوار شدن در کشتی* “after embarking”). Some modern Persian agree that *ba'd az dar-āmadan-i bāgh* *بعد از در آمدن باغ*, being the equivalent of *ba'd az dar-āmadan dar bāgh* *بعد از در آمدن در باغ*, the *izāfat* is necessary. In *pas az āmadan-i Rustam bi-khāna* *پس از آمدن رستم بخانه* no *izāfat* is possible after Rustam.⁴

¹ *Maṣlaḥat ān būd* “that was the prudent measure,” but *bīm-i ān (chēz) būd* “there was fear of that (thing).”

² In this case *baqiyya* can be substituted.

³ Similarly in all compounds of *mādar*.

⁴ In m.c. *pas az āmadan-i bi-khāna* “after my return home” though common, is incorrect: the *izāfat* should be omitted.

(f) The objective and subjective genitives “love of our neighbours,” may both in English and Persian signify either the love that our neighbours bear us or the love that we bear over neighbours. *Maḥabbat-i hamsāyagān nishat bi-mā* محبت همایگان نسبت بما and *mahabbat-i mā nishat bi-hamsāyagān* محبت ما نسبت به همایگان are unequivocal.

VII. On the use of ذُو .

The Arabic word ذُو “possessed of,” is always connected with a following substantive; it is fully declined in Arabic as follows¹ :—

Fem. plur.	Masc. plur.	Fem. sing.	Masc. sing.	
ذَوَاتُ (ذَوَاتُ)	ذَوُو (أُولُو)	ذَاتُ	ذُو	Subjective.
ذَوَاتِ (أُولَاتِ)	ذَوِي (أُولِي)	ذَاتِ	ذِي	Dependent.
		ذَاتَ	ذَا	Objective.

Examples :—

ذُو الْجَلَالِ *zu'l-jalāl* “possessed of dignity, majestic.”

ذَاتُ الْكَمَالَاتِ *zāt'-'l-kamālāt* “possessed of all perfections.”

ذُو فُنُونٍ *zū-funūn* “learned.”

أُولُو الْأَبْصَارِ *ulu'l-abṣār* “the prudent.”

In Persian this word is often wrongly constructed, no count being taken of the Arabic number, case and gender: so the month before Muḥarram is in Persian ذُو الْحِجَّةِ or ذِي الْحِجَّةِ indifferently; it is even combined with Persian words, as ذِي مَوْشٍ “intelligent.”

Moreover, the plural is sometimes, in modern colloquial, used as a singular, as in *In shakhs khaylī ulu'l-qadr ast* این شخص خیلی الو لقا در است (m.c.) “this man has great rank, is honoured”; *khaylī ulu'l-'azm ast* “very resolute or enterprising.” *Ulu'l amr* “Emperor or Emperors” (used as a sing. or pl.)²

The Persians ignore also the meaning of the definite article in the word following: so ذُو فُنُونٍ (m.c.) means the same in Persian as ذُو الْفُنُونِ.

Some Persian Arabophiles, however, use the correct Arabic cases even when the compound is used in a Persian construction, i.e. when governed by a Persian noun or verb.

§ 118. The Cases of Nouns.

Nominative :—

(a) The Nominative case in modern Persian is often employed at or near the beginning of a sentence in an absolute sense to introduce the subject,

¹ The Arabic dual of this word is omitted as it does not occur in Persian.

² Shi'as style their Imāms only *ulu'l-amr*.

being independent of the grammatical construction that follows it. This construction avoids the use of two or more consecutive nouns in the genitive. Sometimes the subject is introduced qualified by a relative or by a subordinate clause: the sentence is then broken off and left standing without a verb, a pronoun or noun in apposition to the subject being introduced and followed by its verb. *man chashm-am namī-bīnad* (m.c.) "I can't see (lit. I—my eyes don't see)": دختری را دید که هرگز : *dukhtar-i rā dīd ki harkī chashm-ash bar ū mī-ūftād kamāl-i mīhrbānī mī-namūd* "she saw a young girl whom every one that saw her loved. In, قریب جهاز ما دو جهاز دیگر که پر بار بودند دبرک انهارا تا : *qarīb-i jahāz-i mā du jahāz-i dīgar ki pur-bār būdand dīrak-i ānhā rā tā nişf burīda būdand* "near our ship were two other laden ships that had had half of their masts cut down," there is no verb for *دو جهاز دیگر*; and if there were, some conjunctions would be required before *دبرک*.

A somewhat similar construction is common in English ballad poetry as "My heart, it loves a gypsy, oh!" In, "the Prophets, do they live for ever?" (Zec. 1. 5), the pleonasm is allowable for the sake of emphasis.

darvīsh az sūfraz az maddat-e safar khasteh vāz sūxti rāh mātām pābsh az chāy nī jānīd *şadma-yi safar khasta va az sākhī-yi rāh mutaʿalim pā-yash az jāy namī-jumbīd* (mod. Pers.) "the Darvish wearied by the journey and its hardships was unable to lift his feet." Compare the old English construction "Thy Kinge hys eyes"; "the courtiers their nosys."

The subject of a passive verb is called *مفعول ما لم یسم فاعله* "the object whose subject is not known" and is in Persian, ancient and modern, always put in the Nominative case.

In modern Urdu the subject or patient of a passive verb, being the object of the action, can in the case of certain compound verbs be put in the accusative.² This construction has found its way into Indian Persian. In the following example, taken from a public notice in India, the pronoun *urā* is incorrectly in the accusative:— *واگر کدام ملازم چیزیں گفت اورا ز ملازمت* "should any servant accept a tip, he will be dismissed."

Genitive case:—

(b) There is no proper Genitive case in Persian.

¹ This construction is common in Arabic, from which language it is probably borrowed. This use of the nominative absolute is called by native grammarians *جمله ذات* a sentence with two faces, or aspects. Such a sentence as *'aql-am qabūl namī-kunam* though sometimes heard is obviously incorrect.

² Thus *Usko qatl kiyā giyā* اسکو قتل کیا گیا "him was killed" is as correct as *Wuh qatl kiyā giyā* وہ قتل کیا گیا "he was killed."

³ *Kudām* کدām 'any' as the equivalent of the Urdu *koi*, is an Afghan idiom. Instead of *girift* گرفت it would be better here to substitute *bi-gīrad* بگیرد.

When two nouns are placed together in a “state of regimen” as *پسر ملک* *pisar-i malik* “the son of the king,” the first or governing word is called “the regent” (المُضَافُ), the second or the word governed إليه, and the short *i* that couples the two words together is called the *izāfat*.¹ This is the proper genitive construction; but the *izāfat* is used, besides, to couple the substantive to the adjective or adjectives that follow it, *vide* § 43 (*g*), and also to couple substantives together as a name and a trade or nickname, *vide* § 117.

Two substantives coupled by the *izāfat* are often used where in English we use a substantive and an adjective (the governing word having the effect of the adjective), as: کثرت تجربه *kaṣrat-i tajriba* “great experience.”

The *izāfat* construction can also be used to signify the material out of which a thing is made, as: ساعت طلا *sā'at-i ṭilā* “a watch of gold” (also *sā'at-i ṭilā* (adj.) “a golden watch,” or *sā'at-i az ṭillā* “a watch made from gold”); انگشتر الماس *angushtar-i almās* “a diamond ring,” but *angushtar-i az almas* would mean “a ring made from diamonds.”²

The genitive construction is often used where in English a substantive with a preposition would be used, as: یک شب تأمل ایام گذشته میکردم—*yak shab ta'ammul-i ayyām-i guzashta mī-kardam* (Sa'dī) “one night I was pondering on olden days”; here in Persian a preposition could be substituted, as: تأمل بر ایام گذشته میکردم—*ta'ammul bar ayyām-i guzashta mī-kardam*.

This construction also occurs with the Infinitive, which is treated as a simple noun (though it may also govern an accusative), as: بعد از سوار شدن کشتی *ba'd az savār shudan-i kashtī* “after getting into the boat” [or *savār shudan dar kashtī* (m.c.) *vide* 117 (*h*)]; سزا دادن آنها بدست دیگری است نه من *sazā dādan-i ānhā bi-dast-i digarī-st na man* (m.c.) “their punishing lies in the hands of another, not in mine”; او را طاقت *ū ra tāqat* “he has power to punish them, not I”; بعد از نزاع کردن با او *b'ad az nizā' kardan-i bā ū* (m.c.) “after quarrelling with him,” but *ba'd az nizā' kardan-i ū* “after his quarrelling (with me or some one else)”; *vide* also remarks on the *izāfat* § 117.

In the story of the second darvish, Chapter XI of the Persian translation of “Haji Baba,” occurs the following peculiar passage: بعد از آن [بیمار] با—*ba'd az ān [bīmār] bā ḥālat-i*

¹ When an adjective follows and qualifies a noun, the مضاف *muṣāf* and the مضاف الیه *muṣāyf ilayh* are separated, as: پسر خوشگل *pisar-i khush-gil-i lulān*.

² There may sometimes be a slight difference in signification between the two constructions, thus *kāsa-yi nuqra* may mean either “a silver cup,” or “a cup full of silver pieces,” but *kāsa-yi muqra* “a silver cup” only.

³ Or omit the *izāfat*. In India this *izāfat* would be omitted.

⁴ For *bi-dast-i man*. Persians are very fond of elliptical expressions.

bā'is-i hayrat-i hama, balki man va ḥakīm ham, ārūgh-i¹ chand zad “when, to the astonishment of all, not excepting myself and the doctor, he (the sick man) groaned, opened his eyes—” (Haji Baba). In this passage *man va ḥakīm* are in the genitive case, though, owing to the faulty collocation or incorrect construction, there is no *izāfat* to distinguish the case. The words *bā'is-i hayrat-i* should be repeated after *balki*, vide § 120 (h) Remark.

Note the genitive case or the use of the *izāfat* in the following:—

“The road from Kirman to Yazd” *rāh-i Kirmān bi-Yazd*; “the B. Abbās road” *rāh-i Bandar-i 'Abbās*; “authority for this” *sanad-i in amr*; “fear of death” *tars-i marg*; “a horse worth a thousand rupees” *asp-i hazār tūmānī*; “he is in need of money” *ū muhtāj pūl ast*; “tempted of the Devil” *āzmūda-yi Shaytān* [vide § 121 (a)] and § 121 (o)]; “contrary to reason, impossible” *muḥāl-i aql* (m.c.).

Example of the objective genitive: *bi-hukm-i ḡhurūr-i pā-yi sutūrān-i khud* (Tr. H. B., Chap. V) “confident in the sure-footedness of their horses—.”

Example of the subjective genitive: *gurīkhtan-i Hājī Bābā* “the flight of Haji Baba”; vide also 120 (a) (1), of me; my. Vide also § 117.

(c) The Dative:—

(1) There are two forms of the dative, thus, *bi-ū guftam* or *ūrā guftam*² “I said (to) him”: (also *bā ū guftam*).

(2) In m.c. the dative with *ba* is usual.

(3) These two forms are not however always interchangeable. The dative with *ba* is obligatory when it signifies possession, with or without the verb *būdan*, and also with the impersonal verbs,³ as: *tā har ki tīr⁵ az ḥalqa-yi angushtārī bi-guzarānad khātīm ūrā bāshad* (Sa'dī) “—that the ring will be his who shoots an arrow through it”; *āvarda and ki gazhdum rā vilādat-i ma'hūd nāst chunān ki sā'ir-i ḥayvānāt rā* (Sa'dī) “It is stated that the scorpion has not an ordinary birth like other⁶ animals.”

¹ *Ārūgh* *اروغ* is a ‘belch’ which Persians consider relieves the stomach.

² Either form of the dative can also be used after *dādan* “to give.”

³ The dative is not necessary with impersonal verbs (vide Impersonal verbs) but when the dative is used, the form with *ba* and not with *bi* must be used.

⁴ In modern Persian *angushtār*. Also instead of *ūrā bāshad* the phrase *angushtār māl-i ū bāshad* would be used: *bāshad* “let it be” but *mī-bāshad* “is” or “will be.”

⁵ Or *tīr-i*.

⁶ *Sā'ir* *سائر* signifies “the remainder, the rest,” but is frequently employed for “the whole.”

هر که را طارسی باید جور هندستان^۱ کشد هر که را محبوب باید گنده و زندان کشد

Har kirā tā'ūs bāyad jawr-i Hindustān kashad

Har kirā maḥbūb bāyad kunda u زندان kashad (Sadi).

“He who wants a peacock must endure the journey to India,
He who wants his mistress must endure fetters and prison.”

Yak-i rā dil az dast rafta būd یکی را دل از دست رفته بود (Sa'di) “a certain person had quite lost his heart.” [Vide also (10) Remark].

و هر شب صندی ر برکه صبح نابان را دست از مباحث او بردار است و سرو خرامان را از
va har shab sanam-i dar bar ki ṣubḥ-i tābān rā dast az
ṣabāḥat-i ū bar dil ast va sarv-i khirāmān rā az khajālat-i ū pāy dar gil
(Gulistan) “the rich have each night a fresh mistress who shames the bright morning by her beauty and humbles the waving cypress by her exquisite figure.” In none of these cases could به be substituted for را.

In *ḥamd u sipās Khudā-yi pāk rā ki* — حمد و سپاس خدای پاک را که — “praise to God the Holy —” and similar constructions, the verb is understood.

This dative is rare in m.c. : *marā bāgh-i 'st ki hič kas na-dāda ast* (m.c.) “I have a garden that no one has yet seen.”

In the above cases, the dative by native grammarians is considered the *muḥāḍ ilayh*. Thus in, *savārān rā chūn chashm bi-mā uftād tākhtān āvardand* “when the mounted men saw us they charged down upon us,” *savārān rā* is considered the *muḥāḍ ilayh* of *chashm*, the phrase being equal to *chūn chashm bi-mā uftād*: according to English ideas *savārān* should be in the nominative and be the subject to *āvardand*.

Remark.—The datives in two clauses should balance one another: *hamān tawr ki ū bi-vay (ūrā) khil'at dād, bi-man (marā) nīz yak shāl-i Kashmīrī dād*
همان طور که او بوی (اورا) خلعت داد بمن (مرا) نیز یک شال کشمیری داد.

(4) If the indirect object express locality, the dative in را cannot be substituted for به, as: *bi-shahr rasīdīm* “we reached the city”; *bi-maqṣūd rasīdīm* “we attained our object”; *gulūla bi-shikār khwurd* (m.c.) “the bullet hit the ‘game’”: in none of the preceding examples could را be substituted for به.

But *ūrā khwāb mī-āyad* (or *ū khwāb-ash mī-āyad*) “he is feeling sleepy.”

The m.c. phrase “what’s the matter with you?” can be rendered either by *turā chi shud?* or *bi-tū chi shud*.

(5) The preposition به has many other significations besides the “to” of the dative, as: *pā bi-rikāb guzāshī* “he put his foot in the stirrup iron”: obviously in such instances its place could not be taken by را.

¹ Another and common reading is *ranj-i Hindustān*.

(6) Duration of time can also be expressed by ¹ ر of the dative,² as :
 ؟ بافت رافت يا چهار نعل تمام روز را يورتمه tamām-i rūz rā yurtma yā chahār na^l
bāyad raft? (m.c.) “must one trot or canter the whole day?” : *shab*³ *rā ānjā*
māndam ماندم شب را آنجا (m.c.) “I stayed there the (whole) night.”

In the first example the preposition در *dar* (*dar tamām-i rūz*) could be substituted for the ر, but not in the second; for *dar shab ānjā māndam* در شب آنجا ماندم would mean “I stayed there at night (not by day)” : so also *dar shab ānjā raftam* در شب آنجا رفتم “I went there at night,” (*shab rā* would be wrong here).

A few adverbs can also be formed by the dative in ر, as : *qazā rā* قضا را “by accident, by chance,” (but *ittiḥāq^{an}*, not ر اتفاق *ittiḥāq rā*). Some grammarians consider this a form of the ablative case, apparently because the ablative (*az qazā قضا از*) can be substituted.⁴

Andak fursat rā gard-i fanā az ān bar-āyad اندک فرصت را گرد فنا از آن برآید (*Anvār-i Suhaylī*) “at the slightest opportunity (or in a short time) it ceases to exist” : *rāstī rā khilāf-i ‘aql buvad* (Qā, āni), vide § 89 (h) (3).

(7) If more substantives than one in the dative are coupled together, *rā* is usually added to the last only.

‘*Amr(u)*⁵ *u Zayd rā kitāb dādam* عمرو و زید را کتاب دادم, or *kitāb rā bi-‘Amr(u)* کتاب را عمرو و زید دادم.

(8) The affixed pronouns may take the place of the dative in ر, as : —
 —آید که *hich yād-at mī-āyad ki—?* (m.c.) هیچ یادت می آید که ? , or —آید که *turā hich yād mī-āyad kī—* (m.c.) —“do you at all remember that—?” خوابش :
 —آید که *ū rā khwāb mī-āyad* او را خواب می آید, or *khwāb-ash mī-āyad* (less common, m.c.) “he feels sleepy.”

The affixed pronoun of itself does not admit of *rā*; but a noun in the dative case to which a possessive affixed pronoun is attached may be followed by ر, as : —
 —داد لشکرش را *silāh va diram dād lashkar-’sh rā* (Shāh-Nāma) “he gave arms and money to his army”; the more ordinary construction would be *bi-lashkar-ash* به لشکرش.

(9) When the dative in ر has a noun in apposition, or is qualified by adjectives, the affix *rā* is usually added at the end, as : —
 —گفتم را *zind pīr-wazīr rā*

¹ The accusative with or without ر is used with compound verbs formed by دادن *dādan*, as : *yak-i az vuzarā pā-yi takht-i malik būsā dād* یکی از وزرا پای تخت ملک بوسه داد (Sa’dī) “one of the vizirs kissed the throne of the king” : *rā* ر could be inserted after *malik* ملک.

² As the preposition *dar* can be substituted for this ر it is, I think, better to consider this the dative and not the accusative case.

³ Or *shab ānjā māndam* شب آنجا ماندم.

⁴ The Arabic accusative used adverbially, e.g. (*qazā^{an}*) can also be substituted.

⁵ *Umar*; but عمرو *‘Amr* (the final و not pronounced). *‘Amr* and *Zayd* are common in Arabic grammars.

Zayd pisar-i vazîr rā guftam (or *زید پسر وزیر گفتم* *bi-Zayd pisar-i vazîr guftam*) *ki*—"I said to Zeyd the son of the Wazir—" : *شخصی از مردان جنگ آزموده و کار* : *shakhṣ-i az mardān-i jang-āzmūda va kār-dīda rā guftam ki*—"I said to a certain experienced warrior—." In *Minnat Khudāy rā 'azzā va jall*^(a) *مَنّت خدایا عَزَّوَجَلَّ* (Sa'di) "thanksgiving to the Great and Glorious God—", the *rā* could also be placed last after the phrase *عَزَّوَجَلَّ* 'azzā va jall^a.

Similarly in *شده عمر سپاری یکی* *yak-i rā az mulūk muddat-i 'umr siparī shud* (Gul. B. II. S. 28), the *rā* would, in modern Persian, be preferably inserted after *ملوک mulūk*.

Remark.—When the dative in *rā* is qualified by a phrase, the affix *rā* is preferably added at the end of the phrase, as : *یکی از ملوک عرب را حدیث* : *yak-i az mulūk-i 'Arab rā ḥadīṣ-i Laylā u Majnūn bi-guftand* (Gul. B. S. 10).

(10) The dative in *rā* preceded by the particle *mar* (*vide* (d) 12), is still sometimes used in books, but not in letters.

Remark.—A dative is sometimes in classical, rarely in modern, Persian used as the logical subject of the clause, as :—

سگی را لقمه—هَرگز فراموش نگرَد گر زنی صد نویزش سنگ
Sag-i rā luqma-i hargiz farāmūsh
Na-gardad gar zanī ṣad nawbat-ash sang.—(Sa'di).

"A dog ne'er forgets a morsel (thrown to it)
 Even if afterwards you stone it a hundred times":

In the example, "dog" is in the dative case.

Ūrā hīch chīz farāmūsh namī-shavad *او را هیچ چیز فراموش نمی شود* (m.c.) "he forgets nothing."

(11) The dative in *rā* sometimes takes the place of the preposition *برای*, *barāy*, as : *Khudā rā* *خدایا* "for God's sake." For further remarks on the locative dative, *به* *مفعول به*, *vide* under these heads.

(d) The accusative case :—

(1) The accusative has two forms: one form is the same as the nominative, and the other as the nominative plus the suffix *را*.

One of the difficulties to a beginner is the correct use or omission of *را*.

(2) Generally speaking, as already stated, *را* corresponds to the definite article and should be affixed to definite parts of speech such as definite nouns,

¹ 'Azzā va jall' *عَزَّوَجَلَّ* are Ar. verbs, Pret., and signify "exalted and magnified (be His name)": in Arabic the Preterite is used in precative sentences and in cursing, the wisher assuming the completion of the action.

proper names, the separate pronouns, the demonstrative pronouns,¹ the interrogative² *کدام*, the reflexive pronouns, and the pronominal adjectives and indefinite pronouns signifying "all; each; every; so-and-so; and both, all three, all four, etc.; a. certain person; one; the others." In m.c. it also follows the affixed possessive pronouns when affixed to a noun in the accusative case: *vide* (c) (8) and § 40 (b).

Remark.—After the name of a language, the *را* is only added if the noun is definite, as: "I wish to learn Persian" *میخواهم زبان فارسی بیاموزم* *mī-khāwāham zabān-i Fārsī bi-yāmūzam* (m.c), but in selecting a course of study at school the pupil *might* say, "I will take up *the* Persian and not *the* Arabic." *Zabān-i Fārsī rā mī-ā-mūzam* *زبان فارسی را می آموزم*; though grammatically correct to insert the *را* here, the sentence with it has the same stilted sound, as "I am now going to study the French language."

(3) The *rā* *را* must be added to the direct objects of the Imperative mood or of causal verbs, when the object is definite (not when it is indefinite).

Remark.—An adjective qualifying a noun often makes it definite, while the omission of the adjective indicates that it is indefinite. *Vide* p. 461, note 8.

(4) When a phrase, Arabic or Persian, is in apposition to a noun, the *را* must be added at the end of the phrase, as:³ *علي رضي الله عنه را بخواب دیدم* *‘Alī (raẓīy^a ‘llāh ‘an-h^a) rā bi-khāwāb dīdam* "I saw 'Ali (may Allah be pleased with him!) in a dream."

—تانی چند از مردمان واقعه دید و جنگ آزموده را فرستادند که *tan-i chand az mardumān-i vāqī‘a dīda va jang āzmūda rā bi-fristādand ki*—(Sa’dī) "they sent several warriors of experience, tried in battle, to—"; *یکی از علمای راسخ را* *yak-i az ‘ulamā-yi rāsikh⁴ rā pursīdand* (Sa’dī) "they asked one of the learned men of fixed principles." In classical Persian, however, such is not always the case:—

—یکی از ملوک عجم حکایت کردند که *yak-i rā az mulūk-i ‘Ajam hikāyat kunand ki*—(Sa’dī) "they relate of one of the kings of Persia that—"; in this example the *rā* could with equal propriety be inserted after the word *عجم*.

Similarly in the apposition of substitution and of explanation, *را* must

¹ But not *انقدر* *ān qadr*, *بفقد* *īn qadr*.

² The *rā* *را* is in m.c. sometimes incorrectly omitted after the interrogative *کدام* *kudām*, or *کدام یکی* *kudām yak-i*, unless definite, as: *کدام کتاب میخواهی* *kudām kitāb mī-khāwāhī* (vulg.) "which book do you want?" *کدام یکی میخواهی* *kudām yak-i mī-khāwāhī?* (vulg.) "which do you want?"

³ *Vide* also Apposition.

⁴ Final *u* omitted after the pause.

⁵ *Rāsikh* *راسخ* means of sound belief, of firm faith in his religion.

⁶ In modern Persian *یکی از ملوک عجم را* *yak-i az mulūk-i ‘Ajam rā*.

be placed at the end, as: *Zayd pisar-i Vazîr rā dīdam* دیدم زید پسر وزیر را *“I saw Zaid¹ the son of the Wazir,” vide § 139 (b) (4).*

(5) In the “apposition of qualification,” a past or present participle denoting state or condition, or an adjective, is placed in apposition to a noun, and the noun if definite takes را, as:—

ظالمی را خفته دیدم نیم روز * گفت—م این فتنه است خوابش برده به
ẓālim-i rā khufta dīdam nām-rūz guftam in fitna ast khwābashburda bih (Sa’dī)
“I saw a certain tyrant asleep at mid-day—”; fil-i rā uftān’u khizān dīdam
“I saw an elephant limping and stumbling” (m.c.) *“I saw an elephant limping and stumbling”*;
sang-i² dar rāh uftāda dīdam دیدم سنگی در راه افتاده دیدم (m.c.) *“I saw a stone*
lying on the road”; vide also (8): in these examples *rā* could not be
 omitted.

Remark I.—If, however, the participle or adjective be in apposition to an indefinite noun the را is according to the usual rule omitted, as:—
siyāh-i dāsht kawdan (Sa’dī) *“he had a slave, a blockhead”*;
nawkar-i dāshtam ablah (m.c.) *“I had a servant, an ass.”*
ablah-i rā dīdam samīn va khil’at-i dar
bar ṣamīn (Sa’dī) *“I saw a fool, a fat fool, with a fine robe, a costly one”*;
 the first substantive is definite and the second indefinite.

Remark II.—*Man mār-i rā³ dar rāh murda dīdam* دیدم من ماری را در راه مرده *“I saw a snake dead on the road”*; and *man mār-i murda-i rā³ dar rāh dīdam* دیدم *“I saw a dead snake on the road”*: *ẓālim-i rā khufta dīdam* دیدم ظالمی را خفته *“I saw a tyrant who (or when) he was asleep”* and *ẓālim-i khufta-i rā dīdam* دیدم ظالم خفته را *“I saw a sleeping tyrant.”*
 The shade of difference in meaning is slight, if indeed any really exist.

(6) If the ی is merely an indefinite article, its noun does not require را: if, however, the ی signify “a certain—,” especially if followed by the relative که, it requires را, as:—*Kitāb-i barāy-i shumā sawghāt āvarda-am* (m.c.) *“I have brought a book as a present for you”*; if *rā* be added it signifies “a certain book as a present” and the sentence is incomplete and some such phrase as *ki lāyiq-i shumā ast* is necessary to complete the sense: it would also be correct to omit the را and say *kitāb-i barāy-i shumā sawghāt āvarda am ki lāyiq-i shumā ast*.

Similarly in *fil-i imrūz dīdam* (m.c.) *“I saw an elephant to-day,”* it would be incorrect to say *fil-i rā* unless some qualifying

¹ Zaid and ‘Amr (عمرو) are two fictitious names used in syntactic examples in Arabic grammars: the English boy learns that ‘Balbus is building a wall,’ while the Muslim boy is taught that ‘Zaid is striking ‘Amr(u).

² But *sang-i rā* “a certain stone.”

³ The *rā* appears to be redundant.

⁴ Unless the omission of را would cause ambiguity; vide (d) (11).

clause followed, such as *ki-khaylī qashang būd* که خیلی قشنگ بود *فیلی امروز دیدم* *ki-khaylī qashang būd* (m.c.): *āshiyāna-i dīdam* که خیلی قشنگ بود *āshiyāna-i dīdam* “I saw a nest,” but *āshiyāna-yi murgh-i (rā) dīdam* (را) دیدم *āshiyāna-yi murgh-i (rā) dīdam* “I saw the nest of a bird”: *āshiyāna-yi murgh-i bā chāhār tukhm dīdam* (m.c.) “I saw a bird’s nest with four eggs.” *Dukhtar-i dāsh* دخترى داشت (Sa’di) “he had a daughter”; here it would be wrong to say *dukhtar-i rā* دخترى را که ديدى به طهران رفته است unless a relative clause followed, as: *dukhtar-i rā ki dīdī bi-Tihrān rafta ast* (m.c.) “the girl you saw has gone to Tehran,” where the *rā* is necessary.

Compare the two examples already given in § 41 (t), *khāna-i ātash zadand* خانه آتش زدند *khāna-i rā ātash zadand* خانه را آتش زدند.

For *ī* in relative sentences qualifying a definite noun, *vide* the Relative *ī* and Demonstrative *ī*.

(7) Nouns preceded by a cardinal number do not usually admit of *rā* unless definite, as:—*Hazār sarbāz dīdam* هزار سرباز دیدم “I saw a thousand soldiers”: *du asp dīdam* دو اسب دیدم “I saw two horses,” but *du asp rā dīdam* دو اسب را دیدم “I saw the two horses”; *man īn du t̄ā’ifa rā dar jahān dūst mī-dāram* ‘ulamā va zuhhād rā (Sa’dī) “these two classes I cherish dearly in this world, viz., the learned and the devotional.” *Vide* also (15).

Remark.—A noun with a cardinal number, if preceded by a demonstrative pronoun, is definite, as: *īn du takhta rā bibur* این دو تخته را ببر “cut these two planks”: *īn du takhta rā biham bi-chaspān* این دو تخته را بهم به چسپان.

(8) A noun in apposition to a definite noun in the accusative does not admit of *rā*, but *ī* must be affixed to the first noun, as: *khwāham guft zan-i hidāyat khān-i Rashī īn nīm tana-rā barāy-i Shu’la Khānam sawqāt fristāda ast* (m.c.) “I’ll say that the wife of Hidayat Khan of Resht has sent this jacket (را) as a present² (without *ī*) for Shu’la Khānam”: *guft Khudāy ‘azzā va jall marā mālīk-i īn mumlakat gardānīda ast* (Sa’dī) “he said God the glorious has made me master of this kingdom.” *Vide* also (5) and end of (4), and (c) (9).

If an indefinite noun has a noun in apposition to it, *rā* is not added to either noun, as: *chīz-i barāy-i shumā sawqāt āvarda am* (m.c.) “I have brought you back something (from a journey) as a present.”

¹ In writing, and preferably in speaking, the *rā* should be inserted.

² *Sawqāt* سوغات is the m.c. for the classical آورد *rāh-avard* “a present or curiosity brought from a journey”; also ارمان *armaghān* (class. and m.c.).

(9) *Rā* را can be added to the Infinitive when it is the object, as :—
 شنا کردن را خوب میداند : *vil guftan va darūgh guftan rā tark namī-kunad* “he does not give up loose talk and lying”
shinā kardan rā khūb mī-dānad (m.c.) “he is a good swimmer.”

(10) With several nouns coupled together by و it is necessary to add را to the last only, *vide* example above in (9).

Two affixes of را close together are “heavy” to the Persian ear. Thus the sentence “He invited my father and me” would in Persian be rendered by او من و پدرم را دعوت کرد *ū man u pidar-am rā da'vat kard*¹ and rarely by the grammatical او مرا و پدرم را دعوت کرد *ū marā va pidaram rā da'vat kard*.

(11) Finally را is added even to indefinite nouns if its omission would cause any ambiguity, *vide* § 41(t).

In the sentence “vinegar curdles milk” *sirka shīr rā mī-burrad*, the *rā* is correct. In speaking, however, if a pause be made after *sirka*, and stress laid in *shīr*, the *rā* may be omitted, as the intonation prevents any ambiguity. *Vide* Remark to (12).

Damna دمنه گفت اگر کسی نیکي را به بدی عقیله کند و خیر را به شر پاداش روا دارد—
guft agar kas-i nikī rā bi-badī muqābala kunad va khayr rā bi-sharr pādāsh ravā dārad (Anw. Suh., chap. II, S. 6) “*Damna* answered, If one return evil for good, and think injury a just recompense for benefit (I am, then, indeed, without hope).” (East. Trans.).

Remark.—Just as in m.c. the *rā* is sometimes omitted it is sometimes unnecessarily inserted after indefinite nouns, as :—
 شراب را بآب عوض کردن *sharāb rā bi-āb ‘awāz² kardan* = شراب بآب عوض کردن *sharāb bi-āb ‘awāz kardan*; in both, شراب *sharāb* is indefinite: the *rā* is, in speaking, unnecessary and may be omitted. *Vide* (19).

(12) An old form of the accusative is formed by prefixing the particle *mar* and suffixing را *rā*, as :—
 مرا اورا دیدم *mar ūrā dīdam* (old) “I saw him”; *mar* is not here emphatic.

Remark.—In شنا کردن میداند *shinā kardan mī-dānad* (m.c.) “does he know how to swim?”, the object is regarded as indefinite, but in the reply شنا کردن را خوب میداند *shinā kardan rā khūb mī-dānad* the object having been previously mentioned becomes definite, and *rā* must be inserted.

(13) The affix را *rā* being equivalent to the definite article, its omission

¹ In the Persian idiom the speaker puts himself first. Here *man* من is used instead of مرا *marā*. It should be noticed that *man rā* من را is a vulgar accusative of *man*: in the example given *rā* is understood after the first object.

² ‘*Awāz* colloquial for ‘*wāz*’.

should make the noun indefinite. This, however, is not always the case:—

(14) *Rā* را cannot be used for both the dative and the accusative in the same clause. If, therefore, the accusative is definite and requires *bi*, the dative should be expressed by *bi*: if the dative does not admit of *bi*, but requires را, then the را *rā* of the accusative must be omitted, as:— کتاب مرا بده or کتاب را بنده *kitāb-rā bi-man bi-dih*, or *kitāb marā bi-dih* (m.c.) “give me the book”: شاه پسر خود را تاج داد *Shāh pīsar-i khud rā tāj dād* (m.c.), or شاه تاج را به پسر خود داد *Shāh tāj rā bi-pīsar-i khud dād* (m.c.) “the Shah gave the crown to his (own) son”: شبها نالیده ام تا مرا این فرزند بخشیده است *shabhā nālīda am tā marā īn farzand bakhshīda ast* (Sa’dī) “long nights I wept till He gave me this son”; = *tā bi-man īn farzand bakhshīda ast* (mod.), or *tā īn farzand rā bi-man bakhshīda ast* (mod.); here را *rā* is really necessary to show clearly that *farzand* is not the subject; its omission in such cases sometimes causes ambiguity.

(15) The *rā* must be omitted after nouns preceded by cardinal numbers unless definite (*vide* (7)), as: روز سه نفر دزد را طناب انداختند *rūz-i shamba si nafar duzd rā tanāb andākhīdand*, means “they hanged the three thieves on Saturday”; omit را *rā* and it means “three thieves”: *si nafar rā tanāb andākhīdand va du nafar ra gardan zadand* “they hanged three (of them) and beheaded two.”

In the following arithmetical idioms the first cardinal numbers may be considered definite and require را:—

۳ + ۴ جمع سه را با چهار این طور می نویسند *jam-i si rā bā chahār īn ṭawr mīnavīsand* “three plus four is written thus, 3+4”; تفريق چهار را *tafrīq-i chahār rā az panj īn ṭawr* “five minus four, thus 5-4”; ۳ × ۴ چهار اینطور ضرب سه را با *zarb-i si rā bā chahār īn ṭawr* “three multiplied by four, thus 3×4”; ۸ ÷ ۴ چهار اینطور تقسيم هشت را با *taqsīm-i hasht rā bā chahār īn ṭawr* “eight divided by four, thus 8÷4”; ما آنچه کمور است *amma ānchi kusūr ast, du khums az hasht tis’ rā chunīn mī navīsand* “but as for fractions two-fifths from eight-ninths is written thus $\frac{8}{9} - \frac{2}{9}$ ”; $\frac{7}{8} + \frac{2}{8}$ هفت تبين و دو سدس را چنين *va haft sumn va du suds rā chunīn*; “and seven-eighths plus two-sixths, thus $\frac{7}{8} + \frac{2}{8}$ ”; $\frac{2}{3} \div \frac{1}{2}$ دو و نولت را در نصف اینطور *va du sulṣ rā dar niṣf īn ṭawr* “two-thirds divided by half, thus $\frac{2}{3} \div \frac{1}{2}$.”²

¹ Note that the figures are written from left to right as in English.

² *va īn nishān = dalālat bar musāvāt dārad.*

(16) The *rā* is omitted after generic nouns used generically¹ (as “wine”; “greed,” etc.) only when the sentence is very short. In *dar ārad tama‘murgh u māhī bi-band* *بند مرغ و ماهی* (Sa‘dī) “it is greed that brings birds and fish into the net,” a *rā* would be necessary in prose. Similarly after nouns used in a vague or general sense, as:—*dast az ta‘ām bāz kashīd* (Sa‘dī) “he withdrew his (the) hand from food, he stopped eating”: here *rā* could not be inserted; *dast* is really part of a compound verb *dast kashīdan*. But in—

جهان ای برادر نماند کسی دل اندر جهان آفرین بند و بسی

Jahān ay barādar na-mānad bi-kas

Dil andar jahān-āfarīn band u bas—(Sa‘dī).

“The world my brother does abide with none,
By the world’s maker let thy heart be won”

the word *dil* “thy heart” would in prose require *rā*, though used in a general sense.

Remark.—Compare the following examples:—*asp-ī hāzīr kun* (m.c.) “get ready a (any) horse”; *asp rā hāzīr kun* (m.c.) “get ready the horse” (which has been mentioned or discussed): but *asp hāzīr kun* (m.c.) “get ready (the) horse” (used generally); the *rā* in this last case is omitted even if the speaker own but one horse.

(17) Compound verbs such as *shūbat dāshtan* *صحبت داشتن* being considered one word, the first portion of the compound does not admit of *rā*.²

(18) In classical Persian, *rā* is frequently omitted after an accusative with a possessive affixed pronoun; sometimes it is added: *lutf ṭab‘i ṭab‘-i āsh rā bi-dīdand va ḥusn-i tadbīr-ash* *لطف طبعش را بدیدند و حسن تدبیرش را* *bi-pasandīdand* (Sa‘dī) “they saw the kindness of his nature and the excellence of his administration”; in the example, *rā* is both inserted and omitted: *chūn šūrat-ash rā bi-dīd šūrat-ash rā bi-pasandīd* *چون صورتش را بدید صورتش را پسندید*. *Vide* also (10).

Remark.—In modern Persian the *rā* should be inserted after an accusative with an affixed possessive pronoun, *vide* above and § 40 (c).

¹ Generic nouns may be used definitely, indefinitely, or generically as “the man, a man, or simple man.”

² *Binā kard bi-barādar barādar guftan* *بناکرد به برادر برادر گفتن* (m.c.) “she began to call on her brother (to say oh brother, oh brother)”: here the position of the preposition shows that the compound is regarded as one word: also right to say *binā kard bi-guftan-i barādar barādar* (m.c.).

³ In another edition *rā* is inserted a second time after *tadbīr-ash*. In modern Persian the additional *rā* is necessary.

(19) In familiar language the *rā* is sometimes omitted when it would be correct to insert it [*vide* also (11) Remark], as: رفیق این سخن بشنید (*rafīq īn suḵhan bishunīd* (Sa'di)¹ "the companion heard what was said"; *bār-i īn* [the *īn* makes the noun definite without *ra*] *nukta pīsh-i bāzurg-i hamī-guftam* (Sa'di) "well, I was mentioning this point to a certain learned man": حرف من نشنید: *harf-i man na-shunīd*² "he didn't hear me": وگرنه شاید خیال این سفر هرگز نمی کردم: *vagar na, shāyad khayāl-i īn saḵar hargiz namī-kardam* (m.c.) "otherwise I might perhaps have never entertained the idea of this tour": in these examples it would have been correct, grammatically and idiomatically, to insert the *ra*.

gurūh-i mardumān rā ³ *dīd ki har yak bi-qurā'a-i zar dar mi'bar nishasta va rakht basta* (Gul., Chap. III, St. 28, East.) "he saw a band of men, who for a small piece of gold had taken their places in the ferry boat and loaded up their goods": (there is an error in the text; either *and* بودند *būdand* must be added to *basta*, or else *ki* must be omitted).

(20) The cognate accusative is rare in Persian. The following is an example: او خوابیدن ابدی را *ū khwābīd khwābīdan-i abadī rā* (class.) "he slept the eternal sleep."

The cognate accusative is sometimes used when translating literally from the Arabic.

(21) The affixed pronouns when themselves the direct object do not admit of *ra*, as: زدمش *zadam-ash* (m.c.) "I struck him." Neither do they admit of the dative *ra*, as: گفتمش *guftam-ash* "I said to him."

(e) The following examples illustrate the rules given above:—

اورا تہی دہم *ūrā tuhī-dast dīdam*, I saw him poor.⁴

سکھن تو هیچ نمی فهمم *sukhan-i tu* ⁵ *hīch namī-fahmam* "I don't in the least understand you."

تو را نائب خود کردن میخوهم *turā nā'ib-i khud kardan mī-khwāham* (class. and Afghan coll.) = میخوهم تو را نایب خود بکنم *mī-khwāhām turā nā'yib-i khud bi-kunam* (m.c.) "I wish to make you my agent."

¹ Also m.c. The *rā* could, of course, be correctly inserted.

² Commoner to insert *rā*.

³ Here *rā* must be added (though the accusative is indefinite). Note that after the indefinite ی there is no *izāfat*. It would be correct to write *gurūh-i az mardumān* without *rā*.

⁴ *Vide* (d) (5).

⁵ Better *turā*.

⁶ Note that نائب (pl. نواب *nuvāb* used in m.c.) in m.c. is نایب *nā'yib* (without ء). In m.c. the ء in such words is generally omitted in pronunciation. But in نائب or نایب "misfortune" (pl. نواب *navā'ib* or نایبات *nā'ibāt*) the ء is retained in pronunciation: the plural only of this word is used in m.c.

دانشمندی هزار روپیۀ عطاری را سپرد *dānishmand-i hazār rupīyā 'attār-i rā sipurd* (class.) "a certain wise man entrusted a 1,000 rupees to a perfume seller."¹

یکی را بدرافت آن روان کرد *yak-i rā bi-daryāft-i ān ravān kard*² (class.) "he sent some one to enquire into the matter."

بگویم که سر را نمی توانم بزرگ کنم *bā khud guft ki sar rā namī tavānam buzurg bi-kunam* "he said to himself 'I can't make my head larger.'³"

لئیم که حبۀ سیم را صد جان عزیز میداشت *la'im ki ḥabba-yi sīm rā bi-ṣad jān 'azīz mī-dāsh*t "the miser who counted a grain of silver as dear as a hundred lives."⁴

چون کشته شد چراغ⁵ علمیدم و روی او را دیدم *chūn kushta shud chirāgh talabīdam va rū-yi ūrā دید*dam "when he was killed I sent for light⁶ and saw his face."

سلطان هر یک را جدا کرد *sultān har yak rā judā kard* "the king put each person in a separate place."

پادشاه شخصی را زیر دیوار ایستاده دید که مرغی در دست گرفته می نمود *pādishāh shakhs-i rā zīr-i dīwār īstāda دید ki murgh-i dar dast girifta mī-namūd* "the king saw a certain person standing under the wall who held a fowl in his hand that he was exhibiting to him (the king)."⁷

ده گوسفند تعارف فرستاد *dah gūsband ta'aruf firistād* "he sent ten sheep as a present."⁷

میدانید چه طور گوسفند را می کشند *mī-dānīd chigūna gūsband mī-kushand* "do you know how sheep are killed?" : but می کشند *mī-dānīd chi-tawr gūsband rā mī-kushand* ? "do you know how a⁸ sheep is killed?" In m.c. the distinction between the two previous is not observed, but if the word انسان *insān* were substituted for *gūsband*, it would be incorrect to omit the *rā*, as *insān* can be definite only, as it means 'the species man.' "I saw some birds," *ba'zī murghā دید*dam (m.c.), but بعضی *ba'zī murghā rā دید*dam *ki dar īnjā nīst* (m.c.): in the latter example the *rā* is necessary because of the *که*.

گر قالی خوبی خواسته باشید چیزی نشان تان میدهم که مثل اش را نا امروز هرگز ندیده *agar qālī-yi khūb-i khwāsta bāshīd chiz-i nishān-i tān mī-dīham ki*

¹ An عطار *'attār* also sells Persian medicines, sugar, paper, etc. *Davā-farūsh* m.c. "seller of European medicines."

² Vide (d) (2); *yāk-i* "a certain one." *Kas-i* or *marḍ-i* might be used without a *rā*.

³ He read in a book that whoever had a small head and a large beard was a fool. He therefore thought to himself "I can't make the head smaller but I can the beard."

⁴ Or *ḥabba-i sīm* (without *را* and with *ی* of unity), i.e. "a (any) grain of silver," or with *را* "the grain of silver": *az ṣad jān 'azīz-tar* "dearer than—."

⁵ i.e. lamp generally, not any special lamp.

⁶ Vide (d) (6).

⁷ Vide (d) (7).

⁸ Indefinite: the *yā-yi tankīr* (*gūsband-i*) could not be used here.

*miṣl-ash rā tā imrūz hargiz na-dīda bāshīd*¹ (m.c.) "if you want a good carpet I will show you something the like of which you have probably never yet seen."

حالاً نائب دیگر برای خود تلاش خواهم کرد
talāsh khwāham kard (class.) "I'll now look out for another agent for myself."²

است پوشیده ایست *chi dīd ki Ayāz sandūq-i rā kushāda libās-i kuhna va kaṣīf pūshīda ast* "what did he see but that Ayāz had opened a certain box and (taken out and) put on some old coarse clothes."

قدیر بیگ دو نفر مدعی و مدعا علیه را پیش می آورد
Qadīr Beg³ du naṣar mudda'i va madda'a "alayh rā pīsh mī-āvarad (m.c.) "Qadir Beg brings forward two persons, plaintiff and defendant."

من در دل داشتم که از اینجا این کار دیگری را فرماید
in kār⁴ dīgar-i rā farmā'id (class.) "entrust this work to another, order another person to do this":
من درونم *man dar dil dāshtam ki az injā bīrūn ravam* (m.c.) "I inwardly intended to leave this place"⁵:
فرض کن با آن طمپاچه زدی یکی را کشتی *farz kun bā ān ṭapāncha zadī yak-i rā kushī* "supposing that you used that pistol and shot one of us⁶ (or them)":
اگر این پسر ضعیف طاعون بگیرد البته خواهد مرد *agar in pīsar-i za'īf ṭā'un bi-gīrad albatta khwāhad murd* (m.c.) "if this fragile boy were to catch plague he would certainly die."⁷

دانستم که سبعی را دیده میدود *dānistam ki sabu'-i rā dīda mī-davad* (m.c.) "I guessed that he had seen some wild beast and that was the cause of his precipitation"⁸:
چیزهایی را که آورده بودم اغلب خوب بود *chīzhā-i rā ki āvarda*

¹ *Khwāsta bāshīd* خواسته باشید, in m.c. considered more polite than *mī-khwāhid*, or *bi-khwāhid*. *Dīda bāshīd* دیده باشید Past Subj., = "of which I suppose you have never seen the like". *dīda id* دیده اید "you have never seen the like."

Chīz-i چیزی "a thing," or *chīz-i rā* "a certain thing"; both right. In m.c. the Imperfect or the Perfect is often used for the Present.

² Or better *nāyib-i dīgar*: *nāyib-i dīgar rā* "the other—."

³ The Turks pronounce 'beg,' but the Persian almost like the English word 'bag.'

⁴ The *rā* of the accusative after the demonstrative pronoun is omitted, because the dative has it: if *bi-dīgar-i* were used the *ī* after *kār* should be inserted; the latter construction would be used in modern Persian.

⁵ Here the object of *dāshtam* is either the clause that follows or *in rā* understood.

⁶ Or *yak-i az mārā kushī*. The *ī* could not be omitted after the pronoun *yak-i*.

⁷ Here *ṭā'un giri'tan* is a compound verb. At any rate the word "plague" is in Persian a generic term. If, however, a man fell sick of a fever or of plague in Persia, and it were said "he brought the fever or the plague (meaning this fever, etc.) with him from Bombay, *ī* would be correctly used.

⁸ The *ī* could be omitted, but is best inserted since if omitted *sabu'-i* might be taken as the subject, *vide* (d) (11). In speaking, the *rā* might be omitted, the context or intonation preventing ambiguity.

būdam aghlab-ash khūb būd (m.c.) "the things I had brought were mostly good"¹; *muhāl ast ki hunar-mandān bi-mīrand va bi-hunarān jā-yi īshān gīrand* (Sa'dī) "it could never be that the skilled should die and the skill-less should take their place"²; *vaqt-i dar biyābān rāh gum karda būdam* (Sa'dī) "once I had lost my way³ in the wilderness": *malik dar hay'at-i ū naẓar kard, shakhs-i dīd siyāh-fām za'if-andām* (Sa'dī) "the king looked at his figure and countenance; he saw a person⁴ black in complexion and poor in physique": *va suhbat-ash rā ghanīmat shumārānd va khidmat-ash rā minnat dārānd* (Sa'dī) "and they think his conversation a treat and serving him a favour to themselves": *kārvān-i rā dar zamīn-i Yūnān duzdān burdānd* (Sa'dī) "the robbers had carried off a certain caravan in Greece."⁵

malik, dar hāl, kanīzak-i khūb-rūy pīsh-ash firistād (Sa'dī) "the king at once sent him a pretty slave-girl"⁶; *har-ke dushman kūchak rā har-ki dushman-i kūchak rā⁷ haqīr shumārād bi-dān mānād ki ātash-i andak rā⁸ muhmil guzārād* (Gul., Chap. VII, St. 1).

hikāyat-i shikār حکایت شکار نمودن شخصی همائی را برای اشتهار هزار روید

¹ Note that *chizhā-i rā* is the object of the verb in the relative clause: the *rā* could be omitted and in this case the word *ānhā rā* would be understood after *ki*.

² In modern Persian *jā-yi īshān rā*.

³ Here *rāh* is used by Sa'dī in a generic sense: if previously mentioned, *rā* would be inserted.

⁴ Here there is no *rā* because the *ی* is for the indefinite article and does not signify "a certain person."

⁵ Here *را* must be used as the *ی* signifies "a certain—."

⁶ Here the *ی* is indefinite and *kanīzak-i* is clearly the object; there is consequently no *rā*.

⁷ *Būsa dādan* بوسه دادن a compound verb governs the accusative and not the dative. In modern Persian *zamīn rā* would be preferred: *zamīn-i adab būsīd* زمین ادب را بوسید, or *zamīn-i adab rā būsīd* زمین ادب را بوسید are both correct in modern Persian writing. Whether the supplicant actually kissed the ground or merely touched the ground with his hand and then laid it on his lips or eyes is, I think, doubtful. The expression is now used figuratively.

⁸ Here *rā* is necessary in classical and modern Persian, because the epithets make the two noun definite (Remark to (d) (3)). In "whoever thinks an (his) enemy mean—" *har ki dushman rā haqīr shumārād*, the *rā* is equally necessary because enemy is to be considered definite, i.e. "his enemy."

namūdan-i shakhṣ-i humā'-i rā barāy-i ishtihār-i hazār rup̄ya ¹ "the story about a person shooting a lammergeyer for an advertised reward of a thousand rupees" : *بر : دو درمیان یکی را نه بر :* *dudar miy'in yak-i rā bi-bur* (m.c.) "cut down every third one (tree)" ² : *دو نای دیگر را هم باو دادم :* *du tā-yi digar rā ham bi-ū dādam* (m.c.) "I gave him the other two as well" ³ : *عمل پادشاه دو طرف دارد :* *'amal-i pādishah du tarāf dārad* (Sa'dī) "the service of a king has two aspects" : *دید : چشتم جائی را نمی دید :* *chashm-am jā-i rā namī-dīd* (m.c.) "I saw nothing, my eyes gazed at vacancy" : *راحت عاجل را نشووش معنت اجل منتقص :* *rāhat-i 'ājil rā bi-tashvīsh-i miḥnat-i ājil munagħghaṣ kardan khilāf-i rāy-i khirad-mandān ast* (Sa'dī) "to disturb one's (the) present⁵ comfort by anxiety of future wrong, is to act contrary to the opinion expressed by the wise" : *شراب ناب عوضی کردن کار عاقلان نیست :* *sharāb⁶ bi-āb 'awaṣ kardan kār-i 'āqilān nīst* (m.c.) "to exchange wine for water is not the act of a wise person."

Remark.—To the query, *پادشاه که را دید :* *pādishāh kirā did?* the answer might be *را دید :* *darvīsh-i rā*; but to the query, *پادشاه او را دید :* *ki būd ki pādishāh ū rā dīd?* the answer would be *darvīsh-i* (without *rā*); the reason is that in both replies there is an ellipsis: in the first reply there is an ellipsis of *dīd*; in the second there is an ellipsis of *būd*.

The Vocative Case.

(g) The Vocative formed by prefixing *ay* or *yā* to the nominative, is the form used in m.c.

¹ The Indian edition of extracts from the "*Tuzuk-i Jahāngīrī*" or "Memoirs of the Emperor Jahangir" has headed this extract *Hikāyat-i shikār kardan-i humāy jānwar dar kūh-i Pīr-Panjāl bi-ishtihār-i in'am-i hazār rup̄ya*; owing to the omission of *rā* this sentence is quite unintelligible to Persians. In India the word *jānwar* is specially applied by falconers to birds of prey, just as a muleteer in Persia styles mules *māl*, while this same word in Panjab villages means "cattle." The *rā* is necessary here to distinguish the direct object of the Infinitive which is specialized by the clause following it. In *hikāyat-i shikār kardan-i buz-i* "story of shooting an Ibex," the *rā* is not required as the Ibex is not specialized.

² The *rā* necessary after the pronoun *yak-i*, vide (d) (2): the *rā* would also be required according to (d) (4). *Yak-i bi-dih* "give me one, any one" but *yak-i rā bi-dih* "give me one of them."

³ But *du tā-yi digar ham dādam* "I gave him two more."

⁴ Here *jā-i rā* stands for *hīch jā-i rā* and is therefore definite: "*rā* preferable."

⁵ Vide Remark to (d) (3). The *l* should not be omitted after *rāhat* as the adjective specializes the *rāhat*; if the adjective '*ājil* were omitted the *l* also could be omitted.

⁶ Though this is correct, it would be better to insert *rā* after *sharāb* to mark the object clearly; vide Remark to (d) (11).

The Vocative formed by suffixing *ā* is confined to the singular: it is also used in forming interjections, and in modern Persian is restricted to writings¹ (prose or poetry). Ex.: سعدیا صفری دیگر در پیش است *Sa'diyā safar-i dīgar dar pīsh ast* (Gulistan) "O Sa'di! I have one other journey before me."

Sometimes the object addressed is understood, as: ای داشته در سابه هم *i.e.* "Oh (thou) who hast—."

بلبل! مژدهٔ بهار بیار خبر بد بیوم باز گذار (Sa'di)

Bulbulā muzhda-yi bahār biyār

*Khābar-i bad bi-būm bāz guzār*²

"Oh bulbul bring the good news of Spring,
And leave ill tidings to the owl."

Manā occurs in poetry as the vocative of *man* "I," but is rare and possibly not correct.

ای منم بر سر خاک تو که خاکم برسر³

Ay man-am bar sar-i khāk-i tu ki khāk-am bar sar (Sa'di)

"Oh! I who am standing on your grave, woe is me"⁴

ای که شخص منّت حقیر نمود *ay ki shakhṣ-i man-at ḥaqīr namūd* (Sa'di) "oh thou to whom my person seemed mean."

Poetically the dative in *ā* is occasionally used as a sort of vocative. Thus Hafiz says:—

دل می‌رود ز دستم صاحب دلان خدا را⁵ دردا که راز پنهان خواهد شد آشکارا

Dil mī-ravad zi dast-am ṣāhib-dilān Khudā rā

Dardā ki rāz-i panhān khwāhad shud āshkārā!

My heart is leaving my control: oh ye who know about the heart
help me for God's sake.

Alas! that my secret love should become public property.

As stated already, the vocative in *ā* cannot be followed by the *izāfāt*. If the vocative in *ā* be qualified by one following adjective, the adjective takes the *alif* of the vocative, as: *Shāhā sitāra-manzilatā* شاعر ستاره منزه "oh king whose dignity is high as the stars!" Modern Persian letters often begin with *dūst-i muḥtaramā*, instead of the correct classical *dūstā*

¹ But *darīghā* "alas!" and *Khudāyā* "O God!" are still found in m.e.

² Another reading is *bi-būm-i shūm* instead of *bi-būm bāz*.

³ Another reading is *in man-am*.

⁴ *Khāk bar sar-am* is a common saying in m.e.; *ākhīr chī khāk bar sar-am bi-kunam* "oh what shall I do!" In the example, *khāk-am bar sar* might also imply "would that the earth covered me instead of you"; Persians delight in ambiguous expressions.

⁵ *Rā* is here equivalent to *barāy-i*.

muhtaramā, which latter is however also used. The usual classical construction, however, is to add the *alif* to the noun, and to every epithet that follows the noun, دوستا مکرم مهربانا or to the noun only if the epithets precede it, as: مکرم و معظم دوستا; but with two or more adjectives, the *ā* of the vocative is in modern Persian sometimes added to the last only, as: *dūst-i muhtaram-i mihrbānā* دوست محترم مهربانا.

The following are also common: محترم عزيزا and مکرم دوستا.

The Ablative Case.

(h) The ablative is formed by the preposition *az*. For its various uses vide § 90 Prepositions (h) (1).

§ 119. Number of Nouns, Nouns of Multitude and their Concord.

(a) As in English, nouns of multitude denoting living things are followed by the verb in the singular or plural according to the unity or plurality of the idea in the speaker's mind, thus¹:—

شاهنشاه عادل را رعیت لشکر است *Shāhinshāh-i 'ādil rā ra'īyyat lashkar ast* (Sa'dī) "to the just monarch the people is an army": تا دم قصر جمعیت بود: *tā dam-i qasr jam'iyyat būd* (Shah's Diary) "the crowd extended right up to the palace": *khālq-i² bi-ta'aṣṣub bar ū gird āmadand* (Sa'dī) "a whole people through fellow feeling collected round him"; *gūyand chi gham gar hama³ 'ālam murdand* (Sa'dī) "they say what care we if all the world die!": اهل شهر هنوز خواب بودند: *ahl-i shahr hanūz khuyāb būdand* (Shah's Diary) "the people of the city were still asleep": *in tā'ifa-yi khirqa-pūshān bar miṣāl-i hayvān and* (Sa'dī) "this sect clad in shreds and patches are like animals"⁴: عرب گوید: *Arab gūyad* (Sa'dī) "the Arabs say"⁵: *hama-yi*

¹ In English "the committee sits daily," but "the committee are at variance."

² Note the plural verb even after a noun with the *ی* of unity.

³ In modern Persian *hama-yi* 'ālam. In poetry *hama* is not followed by the *izāfat*, hence Indians always omit it after *hama*.

⁴ Here the singular could not be used.

⁵ Here the singular verb could not be used: the subject is not *تائفة tā'ifa* alone but the whole plural phrase *تائفة خرقه پوشان tā'ifa-yi khirqa-pūshān*. *Hayvān* حیوان used generically: similarly in *پاره سر باز رفتند pāra-i sarbāzhā raftand* (m.c.) or *پاره از سر باز رفتند pāra-ī az sarbāzhā raftand* "some of the soldiers went" both the subject (*sarbāzhā* سر بازها) and the verb should be plural, but *pāra-i sarbāz raft* is used colloquially.

⁶ Or *عربها میگویند Arab-hā mī-gūyand* (modern); *Arab* is an Arabic collective noun.

buzurg u kūchak-i¹ shahr rā talabīd شهر را بزرگ و کوچک طلبید “he summoned all the city both great and small.”

(b) The word مردم *mardum* “people” is plural, thus: *mardum mī-gūyand* “people say”; *mārdumān* is also used.² In the m.c. phrase مردم همه در فکر و خیال آسایش خود است *mardum hama dar fikr u khayāl-i āsāyish-i khud ast*³ (Vazīr of Lankaran), the speaker is thinking of the people of his own small state as one body; at any rate *ast* should be *and*.

(c) The word دشمن *dushman* “enemy”⁴ is treated as a singular, thus:— دشمن گریختند *dushman gurīkht* (not گریختند *gurīkhtand*) “the enemy fled”; دشمن ده هزار بود *dushman dah hazār būd* (incorrectly بودند *būdand*) “the enemy were ten thousand.”

In دشمنان از هر طرف زور آوردند *dushmanān az har taraf zūr āvardand* (Sa’dī) “enemies pressed him (the king) on all sides,” the plural noun is used to signify more than one enemy, i.e. a collection of enemies.

In درین موسم هوای باغ و بوستان شیراز شگفتی مخصوصی دارد *dar in mawsim havā-yi bāgh u būstān-i Shīrāz khāshshīyyat-i makhsūs-i dārad* “at this season the gardens of Shiraz are particularly delightful,” the synonyms باغ و بوستان *bāgh u būstān* clearly indicate the plural; it is therefore unnecessary, but not wrong to say باغ و بوستانها *bāgh u būstānhā* (or باستان *basātin*): مسجد و خانههای شهر *masjid u khānahā-yi shahr* (m.c.) “the mosques and houses of the city.”⁵

(d) (1) Generic nouns denoting *rational beings* are preferably used in the plural; thus it is better to say زنان ایران خوشگل اند *zanhā-yi Irān khushgil-and* “the women of Persia are good-looking,” than زن ایرانی خوشگل است *zan-i Irānī khush-gil ast* “the woman of Persia is good-looking.” *Zanhā-yi Bangāla siyāh-fām-and* properly means “the women of Bengal are mostly dark,” but *zan-i Bangāla siyāh-fām ast* “the whole of the women of Bengal are dark.” However سر بازهای زیادی بودند *sarbāz-i ziyād-i būd*, سر بازهای زیادی بود *sarbāzhā-yi ziyād-i būd*.

¹ Or *hama-yi buzurg u kūchakān-i shahr rā* شهر را بزرگ و کوچکان. Note the plural termination added only to second adjective (or noun). It is better to use both adjectives in the singular.

² Similarly ‘folk’ in English though plural has by modern usage got a plural, ‘folks.’

³ In classical Persian *mardum* is sometimes singular: thus in the 4th story of the 1st Book of Gulistan, Sa’dī, speaking of the dog of the ‘seven sleepers’ says, *Pā-yi nikāngirift u mardum shud* پای نیکان گرفت و مردم شد *in shakhḥ mardum-i Irān ast* این شخص مردم ایران است *man mardum-i Kirmān-am* (m.c. and vulg.). Indians occasionally use مردم *mardum* for مرد *mard*.

⁴ When the word “enemies” is intended, the plural is of course used.

⁵ Here the singular خانه *khāna* would be incorrect, as “the house of the city” would convey a singular idea in Persian just as it does in English. Note that the plural termination is added to the last noun only.

⁶ Not ایران *Irān*. *Zan-i Irān* زن ایران would have the appearance of meaning “the wife of Iran.”

būdand and ايران خوب است *sarbāz-i Īrān khūb ast* are also used and considered correct in modern Persian. It is correct to say سيار زن¹ اینجا بود *bisīyār zan ānjā būd* (or بودند *būdand*, not so good). It is not, however, obligatory to use the singular. Thus الاغ البحرين *ulāgh-i Baḥrayn*, or الاغ های البحرين *ulāgh hā-yi Baḥrayn* "the ass (breed) of Bahrain Island," or "the asses of Bahrain," are both correct and both have the same meaning, though the latter *might* mean the different breeds of the Island.

(2) Generic nouns unqualified by adjectives are as a rule used in the singular, with a singular verb: thus the Persians frequently use the singular when in English we use the plural; they say عمل *amal* for "actions," چوب *chūb* for "sticks," etc. The rule is to use the singular when the noun is employed in a collective sense. but the plural when separate numbers are indicated. If, however, the noun is qualified by an adjective, it is usual to put it in the plural¹ even when it is used collectively. Modern Persians are, however, slovenly in their use of the singular and plural. Examples:—گذشتیم از رودخانه زیادی *az rūdkhāna-yi ziyād-i guzashtīm* (Shah's Diary) (or گذشتیم از رودخانه های زیادی *az rūdkhānahā-yi ziyād-i guzashtīm*)² "we crossed a lot of rivers" ; روس تلگراف زیادی از طهران داد *talagrāf³-chī-yi Rūs talagrāf-i ziyād-i az Tahrān dād* (Shah's Diary) "the Russian Telegraph-Master handed me a lot of telegrams from Tehran" : از پله بالا رفتیم *az pilla⁴ bālā raftīm* (Shah's Diary) "we went up the steps, or we went up the step" : رودخانه همه ده و قصبه و زراعت انگور و درخت گیلاس و عیوه بود *kinār-i rūdkhāna hama diḥ va qasaba va zirā'at-i angūr va darakh⁵-i gīlās va-ghayra būd* (Shah's Diary) "on the edge⁶ of the river were everywhere villages and townlets and vineyards and cherry⁶ trees, etc." : گفت این چه حرمزاده مردمان اند که سگ را و سگ را سگ و خیل شتر و رمه اینجا است *guft in chi harāmzāda mardumān and ki sag rā kushāda and va sang rā basta⁷* (Sa'di) "he said what a set of blackguards are these, who have let loose their dogs and tied up their stones"

¹ With the words signifying "much," بسیار *bisīyār*, خیلی *khaylī* and فراوان *farāvan*, the substantive may be in the singular.

² Or رودخانه های زیاد *rūdkhānahā-yi ziyād* (but not *rūd-khāna-yi ziyād* without ی) : all three have practically the same meaning except that the ی makes the noun slightly more emphatic.

³ Or تلگرافها *talagrāfhā*, plural.

⁴ Here پلهها *pillahā* could be used. The singular پله *pilla* might mean "one step."

⁵ *Kinār-i* کنار *kināra-yi* "on the edge of"; کنار *kināra-yi* "on the bank of." The plural کنارها *kinār-hā* would not signify the banks of one river: دو طرف *du taraf* or طرفین *tarafāyn* would have to be used to signify "both banks."

⁶ Dark sour cooking-cherry الرمالو *ālū bālū*: dessert cherry گیلاس *gīlās*.

⁷ Note that اند *and* is understood after بسته *basta*. In modern Persian حرمزاده *harāmzāda* would follow its noun.

khaylī shutur va rama injā ast (m.c.) “there are many camels and flocks here (the pl. *اند* *and* would be unidiomatic): شنیده ام اینجا کیسه بر بسیار است: *shunīda am injā kīsa-bur¹ bisyār ast* (or *and*) (m.c.) “I have heard that pick-pockets are common here”: اینجا بسیار جهاز جمع شده لنگر انداخته بود: *anjā bisyār jahāz jam² shuda langar andākhta būd²* (or *būdand*) (m.c.) “many ships had collected there and cast their anchors”; (here *bisayar* gives the plural idea).³

If, however, the noun is qualified by an adjective (other than the collective adjectives or adverbs (*bisayar* بسیار *khaylī* خلی, or *farāvān* فراوان), it is usually in the plural. Thus, if *jahāz* in the last example were qualified by the adjective *buzurg*, the sentence would run اینجا بسیار جهاز هاي *anjā bisyār jahāzhā-yi buzurg jam² shuda langar andākhta būdand⁴*; *jahāzhā-yi bisyār anjā būd* is better than *jahāz-i bisyār jahāzhā anjā būd*; *bisayar jahāzhā-yi buzurg* is also correct. “very large ships” might be mistaken for *jahāzhā-yi bisyār-i buzurg* جهاز هاي بسیار; *bisayar jahāzhā-yi buzurg* “many large ships”: the latter, however, is better expressed by *bisayar jahāz-i buzurg* بسیار جهاز; *bisayar kashīhā-yi buzurg* بسیار کشتیهاي بزرگ is to be preferred to *bisayar kishtī-yi buzurg* (vulg.) for “many large ships.”

It is not, however, necessary to use the singular for the plural, even when no ambiguity could arise: thus “the asses of Bahreyn⁵ are fine” could be rendered by either, *ulāgh-i Baḥrayn bisyār khūb ast*, or *ulāghhā-yi Baḥrayn bisyār khūb and*.

In referring, however, to “the asses of Persia” it would be necessary to use the plural as various breeds of asses would be meant and not one single breed. Similarly *hulū-yi īn bāgh khūb ast* might be rendered “the peach of this garden is very fine” (signifying peaches) and there would be no misconception: but neither in English nor in Persian would it be correct to say “the tree of this garden is fine,” unless of course there was only one species of tree under discussion; *darakhī hā-yi īn bāgh bisyār khūb ast* (m.c.) “the trees (generally) of this garden are fine.”

(e) The plural is also used to give prominence to a word, or to convey the idea of number or quantity:— *qāfila rū dar* قافله را در عرض راه دزد زد

¹ The Afghans say *jīb-bur*, which, however, in modern Persian means “a cheat.”

² If the plural were used, it would here refer to the men in the ship or else give the idea of life to the ships.

³ But *jahāz-i bisyār vārid-i bandar shud* جهاز بزرگ وارد بندر شد (m.c.).

⁴ *bisayar kashīhā-yi buzurg anjā būd* (or better *būdand*).

⁵ This island is famed for a breed of large white asses.

'*arz-i rāh duzd zad* (m.c.) "the caravan was attacked on the road,"¹ but *دزدها زدند duzdhā zadand* "robbers attacked it or the robbers attacked it": *آب بيار āb biyār* "bring water," but *آبها بریز ābhā bi-rīz* (m.c.) "throw away all this water (in different vessels)"²: *روي دريا از کشتی و rū-yi daryā az kashī va qāyiq va kashīhā-yi*³ *bukhārī-yi buzurg pur būd* (Shah's Diary) "the surface of the sea was covered with ships and boats and great steamers." *Yak muddat-i bīmārī dāsht* (m.c.) "he was ill for an age without a break," but *مدتها بیماری داشت muddat-hā bīmārī dāsht* (m.c.) "he was ill for ages on and off"; *تعجب بسیار میکند ta'ajjubhā mī-kunad* = *تعجب میکند ta'ajjub-i bisyār mī-kunad*. Vide also (k).

(f) Nouns denoting objects which in English do not admit of plurality and are used only in the singular, as gold, silver, wheat, wine, butter, water, etc., in Persian require the plural to signify variety, or diversity, thus:—*Īn gandum ast* (m.c.) "this is wheat" is correct, as the wheat is in one place, but *این گندمها را جمع کن ān gandumhā rā jam' kun* (m.c.) "collect this wheat": in the latter example the singular *گندم gandum* should not be used as the wheat is in scattered heaps. Similarly *آبها ریخت āb rā rīkht* "he spilt some of the water (from one vessel)," but *آبها را ریخت ābhā rā rīkht* "he spilled the waters of various kinds or in various vessels": *آبهای این درون خانه بهم جمع ābhā-yi īn du rūd-khāna bi-ham jam' mī-shavad* (m.c.) "the waters of these two rivers join" *شرابهای فرانسه sharābhā-yi Frānsa* "the wines of France"; *او روغن میفروشد ū rawghān mī-farūshad* (m.c.) "he sells butter (clarified)" *تخم tukhm* "seed," but *تخمها tukhmhā* "various kinds of seeds"; *نان nān* "bread," *نانها nānhā* "loaves": vide (k). Sometimes the double plural is used for variety (and quantity), as:—*زورونها zurūfhā* (Ar. and Pers. Pls.) "different kinds of vessels":

¹ i.e., by one or perhaps more robbers: the verb is equal to a passive. With an adjective the plural should be used, as: *دزدهای شیرازی بردند duzdhā-yi Shīrāzī burdand*.

² In m.c., however, words like *آب āb*, *شراب sharāb*, etc. are incorrectly and vulgarly used in the plural when definite.

³ Note the plural termination added to the last noun only.

⁴ Though the first two words *کشتی kashī* and *قایق qāyiq* are in the singular expressing multitude, the last noun *کشتیها kashīhā* could not be in the singular: vide end of (d) (2).

⁵ *Pas āngāh bi-dūstī kārkhā kunad ki hīch dushman na-tawānad kard* پس آنگاه بدوستی کارها کند که هیچ دشمن نتواند کرد (Sa'dī); here *کار kār* could be used generically instead of the plural, but would not be so forcible: *کارها kārkhā* signifies "such great or such numerous works": in modern Persian *چنان کارها میکند که chunan kārkhā* (or *چنان کار chunān kār*) *mī-kunad ki*—.

⁶ Vulg. *روغنها rawghanhā*.

جواهرات *javāhirāt* "various kinds of jewels": عجائبات *ajā'ibāt* "various wonders."¹ Vide (k).

(g) The Persian idiom requires, except in rare instances, the plural where in English we use the singular, in all such sentences, as: "to act like a wise man," etc., etc.:—این حرکت مناسب حال خردمندان نکودي *-ki in ḥarakat munāsib-i ḥāl-i khiradmandān na-kardī* (Sa'dī) "you did not, act in this like a wise man": درویشان *bi-libās-i darvishān* (or *darvishī* adj.) (m.c.) "disguised as a darvish": بطرز مستان پیش من آمد *bi-tarz-i mastān pīsh-i man āmad* (mod.) "he came before me like one drunk." The English idiom "not fit for a Christian" would in Persian be rendered by the plural. Compare with (o).

Remark.—An adjective might also be used, as *bi-libās-i darvishī*. The singular occurs in poetry or in the rhymed prose of Sa'dī, but is contrary to usage.

(h) After the word "pair," etc., or the determining words mentioned in § 47 (g), and after cardinal numbers,² the noun is the singular:—*Īn juft³ murgh rā dar yak-mahag-i girifta būdand* *این جفت مرغ را در یک ماهه گی گرفته بودند* (Jahangir's Memoirs) "this pair of birds was caught when they were a month old": ده نفر شتر *dah nafar shutur* "ten camels": ده نفر آدم *dah nafar ādam*, or مرد *dah mard* (m.c.) "ten men."

Remark.—After مبالغه *mablagh*, مقدار *miqdār* and موازی *muvāzī*, the *izāfat* is used. Vide § 117.

(i) The substantive in a verb, compounded of a verb and substantive, is used generically in the singular, even though the idea be plural:—*farrāsh-hā ūrā kūl giriftand, burdand pīsh-i mādar-ash* (m.c.) "the 'farrashes' took him on their shoulders⁴ and carried him off to his mother."

(j) The plural is sometimes used where the dual might be expected:—*atrāf-i rāh hama khāna būd* (Shah's Diary) "there were houses on both sides of the road"⁵; the plural after *hama* ('altogether')

¹ Arabic broken plurals are frequently treated as singular: the Arabic plural of

تاجر *tājir* is تجار *tujār*, but vulgarly تجارها *tujjārḥā* is used as a plural.

² But "the men were two thousand" مردمان دو هزار بودند *mardumān du hazār būdand*.

³ Occasionally but incorrectly این جفت مرغ *in juft-i murgh*.

⁴ In modern colloquial ده شتر *dah shutur*.

⁵ The man was lying senseless on the ground.

⁶ Properly *atrāf-i rāh dukān būd* "there were shops on both sides of the road"; طرفین *tarafayn* is common in modern colloquial, but طرفین *tarafayn* is used by the educated only. The plural *dukān-i khūb-i* (or *dukānḥā-yi khūb*) *būd*, would be used if qualified by an adjective, vide (d), the verb remaining in the singular.

would be wrong. (*Atrāfi-rāh khānahā būd* اطراف راه خانهها بود (m.c.) "there were different kinds of houses on both¹ sides of the ways").

(k) Collective nouns such as wine, water, etc., and snow, land, butter, etc., are used in the plural when different collections or heaps are referred to; thus *sharāb rā khunuk bi-kun* شراب را خنک کن "cool the wine (one bottle, or one wine)," but *sharābhā-yi Farānsa* شرابهایی فرانسه "the wines of France"; *zamīn-i Kirmān* زمین کرمان "the land (or tract) of Kirman," but *zamīnhā-yi Kirmān* زمینهای کرمان "the tracts or districts of Kirman"; *dar jangal hīzam jam' mī-kard* در جنگل هیزم جمع میکرد "he was gathering wood (collective and general) in the jungle"; *dar jangal hīzamhā jam' mī-kard* در جنگل هیزمها جمع میکرد "he was gathering collections of wood (either different kinds or different heaps)"; *vide* also (r): *khūnhā rikht* خونها ریخت "he shed streams of blood"; *luḥūm mī-khurand* گوشت میخورند "they eat the flesh of various animals"; *ta'ajjubhā mī-kunad*, *vide* (e) and (f). In m.c., however, the plural is frequently incorrectly used for the singular, as: *mūhā-yi sar-am safīd shuda ast* موهای سرم سفید شده است, for *mū-yi sar-am*; *vide* (f).

(l) *Īn qism kitāb* این قسم کتاب "this sort of book"; *īn jūr kirm* این جور کرم "this sort of worm"; but *īn qism kitābhā* این قسم کتابها "these kinds of books"; *īn jūr kirmhā* این جور کرمها "these sorts of worms (or insects)": *vide* also § 135 (i) Concord.

(m) After *aqṣām* اقسام and similar plurals signifying various kinds, the singular or plural is used, as:—*anvā-i tūṭhā va tātūs-hā va qarqāvulhā-yi tūlāt-i ki bisyār qashang būd*² (Shah's Diary) "there were various species of parrots and peacocks and golden pheasants"; here the singular could be used, but the plural gives the idea of numbers in each species: *anvā-i jānvar* انواع جانور (is incorrect).

(n) In English, a noun taken figuratively may be in the singular when the literal meaning requires the plural: such expressions as "their face," "our life" are common in Scripture. The Persian idiom, however, admits the singular only, thus: "How can we escape from their hands?" چگونه از چگونگی جان ما دست *chigūna az dast-i īshān rihāi biyābīm?* (m.c.): *jān-i mā dast-i shumā-st* (m.c.) "our life (lives) is in your hand"; *Shāh gardan-i hama rā zād* شاه گردن همه را زد "the Shah beheaded them all."

In such sentences as "We have changed our mind" خیال خود را تغییر دادیم *khiyāl khud rā taghyīr dādīm* it is in the Persian idiom, as in the English, better to use the singular, i.e. if only *one* purpose or opinion is meant: "allow us to go home or to depart to our houses" would be correctly

¹ Note the plural for dual.

² Should be *būdand*: elsewhere the Shah correctly uses the plural in a similar sentence. The plural termination is ordinarily added only to the last noun.

rendered in Persian by خود بخاطر *bi-guzār bi-khāna-yi khud bi-ravīm*, though the plural *khānahā-yi khūd* might be substituted without offence to the ear; *vide* also *jīb* in last example in (v).

(o) Contrary to the English idiom, the predicate to a plural subject is usually in the singular; thus in the sentence, "These men are devils," the word "devils" would in Persian be used generically in the singular. Examples: *که بر سفره همه دشمنان دوست نمابند: ki bar sufra hama dushmanān dūst numāyand* (Sa'dī) "because at your table, all enemies show like friends": *این طایفه خرقه پوشان بر مثال حیون اند in tā'ifa-yi khirqa-pūshān bar miṣāl-i hayvān and*¹ (Sa'dī): *ایشان دشمن من اند īshān dushman-i man and*² (m.c.): *ما همه بندۀ خدا mā hama banda-yi Khudā hastīm* (m.c.) "we are all creatures of God." Compare with (g).

In the following, Sa'dī has one predicate in the plural and one in the singular:—*گفتم مذمت ایشان روا مدو که خداوندان کرم اند گفت خطا گفتمی که بندۀ درم اند—Guftam 'mazammāt-i īshān ravā ma-dār ki khudāvandān-i karam-and'—Guft 'khatā gufti ki' banda-yi diram-and'* (Gul.) "I said, 'Do not run them (the rich) down, for they are the lords of bounty.' He said, 'You are wrong, for they are the slaves of money'"; here *banda* is used as a collective noun, but it would be better to use the plural *bandāgan*, which is the reading of another edition.

In the following sentence from the Gulistan, the singular word *darvīsh* might in ordinary prose be plural: Sa'dī has used the singular to preserve the rhyme:—*اگر بمثل باران نیارد و یا طوفان جهان ببردرد باعتیاد مکت خویش از معنت: agar bi-maṣāl bārān na-bārad va yā tūfān jahān bar dīrad bi-i'timād-i muknat-i khwīsh az miḥnat-i darvīsh na-pursand*

¹ *Vide* (a).

² In *دشمن ملک و دین اند du kas dushman-i mulk u dīn-and* (Gul.) "two persons are enemies to Church and State," the subject *du kas*, because of the cardinal number *du*, is to be considered a plural though the plural termination is not used.

In *مقربان حضرت حق جل و علا تونگران اند درویش سیرت و درویشان اند تونگر همت muqarrabān-i Ḥaẓrat-i Haqq jalā va 'alā tavangarān and darvīsh-sīrat, va darvīshnā and tavangar-himmat* (Gul.), the first *تونگر* *tavangarān* is to be considered a subject with *درویش سیرت darvīsh-sīrat* as the predicate, and not as the predicate of *مقربان muqarrabān*; the singular *تونگر tavangar* would be wrong. In *وزای شاه همه خدمندان vuzarā-yi Shāh hama khiradmandān-i bā 'aql u hūsh and* (m.c.) the singular *khiradmand* would be wrong, but it would be correct to say *همه خردمند و hama khiradmand va bā 'aql u hūsh and*.

³ *Ki* که 'because,' here gives the sense of *بلکه balki*.

⁴ In modern Persian *tūfān-i* and *jahān rā*.

⁵ In modern Persian the plural would be preferred. *Darvīsh* the singular is here used for the sake of rhyme.

va az *Khudāy ta'ala na-tarsand* (Sa'di). Even if خود be substituted for خوش. Persians prefer the singular, for euphonic reasons.

The plural, however, can be used, as: *mā hama dūst-īm* (m.c.), or *mā hama dūstān-īm* "we are all friends": both are used in modern Persian, but the former is correct.

همه بندگایم و خسروپرست من و گیو و گودرز و هرکس که هست

Hama bandagān-īm u Khushraw-parast

Man u Giv u Gūdarz¹ u har kas ki hast (Shah Nama).

If, however, a plural or collective predicate in English (whether substantive or adjective), be qualified by an epithet, it is frequently plural in Persian also, as:—*Īn khalq hama kharān-i² bā afsūs and* این خلق همه "these folk are asses, laden with conceit."—(*O K. 227 Whin.*).

In addressing people, however, as "You blackguards," the plural is requisite, as: شما پدر سوختها *shumā pidar-sūkhta-hā* (m.c.): ordinarily, however, the pronoun would be omitted, as: ای احمقان *ay aḥmaqān* "oh ye fools."

(p) The plural is used instead of the singular out of respect, as:—پس اگر صفای وقت عزیزن از صحبت افیار گذرونی پذیرد اختیار باقیست *pas agar ṣafā-yi vaqt-i 'azīzān az ṣuḥbat-i aḡhyār kudūrat-i pazīrad ikhtiyār bāqī-st* (Sa'di) "then if your valuable time is wasted and you become bored by strangers, the option still remains with you (to leave the city)."³

In لایق قدر پادشاهان نباشد. لتجای بخانه دقایق ریکی بردن *lāyiq-i qadr-i pādishāhān na-bāshad iltijā bi-khāna-yi dihqān-i rakik burdan* (Sa'di) "it is not becoming in a king to take refuge in the dwelling of a common villager," the plural پادشاهان *pādishāhān* is used in accordance with (g); by the use of the plural the application of the advice is made general and is not directed so pointedly at the particular king present before the speaker: مأمول و مطلوب از : *masmūl va maṭlūb az dūstān chunān ast ki*—"I hope you—."

In the following, this respectful plural is carried to excess, the writer assuming that he is not worthy to address his superior direct; consequently he addresses the feet of the servants of the threshold, etc., etc.; بخاک پای : *bi-khāk-i* pā-yi ṭalak-farsā-yi A'la Hazrat-i aqdas-i shāhinshāhī*: ملازمان آستان همایونی : *māzān-i āstān-i humāyūnī mī-rasānad*⁴: بخاک پای جوهر آسمانی : *bi-khāk-i pā-yi javāhir-āsā-yi mubārak 'arḥ mī-shavad*.

¹ *Giv* "warlike" was the name of the son of the hero *Gūdarz*.

² *Khar* would also be correct in prose, but is not so good.

³ A king here addresses an عابد 'abid by the plural عزیزان; he has invited him to leave the wilderness and spend a little time with him in the city.

⁴ Or قربان خاکی پای جوهر آسمانی *qurbān-i khāk-i pā-yi javāhar-āsā-yi bandagān-i A'la Hazrat-i aqdas-i humāyūnī*.

⁵ *Humāyūnī* for Shah only.

On New Year's Day and on special occasions the Zardushti Anjuman telegraphs direct to the Shah addressing him in such terms as the previous: the reply is sent direct by the Shah himself.

Terms far more involved and extravagant than the foregoing are found in old Persian, and are still in use in India. In modern Persian, however, these forms are daily approaching the simplicity of Europe; in fact few Persian gentlemen are now able to write these long involved expressions: on special occasions when they are necessary, a Munshi is employed for the purpose, and the Secretary to the Royal Recipient paraphrases the text by, "The usual congratulatory address from—."

(q) The plural is sometimes used instead of the singular to avoid a pointed allusion. Thus in the 24th story of the First Book of the Gulistan when the king imprisons the trusted *Khvāja*,¹ another king in writing secretly to the latter says: *ki ke mulūk ān taraf qadar chūnān buzurgvār-i na-dānistand va bī-izzatī kardand* (Sa'di). Some one informs the master of the *Khvāja* of the matter; *gūft fulān rā² ki habs farmūda-i bā mulūk-i navāhī murāsalat dārad*. In both these examples the plural *mulūk* is used, though it is well known that the agent in each case was one king and no more.

In m.c., the plural is often used for the singular, as: *fulān kas bā īnglīshā fulān kas bā-Inglishā dūstī-yi makhshūs dārad* (m.c.) "So-and-so is great friends with the English (there being but one Englishman in the place)."³

(r) In a sentence like the following:—"He is learning the Arabic and Persian languages," the substantive in Persian would be singular, as: *ū zabān-i 'Arabī va Fārsī mi-āmūzad*⁴; the plural *zabānhā* is not admissible, and there is an ellipsis of the word *zabān* before *Fārsī*: if the plural *zabānhā* were used it would signify the different dialects of those languages; *vide* (k) and (i).

(s) Cardinal numbers, as already stated, are ordinarily followed by a singular noun. However, after such expressions as "all three, all four, etc.," it is not wrong in modern Persian to use the plural, as: *har si dukhtar-i ū*, or *har si dukhtarhā-yi ū* "all three of his daughters." The singular noun is preferable.

¹ The meaning of the word *خواجه* here is doubtful. In modern Persian, Armenians and Hindus are addressed as *خواجه*, and the Jews and Parsees as *Mullā*.

² Note that *fulān rā* is the object of the verb in the relative sentence.

³ This substitution of the plural is not an uncommon vulgarism in English: "Really," says Harriet to the overbold Harry, "the young men of this town do take liberties." "Give us a copper" is another example.

⁴ No *rā*. *Vide* § 118 (d) (2) Remark.

و بنای مصاحبت ما هر سه تن با رکن چهارم که تو باشی تمهید یابد چه آکا بر گفته اند هر چند
va binā-yi muṣāḥabat-i mā har
si tan bā rukn-i chahārum, ki tu bāshī, tamhīd yābad chi akābir gufta and
har chand dūstān bishtar bāshand hujūm-i balā bar īshān kamtar bāshad (Anv.
 Suh., Chap. III., S. 6.) “and the pedestal of association of us three
 will be supported by a fourth pillar, viz. thyself: for the wise have said,
 ‘the more numerous friends there are, the less will they be exposed to
 the assaults of calamity’”—(East. Trans.).

Arabic broken plurals being in Persian often treated as singulars, such
 constructions as *davāzdah¹ asbāt* “the twelve tribes (of Israel)”
 are occasionally met with, where one would expect the singular (*sibt*); the
singular construction is the correct one.

Remark.—As the Arabic numerals from 11 to 99 take the accusative
singular of the thing numbered, the plural construction referred to cannot be
 in imitation of the Arabic.

(v) If several nouns coupled by an ‘and,’ are subjects of the same verb,
 it is usually necessary to add the plural termination to the last only, as:
 این خر و اسبها مال کیست *in khar u asphā māl-i kīst* (m.c. and incorrect) “whose
 are these donkeys² and horses?”, for این خرها و اسبها *in kharhā u asphā*:
 این خر و این اسبها مال کیست *in khar va in asp-hā māl-i kīst* “whose ass and
 whose horses are these?”; این خر و اسب مال کیست *in khar u asp māl-i kīst*
 would signify “whose is this ass (one) and this horse (one)?” In این مادر
 این مادری *in mādār va khūhāy-i ūst* (m.c.), the word *mādār* from the
 context would be considered singular: بحکم غرور پای ستوران خود در وقت و بیوقت
 بی-هکوم-ی *bi-ḥukm-i ghurūr-i pā-yi*
stūrān-i khud, dar vaqt u bī-vaqt, jūy u jurda va dara u tappa-hā rā bī-bāk u
parvā hamī-guzāshām (H. B. Trans.) “but my companions rode over
 everything with the greatest unconcern, confident in the sure-footedness of
 their horses” (Haji Baba, Chap. V.³): روی دریا از جهاز و قایق و کشتیها پر بود
rūy-i daryā az jahāz u qāyiq u kashīhā pur būd = روی دریا از جهاز و قایق و کشتی
rūy-i daryā az jahāz u qāyiq u kashī pur būd.

Note the following ways of forming the plural of پست و بلند *past u bulandī*
 (or *pasti u bulandī*), *past u bulandī* (or *pasti u bulandī*)-yi *dunyā*, “the ups
 and downs of the world”.

¹ In Arabic the numbers from 3 to 10 govern a broken plural in the oblique case,
 as ذَلَالٌ جَزَاتُ كُلِّهِمْ.

² This slovenly construction might also mean “whose ass and whose horses are
 these?” In این خر و این اسب مال کیست *in khar va in asp māl-i kīst* (m.c.), there
 is no ambiguity.

³ همة بزرگ و کوچک شهر را طلبید *hama-yi buzurg u kūchak-i shahr rā ṭalabīd*
 is better than همة بزرگ و کوچگان شهر را طلبید *hama-yi buzurg u kūchakān-i shahr rā ṭalabīd*.

and downs of this world"; (1) پست و بلندهای دنیا *past u bulandhā-yi dunyā*, (2) پستی و بلندبهای دنیا *pasti u bulandhā-yi dunyā*, (3) پستی و بلندبهای دنیا *pasti u bulandihā-yi dunyā*, (4) پستی ها و بلندبهای دنیا *pastihā u bulandihā-yi dunyā*, (5) پست و بلندبهای دنیا *past u bulandihā-yi dunyā*.

Similarly in modern Persian if a number of plural adjective-nouns are united together by *izafāts*, the plural termination is added to the last only, as: ما بیچارگان باید این گرسنه چشم لقمه ربای بی شرم و حیایا را تملق گوئیم چیشانرا پر *mā¹ bīchāragān bāyad īn gurisna-chashm-i luqma-rubā-yi bī-sharm u hayāhā rā tamalluq gūyīm, jīb-i shān rā pur kunīm va khaylī ham—*: (Tr. H. B., Chap. 22) "'tis thus we pay the wages of the king's servants—a set of rapacious rascals, without shame or conscience! and the worst of it is, we must pay them handsomely."

(w) In modern Persian, the plural of شتر بچه *shutur-bachcha*, or شتر بچه *bachcha-shutur* "a young camel," is شتر بچه *shutur-bachchahā*, or vulgarly شتر بچه *bachcha-shuturhā*; similarly تخم مرغ *tukhm-i murgh* "an egg" is often in modern Persian تخم مرغ *tukhm murgh*, with the plural تخم مرغها *tukhm-murghhā*. The origin of these barbarous plurals is perhaps to be attributed to the difficulty of qualifying such words, when not compounds, by an adjective. "Hot eggs" cannot be correctly rendered by تخمهای گرم *tukhmhā-yi murgh-i garm*²: درنده *bachcha-gurghā-yi daranda* is at least clear in its meaning; in گرگ درنده *bachchahā-yi gurg-i daranda* the epithet would refer to *gurg*, while تخمهای درنده *bachchahā-yi daranda-yi gurg* might mean "those young ones that are *daranda*" (as opposed to those that are not *daranda*); [مرد بچه *mard-bachcha* "brave"].

(x) "We used to halt on Sundays" روز یکشنبه را لنگ میکردیم *rūz-i yak-shamba rā lang mī-kardīm*; here the Imperfect gives a plural idea to the singular noun. Substitute the Perfect for the Imperfect, and the noun must be in the plural—روز یک شنبه هارا لنگ کردیم *rūz-i yak-shambahā rā lang kardīm*. Were the singular used in the latter case, it would signify that there was only one Sunday during the period of march (i.e. that the march lasted less than 14 days).

(y) همین قدر *Hamīn qadr* (m.c.) "exactly this amount," but همین وقتها *hamīn qadrhā* (m.c.) "about this amount": همین سال بطهران *hamīn vaqthā būd ki pārsāl bi-Tahrān rasīdam* (m.c.) "it was about this time last year that I reached Tehran"; if همین وقت *hamīn vaqt* (sing.) were used, the meaning would be 'exactly, just, at this time.'

¹ Note no *izafāt* after *mā*: *bī sharm u hayā* is one compound adjective: note *jīb* is in the singular, vide 119 (n).

² *Tukhmhā-yi garm* گرم تخمهای might mean "hot seeds" (of melons), or "seeds that have a heating effect."

(z) Sometimes a substantive is repeated in the plural to indicate that an object is the greatest of its kind:—امير الامراء *amīr* "l-umarā, "the Amir of Amirs"; نفير الفقراء, etc. In عدو اعداء "enemy of enemies, deadly enemy," the Arabic singular and plural are coupled by the Persian *izāfat*. Ex. : خداوند خداوندان "Lord of Lords"; شاه شاهان *Shāh-i shāhān*; خان خانان *Khān-i khānān*. *Shāhanshāh* شاهنشاه "king of kings," the first word of which is a contraction of شاهان *Shāhān* the plural of *shāh*, is an example of *izāfat-i maqlūbī*.

For the intensive adjective so formed, *vide* § 45 (c) (3).

CHAPTER XIV.

§ 120. Pronouns.

(a) The Personal Pronouns are not usually expressed except for perspicuity, for contrast, or for emphasis, *vide* (g) (h) (i). The first personal pronoun is common in poetry مني منم به مني "thou art he who is with me as long as 'I' am 'I.'"

(1) The 1st Person:—

The 1st person singular is used by a single individual in speaking, as: من ميگويم *man mī-gūyam* (m.c.); بنده عرض ميکنم *banda*¹ 'arz mī-kunam (m.c.).

Many Persian Muslims maintain that the 1st personal pronoun *man* is applicable to the Deity only. The Persians seldom use *man* من, which to their ears sounds arrogant or egotistical.

If necessary for emphasis to use the 1st person, they say بنده *banda*, or occasionally اخلاص کيش *ikhlas-kish*, حقير *haqīr*, etc. The Afghans and Indians use *man* frequently. Occasionally in m.c., the 1st personal pronoun plural, even, is used to avoid the use of من *man*, but care must be exercised or the pronoun will give the idea of the Royal plural.

The Shah, speaking not in a mere individual capacity, but as a representative of a country, adopts the plural *mā*, as:—چون خدمت شما منظور— *chūn khidmat-i shumā manzūr-i nazar-i humāyūn-i mā-st*²: ما امر فرموديم *mā amr farmūdīm*.

پادشاه کنطرف بحکم زیارت نزدیک اورفت و گفت اگر مصلحت بيني در شهر از براي تو مقامی سازيم که — (سعدی) *individual*.³

The following is a telegram from *Mazaffar*-d-Dīn *Shāh* to the *Mutavallī*

¹ In writing بنده عرض ميکنم *banda* 'arz mī-kunad is also used. The Afghāns and Indians use the 3rd person sing. after بنده *banda*, even in speaking.

² The Royal plural was not used by the Anglo-Saxon kings: 'ic Aelfred' (I Alfred). The Anglo-Saxon writer makes himself plural. William the Conqueror was the first English king to adopt the Royal plural.

³ Forms and ceremonies at the Shah's court have been much simplified of late years.

Bāshī of the shrine of *Imām Razā* at Mesh-hed, to whom he had sent apparatus for an electric light:—

ناصر الملک - انشا الله احوال شما خوب است الکتریسیته الان شبی چند ساعت روشن
Nasir^u-l-Mulk—Inshā
Allāh aḥvāl-i shumā khūb-ast. Ilīktrīsītā al-ān shab-i chand sā'at rawshan ast va
har shab rawshan ast yā khayr marātib rā muḥaṣṣal^{an} bi-'arṣ bi-rasānīd ¹ “Nasir^u-
 l-Mulk—I hope you are well. For how many hours nightly does the electric
 light burn, and does it burn nightly or not? Send detailed particulars.”

An editor in his public character is plural, as:—

قلم مارا یارای شرح افعال و کردار بعضی مجاهدین مصنوعی نمی باشد
 “Our pen fails to describe the action of certain false patriots.”

ما کار بمجاهدین دروغگو نداریم “we have nought to do with those that falsely
 claim to be patriots.”

‘We’ *mā* sometimes stands for ‘all men,’ the speaker though single
 identifying himself with all men, as: *ما همه فانی و جایز الخطائیم* “we are all
 mortal and fallible.”

In an assembly, a person will sometimes make himself plural² as-
 suming that he speaks for the rest, but to use *ما* instead of *من* is generally
 considered a sign of overweening pride.

The plural is occasionally used for the singular in vulgar language.

‘I’ or ‘he’ may include a person’s immediate belongings, as:—
من سروزا شما را گرفتم ام خیلی معذرت میخواهم *man sar-i rāh-i³ shumā rā girifta-am,*
khaylī ma zarat mī-khūwāham (m.c.) “I’m in your way, please excuse me
 (said by a person whose luggage blocks the way).”

My; of me. “My defence” *ḥimāyat-i man*, may signify
 either “the defence of me by another,” or “my defence of another.”
 In Persian the ambiguity can be removed by adding a pronoun for the person
 who is defended, as: *حمايت شما بمن* *ḥimāyat-i man bi-shumā*, or *حمايت من* *ḥimāyat-i shumā*
bi-man: *سبب صدا زدن من* *sabab-i ṣadā zadan-i man* (m.c.)
 may mean “the reason I called some one else,” or “the reason some one
 else called “me.”

In English “the defence of me” (instead of “my defence”) is not
 ambiguous.

(2) Second Person.

The Deity is addressed in the 2nd person singular, as:—
خدایا تو عالمی *Khudāyā tu ‘ālim-i* (m.c.) “God! thou knowest which of us two is speaking
 the truth.” ⁴

¹ More civil than *بگوئید* *bi-gūyīd*, or *شرح دهید* *sharḥ diḥīd*.

² A speaker in the Zardushti Anjuman will sometimes use *ما* *mā*.

³ Or *را شما را گرفتم* *tū-yi rāh-i shumā rā girifta-am* (m.c.).

⁴ Said by both parties who witness against each other.

یارب تو مرا توبه ده و عذر پذیر ای توبه ده و عذر پذیر همه کس

Yā Rabb tu marā tawba dih u 'uzr pazīr

Ay tawba-dih u 'uzr-pazīr-i hama kas !

“ Grant me repentance, and accept my plea,

O thou who dost accept the pleas of all ! ”

(O. K. 276 *Whin.*).

The second person singular is used in precatons even when addressed to the *Shāh*,¹ as: عمرت دراز باد: *umr-at darāz bād* “ may thy life be long ”; قربانت *qurbān-at shavam* “ may I be thy sacrifice.”

Darvishes and poets also address the sovereign in the 2nd person singular.

Parents of the poor classes address their children, even when grown up, in the 2nd person singular.

The better classes, however, often address their children when grown up, as: شما *shumā*,² but as a rule تو *tu* and پدر *pidar*,³ but in writing نور چشم *nūr-i chashm*; پدر جان *jān-i pidar*; فرزند مکرم *farzand-i mukarram*; عزیز *‘azīz* etc., etc.: پستین خلق افتی به از آنکه در *jān-i pidar tu nīz agar bi-khufī bih az ān ki dar pūstīn-i khalq uftī* (Sa’dī).

Brothers, when young, address each other in the 2nd person singular.* Friends in familiar conversation will often change from the 2nd pers. pl. to the sing., especially when joking: تو بزمی *tu-bimīrī*.

A lover, in poetry and in real life, addresses his mistress in the 2nd person singular.

Servants, and dependants or inferiors, are addressed in the 2nd pers. sing.; but if the person addressed be an independent person or a person not a dependant of the speaker, it is much better to use the plural,⁵ even though Persian gentlemen may neglect this rule.

People more or less equal, address each other in the 2nd pers. pl., as :

¹ Persians say, روی زمین است *pādīshāh Khudā-yi rū-yi zamīn ast*, and سایه خداست *sāya-yi Khudā-st*.

² Parents of the better classes do not habitually address their children by an affectionate diminutive or abbreviation, as this is apt to be copied by servants and to become a permanent name. A mother would call her son ‘*Hidayat Alī Khān*’ in full. For the same reason a gentleman would, when speaking of his young relatives to a servant, say *Khawānīn* or *Aghāyān*, and seldom *bachchahū* “ the children.”

³ Persians often address children by the same terms that the children use to those who are grown up.

⁴ When grown up, the usual polite forms are used, brothers addressing each other by their titles and using the polite plural.

⁵ The Shah is said to address his own ministers as *tu*, but foreign ministers as شما *shumā*.

چہ میفرماید : *shumā chi mī-gūyīd?* : جذاب عالی چہ میفرماید : *janāb-i 'ālī chi mī-farmāyīd?*¹

As in English, so too in Persian, تو 'thou,' is also used when special isolation is intended: "Thou art a scoundrel" تو خلی پدر سوخته *tu khaylī pidar-sū khta-i*²; "thou thief" ای دزد *ay duzd*³ (with verb in 2nd pers. sing.): تو خلی امینی *tu khaylī amīn-i* "thou (and thou alone) art honest." As already stated the Deity is addressed in the singular.⁴

The use of تو though common amongst the vulgar, is by the educated restricted to the expression of contempt, of affection and familiarity (children and trusted servants), or of reverence. Hence its employment in addresses to the Deity.

(3) The third Person:—

The 3rd person plural is often used for respect instead of the 3rd person singular, especially when referring to a person present, or when speaking of a person in the presence of his relatives or dependants, as: ایشان میفرماید: *īshān mī-farmāyand* "he says."

As in English, the 3rd person plural of the verb is used indefinitely; but in Persian the pronoun not being emphatic, it is omitted, as: می گویند: *mī-gūyand* "they say, people say."

Pronouns should follow the nouns to which they refer without the intervention of another noun.⁵ In Persian (as in English) one should avoid such sentences, as: سید جواد بد مرزا حسن همیشه پول میدهد [او] خلی ممول است: *Sayyid Jawād bi-Mirzā Ḥasan hamīsha pūl mī-dīhad, [ū] khaylī mutamavvil ast* "Sayyid Jawad always supplies Mirzā Ḥasan with money, he (Sayyid Jawad) is very rich"; [in vulgar Persian the pronoun او *ū* would probably be inserted even though it is not properly emphatic]. "He" and او *ū* when retrospective should refer either to the noun immediately preceding ("Rule of Proximity"), or to some noun that is markedly more emphatic than all intervening nouns ["Rule of Emphasis"].⁶

¹ In writing, and in India, etc. in speaking, the 3rd pers. plural of the verb is used and not the 2nd person plural.

² The singular is in m.c. always used in abusing a single person. Sir Toby Belch says to Sir Andrew with regard to the challenge, "if thou thou'st him some thrice it shall not be amiss."

³ Not تو دزد *tu duzd*.

⁴ Even in the 3rd person, the Deity is singular. To use a plural verb after the name of God would by some Muslims be considered شرک *shirk* or polytheism. In the Quran, Allah frequently speaks in the 1st person plural. The Zardushtis address the Deity, ینان *Yazdān*, in the singular. Modern Parsees generally use the Muslim word خدا *Khudā*, for God.

⁵ This rule applies to the relative. *Vide (q) (6)*.

⁶ In English it is better to adhere to the rule of proximity, as the rule of emphasis is sometimes misleading.

Reporting a speech in the 3rd person may cause ambiguity in Persian, as in English. The remedy in both languages may sometimes be found in the direct narration.

In the English sentence—"It takes a long time to learn to speak correctly," the pronoun *it* is prospective referring to the following clause "to learn to speak correctly." In Persian the sentence would be inverted, the Infinitive standing as the subject; as: حرف زدن صحیح خیلی وقت میخواهد *harf zadan-i šahih khayli vaqt mi-khāhad*¹ (m.c.). Similarly in the sentence "He expects to clear a hundred pounds by the transaction, and I am sure he will do it," the *it* referring to the clause "to clear a hundred pounds" is omitted in translation, as: امیدوار است که ازین معامله صد لیره گیرش ییابد و یقین دارم بدست خواهد آورد *umīdvār ast ki az in mu'āmla šad līra gīr-ash bi-yāyad va yaqīn dāram ki bi-dast khāhad āvard* (m.c.). Sentences such as "it is cold", "it is dark", are expressed as in English—خیلی سرد است *khayli sard ast* (or شده *shuda*); تاریک است *tārīk ast* (or شد *shud*).²

Some English impersonal verbs take in Persian a nominative of cognate meaning as: باران می بارد *bārān mi-bārad* "it rains"; برف می بارد *barf mi-bārad* or برف می آید *barf mi-āyad* "it snows."³

"It is I" or "it is me" *man-am* (m.c.): "it was I that did it" *man būdam ki ān kār rā kardam* (m.c.): "it is you that command here" شما اینجا حکم میکنید *shumā-ēd ki injā hukm mi-kunīd* (m.c.): "I who command you am the man" من که فرمان میدهم آنکس *man ki farmān mi-diham ān kas-am*, or شما آن شخص ام *man ki farmān-dih-i shumā-yam ān shakhs-am*.

Remark I.—The English possessive pronouns *my, his, their*, etc., though originally genitives of the personal pronouns, are, in modern English, adjectives only, and should not therefore stand as antecedents to a relative. In, "I am *his* bondman, *who* bought me"; it is doubtful whether 'his' or 'bondman' is the antecedent of 'who.' If the first, render in Persian, من غلام آنم که مرا خرید *man ghulām-i ān-am ki marā kharīd*; if the second, من غلامش هستم چون مرا خرید *man gulām-ash hastam chūn marā kharīd*.

Remark II.—Except by poetical license, a pronoun in Persian should not refer to a noun⁶ following:—

¹ Or من اینقدر وقت تا انگلیسی یاد بگیرم *muddat-i k̄āl dārad tā Inglīsi yād bi-gīram* (m.c.) "it takes a long time for me to learn English": in either case the pronoun *it* is omitted in translation.

² In such sentences there is no noun or clause to which the *it* can properly refer.

³ "It is all up with me" کار من گذشت *kār-i man guzasht*.

⁴ Also هیچکس *hich kas* (m.c.), in reply to the question کیست *kīst* or کیستی *kīstī* (m.c.). These vague replies generally result in the impatient questioner saying, آخر *ākhir* کیستی *kīstī*, *bi-gū* (m.c.).

⁶ The same rule holds good in Arabic.

In—"Twice in his life a man thinks his wife looks sweet,
Once in her wedding dress; once in her winding sheet."

در عمر خودش شوی دو مرتبه زنرا با ناز و نگاه حسرتش می بیند
اول بشب زنای نا جلوه و ناز دیگر دم آخرین چو خوابد بکفن
(محمد کاظم شیرازی)

the pronoun *his* refers to 'man.'

تا وجه کفاف نداشته باشد هیچ کسی عروسی نمیکند
tā vajh-i kifāf na-dāshta bāshad hīch kas 'arūsī namī-kunad (m.c.) "till he has sufficient means, no one marries"; this construction, though occasionally used in m.c., is incorrect in written Persian.

"Owing to his love of wine and his habit of going to bed late, the *Khān* was rarely seen before noon" خان از سبب میل مفراط بشراب و بجهت عادت دیر خوابیدن، نادر قبل از ظهر دیده می شد
az sabab-i mayl-i mufriṭ bi-sharāb va bi-jihat-i 'adat-dīr khwābīdan,¹ *Khān nādir qabl az zuhr dīda mī-shud*; in m.c. از سبب میل از سبب میل مفراط *az sabab-i mayl-i mufriṭ-ash* might be and is used; but it is incorrect, as *ash* might refer to a second person and not the subject of the sentence.
خدا پدرش را بیامرزد منجم نیز امیان نقاد
Khudā pidar-ash rā biyāmurzad munaṣṣim nīz bi-miyān uftād (Tr. Haji Baba, Chap. IV.) "then—God bless him—the Astrologer interfered." When the pronoun precedes its antecedent, the construction is termed ضمائر قبل الذکر *izmār^u qabī^a-z-zikr*.

(b) The first person is more worthy (أَعَزَّى "more definite") than the second, and the second than the third:⁴ thus, contrary to the English idiom the speaker mentions himself first.⁵ ناد دارم که در ایام پیشین یاد دارم که در ایام پیشین دوستی چون دو مغز بادام در پوستی صحبت داشتیم
yād dāram ki dar ayyām-i pīshīn man va dūst-i chūn du maghz-i bādām dar pūst-i⁴ suḥbat dāshīm (Sa'di) "I recollect that a friend and I, in former days, etc."

من و پسرنا خدای جهاز هم بودیم²
man va pīsar-i nā-khudā-yi jahāz ham būdīm (m.c.) "the captain's son and I too were present there":
نه من و نشما باین کار: *na man va na shumā bi-īn kār ta'alluq dārim*³ (m.c.) "neither you nor I am⁵ concerned in this business."

¹ *dīr khwābīdan* "going to bed late"; better *dīr bi-khwāb raftan* دیر بخواب رفتن, as the former might signify "getting up late next day."

² It is usually this rule that determines the person of the verb when different persons are its subject; the verb of course being in the plural.

³ But when confessing a fault it is in English permissible for the speaker to assume the first place.

⁴ In modern Persian *yak pūst*.

⁵ When a verb has nominatives of different persons or numbers connected by the conjunctions *or* or *nor*, it should in English agree with that nearest to it. For the Persian concord, *vide* Concord of Verb.

Remark.—The Persian tense is conjugated in the same order as in English, i.e. 1st pers., 2nd pers., and 3rd pers. In Arabic grammars the persons are in reverse order, i.e. 3rd, 2nd, 1st.

(c) In modern Persian, the 3rd pers. singular of the affixed pronoun may refer to the plural of an inanimate noun, as: *آن میخها از زمین چهار وجب بلند بود* *an mīkh-hā az zamīn chahār vajab buland būd va sarhā-yash* (or *sar-i shān*) *tīz* (m.c.) “those pegs stood four spans out of the ground and were pointed”; *راستیاش ایذک* *rāstīyāt-ash īn ki* (vulg.) “the truth of it is—.”

(d) (1) If the antecedent to a demonstrative, possessive, or relative pronoun is not distinctly known, ambiguity results, as: “No one as yet had exhibited the structure of the human kidneys, Vesalius having only examined them in dogs” *هیچ کس تا بحال ترکیب گردۀ انسانی را مکشوف نکرده بود حتی ویلیوس* *hīch kas tā bi-hāl tarkīb-i gurda-yi insānī rā makshūf na-karda būd; ĥaitā Vaseliyūsham, ān rā jaqā dar saghā taftīsh karda.* Read ‘kidneys’ *gurda-yi saghā rā* for ‘them’ (*آنرا ān rā*): as the sentence stands the seeming antecedent is ‘human kidneys.’ *نابد ریش تو خیلی* *bāyad rīsh-i tu khaylī safīd-tar va az īn-hā darāz-tār bāshad va chashm-at khaylī dunyā-dīda-tar ki mā rā rūdast¹ bi-zanī* (Haji Baba) “your beard must be much whiter and longer than it is, and your eyes more wide-awake, before you can deceive me”; here the antecedent of *īn-hā* is the singular *rīsh*, which the speaker, thinking of the hairs of the beard, incorrectly treats as a plural.

(2) Though the affixed pronouns may sometimes be the source of ambiguity as already shown [*vide* § 31 (a), (3)], the position of the accusative and dative *rā* will often determine the antecedent, thus:—

آقا *āqā* *مگر وقتی که دوخته اشرا بخشیدی زبیا خانم دیگر مثل آنرا نخواهد خواست²* *magar vaqt-i ki dūkhṭa-ash rā bakhshīdī Zibā Khānum digar³ miṣl-i ān rā na-khwāhad khwāst²* (m.c.) “but Sir, when you have presented the made-up garment of it, will not Ziba Khanum want another like it?”; here the *rā* shows that *دوخته dūkhṭa* is the object and *اش ash* cannot, therefore, mean “to her”: *دوخته بخشیدش dūkhṭa bakhshīdī-sh* would mean “when you have given this sewed thing to her.”

In, *نیم ننه را دیگری بپوشد فحشش را ما شنوم* *nīm-tana rā digar-i bi-pūshad fuḥsh-ash rā mā bi-shinavīm?* (m.c.) “shall another wear the jacket and we only get the abuse on its account?”, the *ash* might mean *her*.

¹ *Rūdast* is a special throw in wrestling.

² *Na-khwāhad khwāst* stronger than *نمیخواهد namī-khwāhad*: = “certainly she will want one.”

³ *Digar* here has the meaning of “again,” and does not refer to the cloth but to time.

Remark.—It is not necessary in Persian to repeat the possessive pronoun, as: “From his birth to his death” *از روز تولد تا روز مرگش* *az rūz-i tavallud tā rūz-i marg-ash*, or *روز تولدش تا روز مرگش* *az rūz-i tavallud-ash tā rūz-i marg-ash*. The former is the better.

(e) (1) In English, when the demonstrative pronouns ‘this’ and ‘that’ are used in the sense of ‘former,’ and ‘latter,’ ‘this’ and ‘these’ correspond with ‘latter,’ ‘that’ and ‘those’ with ‘former’ :—

“The palaces and lofty domes arose :

These for devotion and for pleasures *those*.”

Precisely the same rule holds good in Persian :—

سگ و دربان چو یافتند غریب ابن گریبانش گیرد آن دهن

Sag u darbān chu¹ yājtand gharīb

Īn girībān-ash gīrad ān dāman (Sa’dī).

“Dogs and porters when they see a stranger at the door,

The latter seize him by the scruff of the neck and the former by his coat-tails.”

تا اختیار کردی از آن این توبی را *tā ikhtiyār kardī az ān īn farīq rā* (Sa’dī)—

“that you chose the latter class in preference to the former.”

Compare the use of *īnjā* “here” and *ānjā* “there” in the following :—

همچنین مجلس وعظ کلبه² نیزان است اینجا تا بقدی ندهی بضاعتی نسقایی وینجا تا
hamchunīn mājlis-i va‘ẓ² kulba-yi bazzāzān ast ānjā tā
naqd-i na-dihī biẓā‘at-i na-sitānī va īnjā tā irādat-i nayārī sa‘ādat-i na-barī
(Sa’dī) “just so the house of worship is like the shop of cloth-sellers, for in the latter (*ānjā*) till you pay cash you get no goods, and in the former (*īnjā*) till you bring sincerity you get no lasting reward”; here *ānjā* and *īnjā* are reversed, not by a slip in writing, but because *ānjā* refers to an object more remote to the speaker’s mind, viz. the shop.

(2) The personal pronoun *ū* “he” is used for *ān* “the former” in the following examples :—

شخصی همه شب بر سر بیمار گریست

چون روز شد او مرد و بیمار بزیست

Shakhs-i hama shab bar sar-i bīmār³ girīst

Chūn rūz shud ū bi-murd u bīmār bi-zīst—(Sa’dī).

“One wept all night beside a sick person

When day dawned the weeper (the former) died and the sick one recovered and lived.”

Here *ū* is used in contradistinction to *bīmār*, as *ān* would require to be answered by *īn*.

¹ *Chū* poetical for *chūn*. Must be pronounced *gīrībān-sh*, to scan.

² *mājlis-i va‘ẓ* can refer to the place of worship of any religion.

³ In prose *bīmār-i*.

(3) *This* and *that* as demonstrative pronouns:—

Like ‘it’ (a) (3), the pronoun *this* may refer to a preceding or a succeeding noun or clause, as: “I tried to lift him, but *this* was impossible”
 خواستم که او را برپا دارم ولیکن این نشد
khwāstam ki ūrā bar pā dāram valīkin
in na-shud (m.c.): “this is my ambition, to live independent”
 خواهش من این است که آزاد زیست کنم
khāhish-i man in ast ki āzād zīst kunam (m.c.).

(4) *Such* is a demonstrative adjective when qualifying a noun, as, ‘such people’¹; but omit the noun and it becomes a demonstrative pronoun, as: “with such people I will not trade; with such I will trade.”

When, however, the speaker’s sentiment is intense, the specification that should follow *such* (and *so*) is often omitted, as: “it was such a lovely dress” (that it beggars description).² In Persian, the *ی* of unity and a certain intonation sometimes correspond to this use of ‘such’ as a demonstrative adjective, as:—
 ما آب سردی خورده ایم:—
ma āb-i sard-i khurda im (m.c.) “we’ve drunk such a cold water (that I can’t describe it, or I hate to think of it).”

(f) Classically, and in m.c., *ānki* is “he who,” and its dative and accusative is *ān rā ki*: but in modern Persian *ū ki* and *ūrā* are also used:—

آنکه خوابش بهتر از بیداریست آنچهان بد زندگانی مرده به

Ān ki khwāb-ash bihtar az bīdārī-yast

Ān chunān bad-zindagānī murda bih (Sa’dī).

“He whose sleeping is better than his awakening

Such an ill-liver were better dead.”³

va ān rā⁴ ki hisāb pāk ast az
 آنرا که حساب پاک است از محاسبه چه پاک است
muḥāsaba chi bāk ast (Sa’dī) “what fear has he of the accountant whose
 accounts are clear and straight?”⁵

Even in modern Persian *ān ki* and *آنرا که ān rā ki* are to be preferred to *او که ū ki* or *او را که ūrā ki*.

In English also, *these* and *those* have greater emphasis than the pronoun *they*, and are better substituted for it before the relative “who.” “Why should *they* practise arts of cunning who have nothing to fear”
 ایشان که ترسشان
ishān ki tars-i shān bā‘iṣ na-dārad chirā bāyad
 چرا باید نترسند
bi-tazvīr kār bi-kunand (m.c.): for ‘they’ read ‘those,’ and for ایشان *ishān*
 read آنها *ānhā-i ki*.

¹ *In lawr mardum* چنانچه مردم, or *chunān mardum* چنانچه مردم.

² *ān qadr libās-i khub-i būd ki chi ‘arz kunam?* آنقدر لباس خوبی بود که چه عرض کنم?

³ Note the order in Persian.

⁴ Here though *ūrā ki* could be substituted for *آنرا که ān rā ki*, it would not be considered good (*shirīn*) Persian.

⁵ The complicated Persian system of revenue account keeping *سیاق دیوانی siyāq-i divānī* can only be understood by a *مستوفی mustawfī*, and he can twist the account to make it show either a debt or a credit.

(g) When the subject of a short clause or sentence is a pronoun referring to a subject already mentioned, or to something present, the pronoun unless it is emphatic is omitted, the verbal termination sufficiently indicating the person: *bi-man guft* او بمن گفت “he said to me”: *ū bi-man guft* “he said to me.”

But in a sentence like *ānchi ū navishta ast* آنچه او نوشته است “what he has written,” the insertion of *ū* is necessary, unless the subject has just been mentioned, for otherwise *ānchi navishta ast* might signify “what is written” and not “he has written.”

Remark.—Note the construction and signification of آنچه *ānchi* in the following: اما آنچه فرمودی از زجر و منع مناسب سیرت ارباب همت نیست یکی را بلطف *ammā ānchi farmūdī az zajr u man—munāsib-i sīrat-i arbāb-i himmat nīst yak-i rā bi-luṭf ummīdvār gardānīdan va bāz bi-nā-ummūdī khasta-khātīr kardan* (Gul.) “but as for what you did as regards snubbing him and turning him away,—it is not the part of a magnanimous nature to first encourage and then disappoint a person.”

(h) A similar rule may hold good with regard to the object. Thus to the question: “Where is So-and-so?” the answer might be *namīdānam* نمیدانم *na-dīdam* (or *na-dīdam-ash*) “I don’t know, I haven’t seen him.” To say *ūrā na-dīdam* او را ندیدم instead of *na-dīdam ash* ندیدمش would be wrong, as the separate pronouns (unlike the affixed pronouns) are emphatic.

Remark.—Where a pronoun or a pronominal adjective does not clearly express the meaning, it is better even in Persian to repeat the noun. Thus “We see the beautiful variety of colour in the rainbow and are led to consider the cause of it” ما اختلافی رنگهای قوس قزح را که می بینیم بخدای می افزیم *mā ikhtilāf-i ranghā-yi qaws-i quzah rā ki mī-bīnīm bi-khiyāl mī-ufzīm ki bā’iṣ-ash chīst*. Better say “—the cause of that variety” *bā’iṣ-i ān ikhtilāf chīst*.

(i) If, however, the pronominal subject is emphatic, it must be inserted, as:—ما ماخلوقیم و او خالق *mā makhlūqīm va ū khāliq* “we are the created and He the creator,” *man khud-am bi-chashm-i khud-am dīdam* (m.c.) “I myself with my very own eyes saw it.”

(j) *Mahmūd kitāb-ash gum shud* محمود کتابش گم شد (m.c.) “Mahmūd’s book was lost.” For this construction, *vide* (a) (3).

(k) For the position of the relative and the construction of relative clauses, *vide* (q) (6) and § 130.

(l) In English ‘each other’ is correctly applied to only two objects, while ‘one another’ is applied to more than two, but no such distinction is observed in Persian; *yak dīgar* یکدیگر and *ham dīgar* هم دیگر signify either ‘each other’ or ‘one another.’

In English 'each' is used and not 'every' when the individuals referred to are only two or at the most few. 'Every' on the other hand singles out persons or things when the number is more than two. In Persian *har* is used for either 'each' or 'every.'

'Every' *har*, though properly singular, may qualify a plural noun that is regarded as a unity: *بهر ده نفی bi-har dah nafar-i* "to every ten men"; *در هر بیست قدمی dar har bīst qadam-i* "at every twenty paces"; *هر چهار ساعتی har chahār sā'at-i yak martaba* "once every four hours."

Remark.—*Har kas—na* may often be substituted for *hīch kas—na*: *هیچ کس نمی گردد* "none returns" is correct; you could not here substitute *هر کس*. But in *ازین دنیا میبرد نر نمی گردد* (or *هر کس* or *کسی که*) you could not substitute *هیچ کس*, which is Indian Persian only.

(m) In English 'either' and 'neither'¹ relate to two things only: for more than two 'any' and 'none' should be used.

In Persian there is no such distinction; *هر دو har du* with a negative verb, or *ازین هیچ hīch az īn har du* with a negative verb, can of course apply to two only. For examples, vide § 39 (f) (2).

(n) The word *self*, used alone, is properly a noun, both in English and Persian, as: "the love of self is predominant" *خوش داشتن دوستی در انسان مستولی khwīsh-tan-dūstī dar insān mustawī'st* (or *حب نفس بر انسان مسلط است hubb-i nafs bar insān musallaṭ ast*, or *آدم خود را ز همه چیز دوست میدارد ādam khud rā az hama chīz dūst mī-dārad*).

(o) *Hama همه* "all":—"He gave them all a tuman" *او بهمان ایشان یک ū bi-hama-yi īshān yak tūmān dād* (m.c.) properly signifies that he gave them all collectively a tuman; but *او بهر یک از ایشان یک تومان ū bi-har yak² az īshān yak tūmān dād* (m.c.) "he gave each of them a tuman."

(p) "Both," *هر دو har du*, is often pleonastic in English as well as in Persian, as: "you and I both agree" *من و تو هر دو متفقیم بر اینکه man va tu har du muttafiq-im bar īn ki—³*: "Zayd and 'Amr (both) met," *Zayd u Amr (har du) ham dīgar rā mulāqāt kardand* (هر دو) *همدیگر را* "these two hats are (both) alike" *این دو کلاه (هر دو) مثل هم اند*: "they (both) met" *ایشان*

¹ 'None' stands for 'not one' and should, therefore, be followed by the verb in the singular. *هیچک از آن چهار تا نرفت hīch yak (az an chahār tā) na-raft*, but in m.c. *na-raftand*; also *ایشان رفتند yak ī az īshān raftand* (vulg. for *raft*).

² Or *هر یکی har yak-i*.

³ Even if the meaning be "you and I both agree with a third person," the pronoun 'both' is not wanted either in English or Persian.

⁴ But in *این کلاهما هر دو مثل هم اند īn kulāh-hā har du miṣl-i ham-and* (m.c.) the words *har du* "both" are necessary to show that there are only two.

رسیدند *ishān* (*har du*) *bi-ham rasīdand*, the pronouns 'both' and *har du* are unnecessary.

(g) Relative Pronouns:—

(1) 'Which' in English sometimes has for its antecedent, not a noun, but a clause, as: "he lost his pass-port which cost him a lot of trouble." In Persian this sentence can be rendered almost literally by the connective *ki*, as: او تذکره خود را گم کرد که خیلی اسباب زحمت برای او شد *ū tazkara-yi khud rā gum kard ki khaylī asbāb-i zahmat barāy-i ū shud*¹ (m.c.). In, however, the sentence: "The man was said to be innocent, which he was not," the word 'which' cannot be rendered by *ki*; او بیگناه است² در صورتیکه نبود *guftand ki ū bi-gunāh ast² dar šurat-i ki na-būd* (m.c.).

(2) In English, 'that' is frequently preferred to 'who,' as: "I that speak unto thee" من که با تو حرف میزنم *man ki bā tu ḥarf mī zanam hamān-am*. Also 'that' in English is preferred after a superlative, as: "the prettiest woman that I ever saw"; in Persian this relative must be paraphrased as: من تا بهال زنی باین خوشگلی ندیده ام *man tā bi-ḥāl zan-i bi-īn khush-gilī na-dīda-am* (m.c.), or خوشگل ترین دنیایکه دیده ام این زن است *khush-gil-tarīn-i zanhā-i ki dīda-am īn zan ast* (m.c.), or زن خوشگلی است که مثل ندارد *zan-i khush-gil-i ast ki mišl na-dārad*.

(3) 'That' is more restrictive than 'who.' "Yesterday I interviewed all the Hindus who came to the Consulate" دیروز که همه هندو به قونسل خانه *dīrūz ki hama-yi Hunūd bi-qunsul-khāna āmadand ishān rā mulāqāt kardam* (m.c.), signifies that all the Hindus came and were interviewed. But "yesterday I interviewed all the Hindus that came to the Consulate" signifies that all who came were interviewed,³ but some stayed behind. In دیروز همه هندو یک به قونسل خانه آمدند ملاقات کردم *dīrūz hama-yi Hunūd-i ki⁴ bi qunsul-khāna āmadand mulāqāt kardam*, it is not clear whether only some of the Hindus came and were interviewed, or whether all came and were interviewed. From these remarks it will be seen that *ki* in Persian should primarily be rendered by 'that' in preference to 'who.' However, in من خدمت جناب سعید السلطنة که حاکم کرمان بود رسیدم *man khidmat-i janāb-i Sa'id-s-Saltāna ki ḥākīm-i Kirmān būd rasīdam* (m.c.) "I went to the Sa'id-s-Sultana, who was Governor of Kerman," it is obvious that *ki* cannot be rendered by 'that': it is therefore = 'who.'

¹ If بود *būd* were used instead of شد *shud*, the که *ki* would most probably be taken to refer to تذکره *tazkara*.

² Not بود *būd*; but indirect narration است *būda ast*.

³ This sentence can be rendered clearly by دیروز هر هندوئیرا که به قونسل خانه آمد *dīrūz har Hindū-i rā ki bi-qunsul khāna āmad mulāqāt kardam*, or دیروز همه *dīrūz hama-yi ān Hunūd-rā ki bi-qunsul-khāna āmadand mulāqāt kardam* (m.c.): *rā* could be omitted in both the previous examples, but the relative ی *ki* must be added to the second example in (3).

⁴ Or هندو همه *hama-yi Hunūd rā*.

“ There were very few passengers who escaped without serious injury.—*Times* 8th Jan., 1868. [This might be resolved into ‘and all escaped,’ etc. That would exactly reverse the meaning: ‘almost all the passengers were seriously injured.’]”—Hodgson. In *kam musāfirīn būdand ki šadma-ī bi-ānhā na-rasīd*, the ambiguity is preserved in Persian; *musāfirīn-ī ki šadma bi-ānhā na-rasīd kam būdand* is also a little ambiguous, but would primarily be taken to mean *az musāfirīn khaylī kam bi-šadma rihā shudand*, or *kam-ī az musāfirīn bi-salāmāt bi dar raftand*.

(4) ‘What’ and ‘that which.’

In the sentence, “The host provides *what* fare he pleases,” ‘what’ is both a demonstrative adjective and a relative pronoun, and must be rendered in Persian by *har* with the relative *ki*, as: *mīzbān har khurāk-ī ki mī-khwāhad hāzīr mī-kunad* میزبان هر خوراکی که میخورد حاضر میکند.

(5) The relative ‘what’ with its compounds (‘whatsoever,’ etc.), both in English and in Persian, refers only to things. The interrogative ‘what’ though also neuter may be applied to persons, but when so applied refers to the character or quality of the person or persons, as:—“What are you?” *shumā chi hastīd* (m.c.) (=what sort of person are you?); but *shumā chi-kāra hastīd* (m.c.) “what is your profession?” or “what have you to do with this?”

‘Whatever’ is sometimes merely emphatic, as: “no condition whatever” *bi-hēch vaḥ min al-vujūh khābar na-dāram*, or *aḡlā khābar na-dāram*.¹

(6) Relatives, whether in English or whether in Persian, should be so placed as to prevent any ambiguity.² The following sentence is, therefore, equally objectionable in both languages:—“He is unworthy of the confidence of a fellow-mortal that disregards the laws of his Maker,” *u lāyiq-i i’tibār-i insān nīst ki ḥukm-i Khālīq-ash rā bi-jā nāmī-āvarad* (m.c.). Corrected:—“He that disregards the laws of his Maker, is unworthy of the confidence of a fellow-mortal” *ān ki ḥukm-i Khālīq rā bi-jā nāmī-ārad lāyiq-i i’tibār-i insān nīst* (m.c.).

Pronouns³ should follow the nouns to which they refer, without the intervention of another noun. Avoid such sentences as: *Muḥammad pīsar-i Ghulām ‘Alī ki īn kitāb rā bi-man dād*—“Muḥammad, the son of Ghulām ‘Alī who gave me this book—,” unless Ghulām ‘Alī be the antecedent of ‘who.’

¹ *Aḡlā* مالا m.c. for *aḡla* مالا.

² Vide also (a) (3), Remark II.

³ Not ‘it,’ vide (a) (3).

In, "David the father of Solomon, who slew Goliath," and "David, the father of Solomon who built the temple¹", the position of the commas in English indicates the meaning. In Persian this distinction cannot be made. In — *دَاوُد پدر سلیمان که جالوت را کشت* — the *که* may refer either to *Dā'ūd* or to *Sulaymān*. Even in English the writer should not be at the mercy of commas.

For further examples of error of Concord, resulting from confusion as to the logical subject,² *vide* § 136 (c) (2).

(7) In English, the relative is sometimes in familiar language omitted. In, "he is a man I greatly respect," the relative 'whom' is omitted in English, but the connective *ki* cannot be omitted in Persian: *او شخصی است که محترم میدارم* *ū shakhs-i-st ki muhtaram-ash mī-dāram* (m.c.).

(8) Hodgson says, "an awkward and not infrequent error consists in abrupt transition from a relative clause to one of direct affirmation, as: 'I have read of a man who was very rich, but he was very miserly.'" In Persian also, this error occurs: *مردی را شنیدم که خیلی ثمنول اما او خیلی مارد-ī rā shunīdam ki khaylī mutamavvil ammā ū khaylī bakhīl būd* (m.c. or vulg.).

In modern Persian, the principal subject is sometimes erroneously treated as the object of the verb in the relative clause, as: *مردی را که امروز چوب زدند دزد بود* *mard-ī rā ki imrūz chūb zadand dūzd būd*, *vide* § 42 (e), § 137 and § 119 (g) footnote.

The following are further instances of errors in the use of the relative:—

"All these princes are tributary to the Chinese Emperor and every second year repair to Peking, whither they carry as tribute, furs and gold-dust which their subjects collect from the sands of their rivers" *همه این امرا مطیع خاقان چین اند و هر یک سال درمیان به پیکن میروند و برای خراج به پیکر خود خز و ریزه های طلا می برند که رعایای ایشان از ریگهای رودخانه های خود شان جمع می کنند* *hama-yi in umarā muṭī-i Khāqān-i Chīn-and, va har yak sāl dar miyān bi-Pikin mī-ravand, va barāy-i kharāj bi-hamrāh-i khud khaz va rīza-ha-yi tīlā mī-barand ki ra'āyā-yi īshān az rīghā-yi rūd-khāna-hā-yi khud-i shān jam mī-kunand* (m.c.). In this sentence 'furs' as well as 'gold dust' is the antecedent of 'which', both in the English and in the Persian: furs cannot be gathered from the sands of rivers. Correct as follows:— "whither they carry as tribute furs, and the gold-dust that—" *همه خود خز می برند* *bi-hamrāh-i khud khuz mī-barand bā rīza-ha-yi tīlā-ī ki—*

¹ "Solomon, the son of David who slew Goliath." "Solomon, the son of David, who built the temple."

² For confusion of logical subject, *vide* § "Errors in Rhetoric."

³ Classically the Emperor of China is styled *Faghfūr*, but in m.c. *kāsa-yi faghfūr* means "a bowl of the best china."

⁴ The singular *ریزه* *rīza* could be used collectively; the plural, however, gives the idea of different collections.

“ Luckily the monks had recently given away a couple of dogs, which were returned to them, or the breed would have been lost ” بحسن اتفاق رهبان چندی قبل یک جفت سگ بکسی بخشیده بودند که بایشان پس داده شد ورنه این نسل از *bi-husn-i ittifāq ruhbān* ¹ *chand-i qabl yak juft* ² *saq bi-kas-i bakhshīda būdand ki bi-īshān pas dāda shud varna in nasl az miyān mī-raft*. Here the principal assertion is incorrectly placed in the relative clause. Corrected:—‘ Luckily a couple of dogs which the monks had recently given away, were returned to them, etc.’ *bi-husn-i ittifāq yak juft saq ki ruhbān bi-kas-i bakhshīda būdand pas dāda shud*—.”

CHAPTER XV.

§ 121. Adjectives.

(a) Diminution of quality cannot as in English be expressed by prefixing *less* and *least* to the adjective. Resort must be made to paraphrase, as:—دولت دارد *ū kamtar az ū dawlat dārad* (m.c.) “ he is less rich ” : شجاعتر کم از دیگران است *shujāt-at-ash kamtar az digarān ast* (m.c.) “ he is less brave than the others.”

(b) In English the indefinite article before “ few ” or “ little ” changes the meaning from negative to positive, as: “ there were few persons present,” “ there were a few persons present ” : “ he needs little aid,” and “ he needs a little aid.” The distinction in Persian can be preserved by translating the two first sentences by *ānjā kam-i būdand* آنجا کمی بودند; *ānjā chand nafar būdand*; and the second two by کم کم *kumak dādan bi-ū kamtar lāzim ast*, and کمی کم *yak kam-i kumak mī-khūhād*.

The negative use of *kam* and *kamtar* is also illustrated by the following examples:—بشي خرسند که طمع جهان کم *kam kun tama‘-i jahān ki bāshī khursand* (Omar-i Khayyam) “ crave not of worldly sweets to take your fill,” (Whinfield Trans.): درین زمانه کم گیری دوست *ān bih ki dar in zamāna kam* ³ *giri dūst* “ choose not your friends from this rude multitude,” (O. K. Rub. 77 Whin.).

Compare the m.c. phrases *ū bi-kam-tar chiz-i az rāh mī-ravad* “ he goes wrong for the least thing ” ⁴ ; *in kar rā kamtār bi-kun* (m.c.) “ don’t act like this,” and *kamtar faẓūlī bi-*

¹ In m.c. often incorrectly used as a singular: pl. of رهبان *rāhib*.

² In m.c. *juft* is often slovenly used like the English word ‘couple’ for ‘two’; it properly signifies a pair, male and female.

³ *Kam* here means “not” as may be seen from the whole context, it does not mean “less.”

⁴ Note the use of the comparative for the superlative and *vide* (e). Vulg. this also means *ū bi-hich chiz az rāh namī-ravad*.

kun "talk less rot, don't talk rot," (more cutting than the direct فضولی *fazūlī ma-kun* "don't meddle, etc."): چندانکه طلب کرد کمتر یافت *chandān ki talab kard kamtar yāft*¹ (class.) "the more he searched the less he found." *Andak* also gives the idea of negation, *vide* § 71 (j).

(c) In English, adjectives implying unity or plurality agree with their nouns in number, as: "that sort of person," "those sorts of persons."²

In Persian, these expressions are correctly rendered by این جور آدم *in jūr ādam* and این جور آدمها *in jūr ādāmha*, or better این جور مردم *in jūr-mārdum*.

(d) In comparisons, the noun in Persian should be repeated, as: — اسپ من *asp-i man az asp-i tu bihtar ast* "my horse is better than yours." Colloquially it is sometimes omitted if no ambiguity arise from the omission, as: عمر من از شما بیشتر است *umr-i man az shumā bishhtar ast* (m.c.) "I am older than you." If the word *asp* اسپ were omitted in the first example the comparison might lie between "horse" and "thou."

In the m.c. phrase این باز آن است *in bāz-i ān ast*, the word *bāz* is merely a corruption of *bi* از *bi* *az*. *Bāz-i ān ast* is, however, used in speaking by even educated people.

When the comparative degree is employed, the latter term of comparison should never include the former. Thus it is correct to say: — آهن از همه فلزات دیگر مفیدتر است *āhan az hama-yi filizzāt-i dīgar mufīd-tar ast*. But it is incorrect, though not an uncommon mistake in English and in Persian, to say "—than all the metals" آهن از همه فلزات مفیدتر است *āhan az hama-yi filizzāt mufīd-tar ast* (m.c.).

It is improper to say "Solomon was wiser than any king" سليمان از هر سلبمان *Sulaymān az har pādishāh-i dānā-tar būd*, because Solomon was a king and he could not be wiser than himself. The correct form is "Solomon was wiser than any other king" سليمان از همه پادشاهان دیگر دانا تر بود *Sulaymān az hama-yi pādishāhān-i dīgar*—.

(e) The opposite is the case with superlatives. When the superlative degree is employed the latter term of comparison should not exclude the former. Thus it is incorrect both in English and Persian to say: — "The elephant is the largest of all other animals" فیل بزرگترین همه حیوانات دیگر است *fīl buzurgtar az hama-yi hayvānāt-i dīgar*

¹ Modern هر قدر بیشتر طلب کرد کمتر یافت *har qadr bishhtar talab kard kamtar yāft* (or —*gīr-ash āmad* (m.c.).

² "Those sort of persons" is a common English vulgarism.

³ Or "Solomon was the wisest of the kings" سليمان دانا ترين پادشاهان بود *Sulaymān dānā-tarīn-i pādīshāhān būd*; *vide* (e).

⁴ But فیل بزرگتر از همه حیوانات دیگر است *fīl buzurgtar az hama-yi hayvānāt-i dīgar ast* is correct: *vide* (d).

fīl buzurg-tarīn-i hama-yi hayvānat-i dīgar ast (m.c.). The word “other,” *dīgar*, should be erased.

“The vice of covetousness of all others is the worst” عیبِ حرصِ بدترین *‘ayb-i hirs bad-tarīn-i ‘uyūb-i dīgar ast* (m.c.) [but از همه عیب است *‘ayb-i hirs bad-tarīn-i hama-yi ‘uyūb-i dīgar bad-tar ast* is correct (m.c.)]. Covetousness *hirs* is not one of the *other* vices. Say “of all the vices covetousness is the worst” عیبِ حرصِ بدترین همه عیب است *‘ayb-i hirs bad-tarīn-i hama-yi ‘uyūb-i dīgar ast*.

(f) Though grammatically speaking the superlative is followed by the plural, as: *bihīn-i darvīshān ān ki*—(Sa’di) “the best of darvishes is he who—,” still it may sometimes qualify a noun in the ordinary manner, as: *ū mard-i bihtarīn* (m.c.) or او بهترین مرد است *ū bihtarīn mard ast* (m.c.).

If, however, the superlative is Arabic and precedes the noun, some Persians insert the *izāfat*, as:—*dar as‘ad-i zamān-i* “in the best (luckiest) of time,” or *dar bihtarīn vaqt-i* “in a time the most fortunate.”

(g) “This pen is the best of all” *īn qalam az hama bihtar ast* (m.c.), or این قلم از همه بهتر است *īn qalam az hama-yi qalamhā bihtar ast* (m.c.); the former is the more emphatic and simpler expression: both are in common use.

Double comparatives and superlatives are occasionally used in Persian by even good writers, as: *afzal-tar* افضل تر; *ansab-tar* انساب تر; *a‘alam-tarīn-i hama-yi mardum* (m.c.) “the wisest of all.”

(h) Some adjectives such as *ṣaḥīḥ* صحیح “correct”; *kāmil* کامل “perfect, complete,” strictly speaking do not admit of comparison, either in English or in Persian.

Other examples are: *pur* پر “full”; *mamlū* ملو “full”; *khālī* خالی “empty”; *rāst* راست “true”; *durūgh* دروغ “false”; *nihāyat* نهایت “extreme”; *mustaqīm* مستقیم “straight”; *rāst* راست “straight.”

“More complete” is, however, in common use in English and “most complete” is not uncommon in old ballads. Sa’di uses *kāmil-tar* کامل تر and *kāmil-tarīn* کامل ترین, and the expression *īn khaylī ṣaḥīḥ-tar ast* “this is much more correct,” is common in modern Persian.

The words *murabba‘* مربع, Ar., and *chār-gūsha* چار گوشه, Pers. “square,” have no degrees of comparison.

However *gird* گرد or *mudavvar* مدور “round” has in Persian a comparative and superlative.

¹ “Zayd of all others was the most culpable” *Zayd muqasṣir-tarīn-i hama-yi dīgar būd* (m.c.): say “Zayd was culpable above all others” *Zayd bālā tar az hama muqasṣir būd* (m.c.).

(i) When a numeral and a qualifying epithet both refer to the same noun, the order in Persian is (1) numeral, (2) noun, (3) adjective, as:—*du navishta-jāt-i' ākhirīn-i shumā* “your two last letters”; *dar dah sāl-i avval-i saltanat-ash* “in the first ten years of his reign”; *du ism-i avvali ra qalam bi-zan* (m.c.) “strike out the first two names.”

A similar rule holds good with superlatives, as:—“the two wisest men of Kerman” *du mard-i ālim-tarīn-i Kirmān* (or better *du a'lam-ulāmā-i Kirmān*).

Remark.—If, however, the articles specified are arranged by threes or fours and it is decided to specify the ‘first three’ or the ‘second four’ (*si tā-yi avvali* and *chahār tā-yi duvvumī*): it is in English preferable to put the adjective first.

(j) To avoid repetition, inconsistent qualities are sometimes joined to the same noun, which is in English in the plural number,² but in Persian the singular; thus, for “things animate and inanimate,” *ālam-i hayāt va mamāt* is better than *ālam-i hayāt va ālam-i mamāt*, but the latter is more emphatic.³ (This is really *Qālī-yi naw va kuhna rā biyār* signifies “bring the new (one) and the old (one) carpets”; but *qālīhā-yi naw va kuhna rā biyār* signifies bring more than one of each [*vide* also § 119 (r).])

Remark.—In the following, owing to the non-repetition of the adjective, it is not clear to what two objects “Between” refers:—“Between such a Scylla and Charybdis, who can steer clear?” (repeat ‘such a’ before ‘Charbydis’), *az miyān-i chunīn rūd-khāna va lajun-zār-i ki mī-tavānad bi-guzarad*. [Say *chunīn rūd-khāna va chunīn lajun-zār-i*, etc.]

(k) In “a well-dressed man and woman” *mard u zan-i khush libās*, or *mard u zan-i khush libās-i*, the adjective both in English and Persian qualifies two nouns. But in “a well-dressed man and a woman” *mard-i khush libās-i va zan-i*,

¹ Ar. br. plurals are often treated as singulars. It would, however, be better to say *du navishta-yi ākhirī-yi shumā*. In modern Pers. *ākhirī* preferred to *ākhirīn*.

² The Old and the New Testaments عهد جدید و عتیق *ahd-i jadid va ‘atīq*.

³ The Persians have a great dislike to the close repetition of the same word; they delight in ambiguity and study sound rather than sense, therefore, an ambiguity that in English would be a fault, is in Persian often a beauty.

or مردی خوش لباس با زنی *mard-i khush libās bā zan-i*, the attribute is restricted to one substantive.

In English the expression "twenty men and boys" is ambiguous, for it may mean—(1) twenty men and twenty boys, or (2) men and boys, in all twenty," or (3) "twenty men with some boys."

In Persian, however, بیست نفر مرد و بچه *bīst nafar mard u bachcha* could have the signification of No. (2) only. No. (1) would be expressed by بیست نفر *bīst nafar* مرد و بیست نفر پسر *mard va bīst nafar pīsar*, and No. (3) by بیست نفر مرد با چند پسر *bīst nafar mard bā chand pīsar*.

(l) When in English two adjectives, or sets of adjectives, connected by 'and,' qualify the same noun in the singular, it is better, if two nouns are intended, to repeat the noun after each adjective or set of adjectives, thus:—"I ate a small addle egg" *man yak tukh-m-i murgh-i kūchak-i laq-i khurdam* (m.c.), or *man yak tukh-m-i murgh-i kūchak¹ va laq khurdam*; but if two eggs were intended, one fresh and the other addle, it would be better in English to repeat the noun in order to avoid ambiguity; and in Persian the article, if not the substantives, must be repeated, as: "I ate a fresh egg and an addled egg" (i.e. two eggs) *man yak tukh-m-i murgh-i tāza va yak-i laq khurdam*: اسب عربی کهر را بيار *asp-i 'Arabī-yi kahar rā biyār* can only mean "bring the bay Arab horse"; but اسب عربی و کهر را بيار *asp-i 'Arabī vā kahar rā biyār* would mean "bring the Arab and the bay (two) horses."

راحت پایدار *rāḥat-i pāydar* مستقیم "real and everlasting happiness" is preferable to راحت پاد *rāḥat-i pāydar mustaqill*, though both are correct.

In *maḥabbat-i barādarāna va dūstāna* (یکسان نمیشود) *(yaksān namī-shavad)* "the affection of brothers and the affection of friends (is not the same)," the conjunction indicates that there is an ellipsis of *maḥabbat* after it. If two or more adjectives qualify the same noun, they should be coupled to each other by an *izāfat*; as in the above example, *asp-i 'Arabī-yi kahar rā biyār* "bring the bay Arab horse."

(m) Sometimes one or more substantives with a preposition take the place of an adjective, as:—بکی را از ملوک عرب کذیچی آورده بودند در غایت حسن *yak-i rā az mulūk-i 'Arab kanīzak-i chīnī āvarda būdan dar ghāyat-i ḥūs u jamāl* (Sa'dī) "a Chinese slave-girl, possessed of great beauty, was brought and given to an Arab king."

(n) Some adjectives are followed by the genitive, as: قابل زراعت *qābil-i zirā'at* "capable of cultivation (of land)"; خسته تیر تقدیر *khasta-yi tīr-i taqdir* (class.) "wounded by the arrows of fate"; متوجه شهر *mulavajjih-i*

¹ It is much better to connect these adjectives by the *izāfat* and not by the copula.

shahr “going towards the city” ; *majrūh-i ū* “wounded by him” ; *muḥāl-i ‘aql* ; *khwāhān-i*—“desirous of—” ; *ḥarīṣ-i*—“covetous of—” ; *tālīb-i*—“desirer of—.”

It will be noticed that these adjectives are chiefly Persian and Arabic participles, active and passive.¹

§ 122 Adverbs.

(a) Adverbs modify verbs, adjectives, or other adverbs. The following quotation from the *Gulistan*, therefore, contains a grammatical error; it is probably a misreading :—

بیچشم خوش دیدم در بیانان که مرد آهسته نگذشت از شدابان

Bi-chashm-i khwīsh دیدام dar biyābān

Ki-mard-i āhista² bi-guzasht az shītābān (Sa‘di).

Compare the English errors “thine often infirmities” ; “the then³ Prime Minister” ; “the seldom use of it.”

(b) In Persian, all adjectives can be used as adverbs⁴ :—

An adverb qualifying an attribute to a noun is ordinarily placed between the noun and its attribute, as :—*in amr-i khaylī ‘ajīb-i st* (m.c.) “this is a very strange matter—” or *in amr-i ‘ajīb khaylī*. In m.c., however, the adverb is often misplaced before the noun, and this causes ambiguity, as :—*ānjā kashī bz rg būd* (m.c.) “there was a very large ship there (vulg.)” ; but correctly = “there were many large ships there” ; *ānjā kashī bz rg būd* is clear. (Phrases, etc. signifying state or condition are termed *ḥāl* حال. In *Zayd khandān āmad* *Zayd khandān* is termed *ḥāl* حال and *Zayd, zū‘l-hāl*).

(c) As in English, care should be taken that adverbs and adverbial adjectives are so placed that they affect what they are intended to affect. This rule is oftenest violated in the use of “only,” “not only,” “not more,” “both” and “not.”

In the sentence “these books will not merely interest children, but grown-up persons also” *ne fūṭānī k̄tābān ra masrūr mi-sāzd بلکه مردم بالغ را نیز*

¹ In Urdu also, such adjectives are often followed by the genitive, inflected or uninflected.

² Another and better reading is—*ki āhista sabaq burd az*—.

³ The figure of syntax by which one part of speech is used for another is called Enallage.

⁴ Also occasionally in English as “he flies high.” In difficult cases to decide whether an adverb or an adjective is required in English, the rule is to consider whether quality or manner has to be expressed : if the former an adjective is proper, if the latter an adverb. Ex. “I sat silent” ; “I sat silently musing” ; “stand firm” ; “maintain your cause firmly.”

na faqaṭ īn kitābhā atfāl rā masrūr mī-sāzād balki mardum-i bāligh ra nīz (m.c.), though there is no obscurity either in the English or the Persian, the collocation is faulty in both; the words ‘not merely,’ do not refer to the verb ‘interest’ but to ‘children.’ Reconstructed, “these books will interest not merely children but grown-up persons” این کتابها نه فقط اطفال را مسرور می سازد بلکه *īn kitābhā na faqaṭ atfāl rā masrūr mī-sāzād balki mardum-i bāligh rā nīz*¹ (m.c.).

In “‘Umar was not only the destroyer of the Persian nation, but of its language and religion’” عمر نه فقط هلاک کند؟ ملت ایران نه بلکه خراب کنند؟ زبان *Umar na faqaṭ halāk kunanda-yi millat-i Īrān būd balki kharāb kunanda-yi zabān va mazhab-i Īrāniyān*² *nīz*, the English can be corrected by merely transposing the words ‘not only’ and placing them after ‘the destroyer’; ‘the Persian sentence however must be recast—عمر *Umar millat-i Īrān rā faqaṭ halāk na-kard balki zabān va mazhab rā nīz az miyān burd* (m.c.).

“Because the parrot used to say this phrase only to all comers” زیرا که [بهر کس همین لفظ را می گفت و بس *better* طوطی همین لفظ را بهر کس می گفت و بس].

In m.c. *man³ tanhā Ḥusayn rā dīdam* would according to the intonation signify either “only I (I alone) saw Ḥusayn” or “I saw Ḥusayn only”; but *faqaṭ* (or *tanhā*) *man Ḥusayn rā dīdam*, and *man Ḥusayn rā tanhā* (not *faqaṭ*) *dīdam*, or *man Ḥusayn rā dīdam va bas*⁴ (m.c.) could each of them have but one meaning.

The following, in the absence of commas, is not at first sight clear:—(Trans. H.B., Chap. XX.) شلوارش چنان بی معنی و بدنها که ساتر عورت نه کاشف عورت بود (H.B.). “the lower part of his dress was particularly improper” (H.B.). A comma should be inserted after the *na*, which has to be read in connection with the words preceding it.

Remark.—Another blunder in the syntax of adverbs, is the misplacement of “ever, never, scarcely ever, etc.”—Hodgson. Compare, “It is true I boarded in the house of Mr. Cherry the headmaster, but I scarcely ever saw him out of school, and I never remember to have heard his voice except when in anger,” من ندردتا او را خارج از مدرسه دیدم و هیچ وقت بخاطر نمی آورم که *man nudrat^{an} ūrā khārij az madrasa dīdam va hīch vaqt bi-khātir namī āvaram ki šadā-yash rā juz vaqt-i ghāṣab shunīda*

¹ When “not only” precedes “but also,” see that each is followed by the same part of speech—(Abbott).

² In slovenly modern Persian, *ishān* might be substituted for *īrāniyān*.

³ The Afghans would probably say *man-i tanhā*, if *tanhā* referred to the pronoun.

⁴ This classical idiom is common in Afghan colloquial.

bāsham. In the English read 'I do not remember ever,' and delete 'when': in the Persian, insert the words هیچ وقت *hīch vaqt* after *که ki*; vide also § 123 (b) (5) Remark.

(d) Adverbs are occasionally substituted for nouns, both in English and Persian, as:—"Till now¹ they have paid no taxes" تا الآن هیچ مالیات نداده اند *tā al-ān hīch māliyyāt² na-dāda and*.

(e) One adverb in English may serve for two or more verbs, as:—"He spake and acted wisely," but او عاقلانه حرف زد و کار کرد *ū 'āqilāna ḥarf zad va kār kard* (m.c.) is ambiguous, as the adverb may qualify both verbs or only one. In او عاقلانه هم حرف زد و هم کار کرد *ū 'āqilāna ham ḥarf zad va ham kār kard*, the adverb qualifies both verbs; and in او عاقلانه کار کرد و بعد از آن بنا کرد بحرف زد *ū 'āqilāna kār kard va ba'd az ān binā kard bi-ḥarf zadan*, the adverb qualifies the first verb only; او عاقلانه حرف زد و کار هم کرد *ū 'āqilāna ḥarf zad va kār ham kard* is also ambiguous, but in او کار کرد و عاقلانه حرف زد *ū kār kard va 'āqilāna ḥarf zad* there can be no ambiguity.

(f) Two negatives in the same clause are generally equivalent to an affirmative, and can be elegantly employed to express a positive assertion, as: "The captain was not unacquainted with the port" ناخدا از بندر نا بلد نبود *nā-khudā az bandar nā-balad na-būd* (m.c.).

(g) An adverb qualifying an Infinitive used as a verbal noun, may be joined to it by the *iẓāfat*, as: از باختن دو دفعه خیلی اوقات تلخ شد *az bākhtan-i du daf'a khaylī awqāt-ash talkh shud* "he was put out at losing two games."

(h) An adverb qualifying an Infinitive may sometimes be regarded as part of the verb and be preceded by a preposition, as: در زود رسانیدن این کاغذ کوتاهی *dar zūd³ rasānidan-i in kāghaz kūtāh-i ma-kun* (m.c.) "don't be careless in delivering this letter."

(i) A Subjunctive following a verb of prohibition requires a negative in Persian, as:—"I forbade him to go there" *man⁴ kardam ki ānjā nā-ravad⁵* "I forbade him to go there" = او را از رفتن بانجا منع کردم *ūrā az raftan⁵ bi-ānjā man, kardam*.

§ 123. Conjunctions.

(a) In English, conjunctions should not be unnecessarily accumulated, as: "but and if that evil servant say in his heart, etc. —Matt. xxxiv. 48.

¹ Also in English "till then" (Pers. تا آنوقت *tā ān vaqt*).

² *Māliyyāt* مالیات prop. "revenue": پول سری *pūl-i sarī* is a poll tax on men, donkeys and sheep paid by wanderers; سر شمار *sar-shumār* a tax on villagers.

³ Or زودتر *zūd-tar*.

⁴ But *goftam ānjā bi-ravad* "I commanded him to go there."

⁵ In m.c. of ten (but incorrectly) رفتن بانجا *raftan-i bi-ānjā*.

In Persian, however, *vagar* وگر, *valikan* ^۱ وایکن, *va ammā* واما, *va yā*, ویا, *va chūn*, و چون, *fa-ammā* فاما (in writing for *ammā* “but”) are commonly used by even good writers.

(b) Some conjunctions are composed of two corresponding words. Examples of corresponding conjunctions:—

(1) *Both—and*:—“He both laughed and cried” *او هم خنده کرد و هم گریه* *ham khanda kard va ham girya*.

(2) *Though, although—yet, still, nevertheless*:—“Though deep yet clear” *اگرچه گود است ولی باز زلال است* *agarchi gawd ast valī bāz zulāl ast*.

“Though a thousand rivers flow in the sea, still it is never full” *اگرچه هزار رودخانه داخل دریا می شود باز پر نمیگردد* *agarchi hazār rūd-khāna dākhl-i daryā mī-shavad bāz pur namī-gardad*.

Remark.—Words that prefixed to nouns or pronouns are prepositions, may, when joining sentences, become conjunctions, as:—“Before my illness” *پیش از ناخوشی من* *pīsh az nā-khushī-yi man* (m.c.): “before I was² born” *پیش از آنکه متولد شوم* *pīsh az ān ki mutavallid bi-shavam*² (m.c.).

Many conjunctions are also adverbs

(3) *Whether—or*:—“Whether they are killed or I, it matters naught” *خواه من کشته بشوم خواه (یا) ایشان تفاوت ندارد* *khvāh man kushta bi-shavam khvāh (or yā) īshān tafāvat na-dārad*: “it makes no difference whether they killed him, or I” *چه من و چه ایشان او را کشته باشد فرق ندارد* *chi man vā chi īshān ūrā kushta bāshand farq na-dārad*.

(4) *Either—or*:—“No fear had he of either God or man” *na tars az Khudā³ dāsht na az insān* (m.c.): “no fear had he of either God or man”: “either go or stay” *یا برو یا بمان* *yā bi-raw yā bi-mān; vide (5)*.

(5) *Neither—nor*:—“Neither act nor promise hastily” *نه تعجیل عمل نکن* *na bi-ta‘jīl ‘amal bi-kun va na va‘da* (m.c.): “he feared neither God nor man” *هیچ نرس نداشت نه از خالق و نه از مخلوق* *hīch tars na-dāsht na az khāliq va na az makhluq*.

Remark.—“Especial care must be bestowed upon ‘either—or’ and ‘neither—nor.’ These are correlatives ‘either’ expecting ‘or,’ and ‘neither’ nor,’ and they must occupy corresponding positions, i.e. ‘either’ must not precede a verb nor ‘or’ a noun, ‘neither’ a preposition, nor ‘nor’ a pronoun. Though there may be no ambiguity in such sentences, as ‘I have not heard either from John or Charles,’—they produce the same ill-balanced effect as would a pair of awkwardly hung pictures.”—Hodgson.

¹ Also pronounced *lākīn*.

² Note that the Aorist and not the Preterite is used.

³ It does not matter whether *Khudā* خدا or *insān* انسان be put first.

Compare:—"in these times one can neither speak of Church or State without—" *dar īn zamān na kas-i az millat va na az dawlat mī-tavānad šuḥbat bi-kunad* (m.c.). The English should be "—speak of neither Church nor State": the Persian should be *na az millat va na az dawlat*. Vide also Remark to § 122 (c).

"I am neither an ascetic in theory or practice" (it should be 'I am not an ascetic either in theory or in practice'). (1) *man na 'amal^{an} murtāz-am va na 'ilm^{an}*, and (2) *man riyāzat kash nīstam na dar 'amal na dar 'ilm* are both correct; but (3) *man 'amal^{an} yā 'ilm^{an} murtāz nīstam* though correct is not good; (4) *man na 'amal^{an} va na 'ilm^{an} murtāz-am* though correct is faulty in collocation, vide (1).

(c) Some English conjunctions are used as connectives in correspondence with adverbs or adjectives:—

(1) *As—as, so*:—"He is as amiable as his brother" *ān miḡl-i barādar-ash mihrbān ast*, or *ān qadr-i ki barādar-ash mihrbān ast ū ham ast* (m.c.). "As he excels in virtue, so he rises in estimation" *hamān qadr-i ki dar faẓīlat taraqqī mī-kunad bar iḥtirām-ash afzūda mī-shavad*.

(2) *So—as*:—"No riches make one so happy as a clean conscience" *hīch dawlat-i miḡl-i pāk-dilī insān rā masrūr namī-sāzad* (m.c.). "Speak so as to be understood" *bi-ṭawr-i ḥarf bi-zan ki fahmīda bī-shavī*.

(3) *So—that* (expressing consequence):—"He speaks so low that none can understand him" *ū ṭawr-i āhista ḥarf mī-zanad ki hīch kas namī-fahmad*.

(4) *Not only—but, but also*:—"He is not only deaf but (also) blind" *ū na faqat kar ast balki kūr ham*; but better *ū na faqat kar balki kūr ham hast*.

(5) *Such as*¹:—"There never was such a famine as the present famine" *hīch vaqt miḡl-i ḥālā qaḥṭ-i na-būda*: "A man such as I am" *miḡl-i man ādam-i*. "There never was such a thief as he" *hīch vaqt chunān duzd-i kas-i na-dīda ast*.

(6) *Such that*:—"Such is the emptiness of human enjoyment that we are always impatient of the present" *لذت دنیا آنقدر بی مزه است که ما همیشه در خیال لذت*

¹ 'Such' when qualifying a noun is a demonstrative adjective, as 'such people': *amāṭ-i shumā ashkhaṣ* (m.c.) "people such as you."

² Note omission of *ī* (modern colloquial). The *rā* should, however, be inserted.

مستقیم *lazẓat-i dunyā ān qadr bi-maza ast ki mā hamīsha dar khayāl-i lazẓat-i digar hasīm* (m.c.). (Here چنانچه *chunānchī* could not be substituted for *که* because of the preceding *آ* *qadr*.)

(7) *More, sooner, etc. than*:—"They have more than heart could wish" *dar bihisht bīsh az dīl-khīwāh bi-insān mī-dihand* (m.c.). "The Greeks were braver than the Persians" *اهل یونان دلیرتر از اهل ایران بودند* *ahl-i Yūnān dilīr-tar az ahl-i Irān būdand* (m.c.).

(8) *Pas, hama chashmhā bar man dūkhā,*¹ *tafsīl-i qazīyya rā chunānchī vāqī' shuda na, balki chunānchī gufta shuda būd, guftam* پس همه چشمها بر من دوخته تفصیل قضیه را چنانچه واقع شده نه بلکه چنانچه گفته شده بود گفتم (Tr. H. B., Chap. XXXII, p. 99) "then, while all fixed their eyes on me, I related the matter, not as it actually happened, but as it had been related."

(d) One conjunction may serve for two or more verbs, as: "If we go and [if] see him" *اگر ما بروم و او را ببینم* *agar mā biravīm va ūrā bi-bīnīm*—". Compare: "The Shah, the Prime Minister, the Foreign Minister and the War Minister were there" *Shāh, Šadr-i A'azam, Vazīr-i Umūr-i Khārija va Vazīr-i Jang ānjā būdand*². "We have ships and men and money and stores" *ما کشتی و سرباز و پول و ذخیره داریم* *mā kashṭī va sarbāz va pūl va zakhīra dārīm* (m.c.), but better *ما کشتی داریم سرباز داریم پول داریم ذخیره هم داریم* *mā kashṭī dārīm, sarbāz dārīm, pūl dārīm, zakhīra ham dārīm* (m.c.).

(e) The conjunction³ *tā* "until, as long as, as far as" may give rise to a little ambiguity as it may either be followed by the negative *na*, or not. Thus "stay till I return" can be rendered either by *شما صبر کنید تا برنگردم* *shumā šabr kunīd tā man bar gardam*, or by *تا برنگردم شما نروید* *tā bar na-gardam*⁴ *shumā na-ravīd*.⁵ If *tā* means 'until' it requires a negative; if 'as long as' it does not require a negative. *Tā vaqt-i ki* تا وقتی که is not followed by a negative. In the English sentence: "In England people do not marry till they can afford it" [*vide* § 133 (a)], there is but one negative: in the Persian *در انگلستان هیچ کس تا وجه کفاف نداشته باشد زن نمی گیرد* *dar Inqlistān hīch kas tā vajh-i kifāf na-dāshta bāshad zan namī-gīrad* (mod.) there are two; *tā* in this example means 'as long as (they have not got--)'

¹ Misrelated participle.

² Necessary to insert the conjunctions, otherwise *Vazīr-i Umūr-i Khārija* might be taken to be in apposition to *مدر اعظم* *Šadr-i A'azam*.

³ And Preposition.

⁴ The present tense could not be used.

⁵ *tā bar na-gardam shumā šabr kunīd* though correct would not be used.

⁶ In Hindustani "stay in the verandah till I return" can be rendered by either *jāh tak main na ā'un barande meñ baithe raho*, or *tum barande meñ baithe raho yāhān tak kī main ā'un*: *vide* Phillott's Hindustani Manual. Lesson 38.

The usual construction with *tā* is that both clauses should be affirmative or both negative, but that this is not a necessity, will be seen from the following examples:—

khasta shudand tā ūrā dāna sākhtand = *تا اورا خسته شدند تا او را ساختند* = *tā ūrā dānā na-sākhtand ārām na-giriftand* = *تا او را نگرهفتند تا او را نساختند آرام نگرفتند* = *ārām na-giriftand tā ūrā dānā sākhtand* “they were wearied by the time they made him wise.”

tā bi-sarkār ‘arz na-kunam na-khūwāham nishast (usual) “till I say my say, I will not sit down.”

tā in maṭlab rā bi-man na-gūyād in tawr ‘amal khūwāham kard “till you tell me about this I will continue to act thus” : *az injā na-ravī¹ tā man bar na-gardam* (usual), or *tā man bar na-gardam injā bāsh* (less usual), or *injā bāsh tā man bar-gardam* (usual) = *تا من برنگردم اینجا باش* (usual), or *تا من برنگردم اینجا باش* *injā bāsh tā man bar-gardam* (usual) = *تا من برنگردم اینجا باش* *tā man na-yāyam az injā na-ravī* (or *ma raw*).

In the following sentence from Sa’dī:—

andīshīd ki agar bar malā uftad fitna na-shavad (Sa’dī) the negative is in some editions omitted, but the sense is slightly altered; with the negative the sentence signifies: “he feared that if the matter become public, I hope there won’t be trouble”; without the negative it signifies: “he thought that should the matter become public, it may cause mischief.”

(f) ‘Seldom if ever’ and ‘seldom or never.’

“He seldom if ever comes” may be rendered *agar ham bi-yāyad khaylī kam* (m.c.) and “he seldom or never comes” by *ū bi-nudrat mī-āyad yā hīch*.²

(g) The universal English blunder “I gave no more than I could help” and similar expressions can be rendered in Persian by *tā mumkin būd kam dādam*; *harchi kamtar mumkin būd* *harchi kamtar mumkin būd* *harchi tavānistam kamtar dādam*.

(h) “I had no sooner addressed him than he knew me” or “I had scarcely addressed him when he knew me”³ = *hanūz bi-ū harf na-zada būdam ki marā shinākht* (m.c.): “I had scarcely set foot outside the house when the roof fell”

¹ *Na-ravī* more polite than the imperative *ma-raw* (or m.c. *na-raw*).

² Note that the verb must be in the affirmative after *bi-nudrat*, and in the negative after *hīch*. Therefore in *bi-nudrat yā hīch namī-āyad* the negative verb ought to be understood after *bi-nudrat*. In m.c., however, this latter sentence is used though incorrect.

³ *Hāl-i ki man in sukhan bi-guftam* (Gulistan) “as soon as I spoke to him—.” *Hāl-i ki* is almost obsolete.

سقف اتاق پائین آمد *bi-mahẓ-i īn ki pā bīrūn guzāsh tam saqf-i ulāq pāyīn āmad* (or *bi-mujarrad-i īnki*—or گذاشتم تا پا بیرون *tā pā bīrūn guzāsh tam* —).

(i) The conjunctions پس از آنکه *pas az ān-kē*, or بعد از آنکه *ba'd az ān-ki* “after that—”; سابق برینکه *sābiq bar īn ki*, or قبل از اینکه *qabl az īnki*, or پیش از اینکه *pīsh az īnki*. “before that,” are usually in Persian followed by the Present Subjunctive, even when referring to past time. That this Present Subjunctive may give rise to ambiguity is shown by the examples in § 126 (c).

(j) As modern Persians have an objection to the repetition of the same word in a sentence, که is often omitted where in classical Persian it would probably be inserted. Thus in, “He was such a fool that he didn't know that the sky was (is) above his head” (که) *ān qadr aḥmaq būd ki namī-dānist (ki) āsmān bālā-yi sar-i ū'st*¹, the second *ki* would be omitted in speaking though inserted in writing.

§ 124. Prepositions.

(a) A preposition in English can sometimes in Persian be expressed by the *izāfat*, vide § 121 (o), “Tempted by the Devil” *ū āzmūda-yi Shayṭān būd* = *ū az Shayṭān āzmūda shuda būd*.²

(b) Preposition repeated and not repeated.

In English the phrases “In such a difficulty or dilemma” and “in such a difficulty or in such a dilemma” differ: the former signifies only one thing, the latter two. So too در چنین اشکال یا سختی *dar chunīn ishkal yā sakhtī-i* refers to one thing only, but در چنین اشکالی یا در چنین سختی *dar chunīn ishkal-i yā dar chunīn sakhtī-i* refers to two. It would, however, be better to express the first thought by در چنین اشکال یعنی سختی *dar chunīn ishkal ya'nī sakhtī-i*.

Though phrases like “in joy or sorrow” and “in wealth or poverty” are quite clear as they stand, it keeps the two states more distinct to repeat the preposition, as: “in joy or in sorrow” در شادی و در غم *dar shādī va dar gham*³; “in wealth or in poverty” در غنا یا در فقر *dar ghanā yā dar faqr*. Though this repetition of the preposition is to be preferred in English, and though the repetition in Persian keeps the two states more distinct, still the Persian ear objects to repetition (even in the previous sentences), except in certain special cases for the sake of emphasis. The phrase “I see no difference between the dwellers in cities or in villages”

¹ It would be unidiomatic to say *būd* instead of *ast*.

² Here *āzmūda būd* would not be correct as it might be mistaken for a transitive verb. In the first case *āzmūda* is obviously a past participle.

³ Note the *ی* of unity is added to the second noun only.

⁴ In m.c. در شادی و غم *dār shādī va gham* is used.

فارقی مابین اهل شهر و دهات نمی بینم *farq-i mā-bayn-i ahl-i shahr va dihāt*¹ *namī-bī-nam* (m.c.), is grammatically incorrect in English² and unidiomatic in Persian: insert *ahl-i* before *dihāt*.

Note the ambiguity in—*tā inki bi-namakzār-i bī-āb va ābādānī-yi 'Irāq rasīdīm* تا اینکه به نمک زار بی آب و آبادانی عراق رسیدیم (Tr. H.B., Chap. V) “—till we reached the uninhabited salt desert of Iraq”: (insert بی *bī* before آبادانی *ābādānī*, otherwise the به *bī* of نمکزار *namak-zār* may be understood before it).

(c) ‘Besides,’ ‘including’: “His pay including allowances is a hundred tumans a month” *mavājib-i ū bi-inzīmām-i jīra va ‘alīq*³ *māh-i šad tūmān mī-bāshad* (m.c.).

‘Inclusive of’ can also be expressed by ‘*alāva bar in*, as: تمام اخراجات سفر . با و دادم علاوه بر این صد روپیه نقد سپردم *Bi-juz* and *bi-ghayr az* signify “exclusive of, except,” *guzashta as in* (m.c.) “leaving this aside).”

(d) The environment to which ‘among’ refers should be plural, but the environment to which ‘amidst’ refers may be singular, as: “Among his friends” مابین *mā-bayn-i* (or میان *miyān-i*) رفقای *rufaqāyash*; “amidst the snow” میان برف *miyān-i barf* (not مابین برف *mā-bayn-i barf*); “amidst the darkness” میان ظلمت *miyān-i zulmat* (or در *dar*, or تاریکی *miyān-i tārikī*). In Persian, if ‘amidst’ refers to singular environment میان *miyān* only is used though also applicable to plural; “divide between two” میان دوتا *miyān-i du tā* (or مابین دوتا *mābayn-i du tā*) *taqsim bikun*; “distribute among thousands” میان هزارها *miyān-i hazārḥā* (or مابین هزارها *mā bayn-i hazārḥā*) *taqsim bi-kun*.⁴

(e) ‘Betwixt,’ or ‘between’ is used with reference to two things or two parties, but ‘among’ or ‘amidst’ to a greater number.

The following are examples of a misuse of the preposition ‘between’ owing to a confusion of thought: in none of them is it clear to what two objects ‘between’ refers. The English passages are from well-known authors and the Persian translations have passed muster with educated Persians.⁵ “Between each plane tree⁶ are planted box trees” یکدر میان درختهای چنار *yak dar miyān-i darakhthā-yi chinār darakht-i shimshād*

¹ *va ahl-i dihāt*. Note that the plural termination is added to the second noun only.

² Corrected “Between the dwellers in cities and the dwellers in villages.”

³ *Jīra*, the bread ration or the money allowance given in its stead to a private servant in camp, nominally a kran a day: lucky the servant that gets it. ‘*Alīq*, forage consisting of barley and *kāh* (chopped straw).

⁴ It will be noticed that though میان *miyān* can take the place of مابین *mā bayn*, the latter cannot always take the place of میان *miyān*: the former refers to singular or plural environment; the latter to plural only.

⁵ Taken from Hodgson’s “Errors in the use of English.”

⁶ Insert “and the next.”

*nishānda-and.*¹ "It was published in successive parts, with long intervals between each period of publication" این کتاب جزو جزو چاپ شد و فاصله زیادی *in kitāb juzv juzv chāp shud va fāṣila-yi ziyād-i mā bayn-i har juzv*² *būd*: "where between every stitch she could look up and see what was going on in the street" و اینجا میتوانست مابین هر بخیه سر بالا کند و تماشای نوی کرچه بکند *va ānjā mī-tavānist mā-bayn-i har bakhiya sar bālā kunad va tamāshā-yi tū-yi kūcha bi-kunad* (m.c.): "between the junction of the Tigris and the Euphrates a considerable space is left dry" مابین محل اتصال دجله و فرات و خشکی زیاد واقع *mā bayn-i maḥall-i ittisāl-i Dajla*³ *va Furāt khushkī-yi ziyād-i vāqi, shuda ast.* Vide also last example § 121 (i).

(f) 'With,' همراه *hamrāh* or با *bā*, originally signified 'association with': *man hamrāh-i bāng-i khurūs bar-khāstam* (m.c.) "I was up at (i.e. with) cock crow." "I fought with him" با او جنگ کردم *bā ū jang kardam* may be used either in a hostile sense for 'against him,' or in a friendly sense 'on his side': *bā tufang ūrā zadam* "I shot him."⁴

'With' (با *bā*), sometimes signifies 'in spite of' 'notwithstanding, as: "with all his wealth he is an unhappy man" *bā hama-yi pūl-ash bāz nāshād ast* (m.c.).

(g) 'On' sometimes signifies immediately after, as: "on his saying this, I left him" *bi-guftan-i īn ḥarf az nazdash raftam* (m.c.).

Remark.—*Tā* تا, "as soon as," is not strictly an equivalent though practically so: in *tā īn ḥarf rā guftam az nazdash raftam* (m.c.) "as soon as I said this, I left him": *tā* properly signifies that the two actions were simultaneous.

(h) *Az* از 'from' signifies portion, as: *az pīsar va dukhtar chi dārī?* (m.c.) "what sons and daughters have you (what have you of sons and daughters?)" *az māl-i savārī chi dārī?* (m.c.) "what riding animals (horses, mules, or donkeys, not camels) have

¹ The dictionaries are seldom to be relied on for accurate information on botany and zoology. Is *shimshād* شمشاد the box tree?

² Modern colloquial but incorrect: also *mā bayn-i har du juzv* would signify "between both the parts" and would, therefore, mean that no more than two parts were published. Write *mā-bayn-i juzvhā*.

³ Also *Dijla*. "Between the Tigris and Euphrates at their junction" مابین دجله و فرات قریب محل *mā bayn-i Dijla va Furāt qarīb-i maḥall-i—*.

⁴ *Gulūla tū-yi sar-ash zadam* گلوله نوی سرش زدند "I shot him in the head," but *tufang tū-yi sar-ash zadam* تفنگ نوی سرش زدم "I struck him on the head with the butt of the rifle."

you?": کشید او چشم او کشید : baytār az ānchi dar chashm-i chār-pāyān kardī bi-chashm-i ū kashīd, "the farrier dropped into his eyes some of the medicine he was accustomed to use for animals."

(i) 'Toward' or 'towards' may be used for both place and time, as: "We were travelling towards Tehran" ما بطرف طهران سفر میکردیم mā bi-taraj-i Tahrān safar mī-kardīm (m.c.): "towards morning" طرف صبح taraj-i subh (m.c.).

CHAPTER XVI.

§ 125. Use of the Tenses.

AORIST.

The use of the tenses in classical Persian differs somewhat from that of modern Persian.

The Aorist is used both in the Indicative and Subjunctive moods and expresses indefinite time.

(a) The Aorist in *Classical* Persian is used:—

(1) With or without the prefix به as a Present Indefinite.¹ Examples: گویاند ملک هم در آن هفته شفا یافت gūyand malik, ham² dar ān hafta shifā yāft (Sa'di) "they say¹ the king recovered that very week."

صیاد نه هر بار شکاری به برد
افتد که یکی روز پلنگش بدرد

Šayyād na har bār shikār-i bi-barad

Uftad ki yak-i rūz palang-ash bi-darad (Sa'di)

"Not every day does the sportsman kill his game;

It may happen³ (or it happens) that one day the leopard rends him."

وقت ضرورت چو نه—اند گریز دست بگیرد سر شمشیر تیز

Vaqt-i zarūrat chu na-mānad gurīz

Dast bi-gīrad sar-i shamshir-i tīz (Sa'di)

"In necessity, when flight is impossible,

The hand perforce lays hold of the sword."

Guft tarsam ki bīnā shavad گفت ترسم که بینا شود (Sa'di) "he said, 'I fear lest he (should) recover his sight'" : اورا ندانم : guft man ūrā na-dānam⁴ (Sa'di) "he said, 'I don't know him.'"

(2) It is sometimes, with or without به, used as an Indefinite Future:—
ya'nī turā ترا خواهند پرسید که عملت چیست و نگویند که بدرت کیست

¹ Pres. Indef. "they say": Pres. Def. "they are saying."

² As the sentence stands ham could refer either to malik or to dar ān hafta. In speaking, the accent would show to which it belonged. In dar hamān hafta there can be no ambiguity.

³ The Aorists of افتادن uftādan and بودن būdan (uftad and bāshad 'it may happen', 'it may be') are used as adverbs in the sense of 'perhaps.'

⁴ In modern Persian نمی شناسم namī-shināsam; دانستن dānistan could not be used.

*khwāhand pursīd ki 'amal-at chīst va na-gūyand ki pidar-at kīst*¹ (Sa'dī)
 "—that is you will be asked² (at the Judgment day) what your deeds were,
 you will not be asked² who your father was":

گل همین پنج روز و شش باشد وین گلستان همیشه خوش باشد

Gul hamīn panj rūz u shash bāshad

*Vīn gulistān hamīsha khush*³ *bāshad*—(Sa'dī)

"The rose season will last but a few days, but this Gulistan⁴
 of mine will blossom always": پادشاه گفت اگر فرمائی من اورا خاموش کنم - پادشاه
guft agar fārmā'i man ūrā khāmūsh kunam. Pādīshah
guft ghāyat-i lutf bāshad (Sa'dī) "he said, 'If you order me, I will silence
 him.' The king said, 'It will be a great kindness on your part'" گفت
*guft agar anjām-i īn hālat bar murād-i man bāshad chandīn diram zāhidān rā bi-dīham*⁵ (Sa'dī)
 "he said, 'If the business terminates as I wish it to, I will give so many
 dirams to the ascetics.'" ⁶

ای بسی که نباشیم و جهان خواهد بود نی نام زما و نی نشان خواهد بود

از پیش نبودیم و نبود هیچ خلل از این پس نباشیم و همان خواهد بود

Ay bas ki na-bāshīm u jahān khwāhad būd

Nay nām 'z mā u nay nishān khwāhad būd

Az pīsh na-būdīm u na būd hīch khālāl

Az īn pas na-bāshīm va hamān khwāhad būd

"The word will last long after Khayyām's fame

Has passed away, yea, and his very name:

Aforetime we were not, and none did heed:

When we are dead and gone, 'twill be the same."—

(O. K. 150 *Whin.*).

گویند مرا که ایزدت توبه دهاد او خود ندهد و بدهد من نکم

Gūyand marā ki, 'Īzad-at tawba dihād !'

Ū khud na-dīhad var bi-dīhad man na-kunam

"They say, 'May Allah grant thee penitence !'

He grants it not, and did he, I'd rebel."

(O. K. 329 *Whin.*).

(3) It is used as a Pres. Subj., or Conditional:—کس نتواند که بجا آورد—
kas na-tavānad ki bi-jā āvarad (Sa'dī)⁷ "none is able to perform it."

¹ In modern Persian *az tu khwāhand pursīd*.

² Note the regular Future and the Aorist in the same sentence, apparently with precisely the same meaning.

³ *Khush* old for *khush*.

⁴ *Gulistān* of course means 'Rose Garden.'

⁵ Mod. Pers. *khwāham dād*, or *mī-dīham*.

⁶ *Zāhid* زاهد a religious person who has renounced the good things of the world.

⁷ The Subjunctive after *tavānistān*, though the ordinary construction in modern Persian, is not very common in the classical language.

نرسیدم که از بیم گزند خویش قصد هلاک من کند
tarsīdam ki az bīm-i gazand-i khwīsh qaṣd-i halāk-i man kunand (Sa'dī) "I feared lest they (the ministers) through fear of their own life might (or should) determine on my destruction":
 اگر خدای عزوجل: "he ordered them to wrestle (i.e. so that they should wrestle)":
 مرا پسری دهد جز این خرقه که پوشیده ام هرچه ملک من است اثار درویشان کدم
agar Khudā-yi² 'azzā va jall marā pīsar-i dihad² juz īn khirqa ki pūshīda am har chī milk-i man ast īṣār-i darvīshān kunam³ (Sa'dī):
 چندان مبالغه در وصف ایشان کردی و سخنهای پریشان گفتی و هم تصور کزد که زهر فاقه را نرباق اند و با کلید خزنده اوراق
chandān mubālagha dar vaṣf-i īshān kardī va sukhānī-yi parīshān guftī vahm taṣavvur kunad ki zahr-i fāqa rā taryāq and va yā kalīd-i khazīna-yi arzāq (Sa'dī) "such amplitude have you employed in praising them (the rich) that one would suppose that they are the antidote for hunger's poison or else the key of the treasury of God's bounty":
 قاضی اربا: "were the Qazi even to sit with us he would wave his arms in time to the music."⁴

گوئز در بهشت باشد جای دیگران دوزخ اختیار کنند

Gar turā dar bihisht bāshad jāy

Dīgarān dūzakḥ ikhtiyār kunand (Sa'dī)

"Should your lot be to go to Paradise

All others would at once choose Hell."

گفتم چنان خفته اند که گوئی *murda-and* *gū'ī⁵ murda-and* *Guftam chunān kḥufta-and ki gū'ī⁵*
 اند (Sa'dī) "I said they are in such a deep sleep that you would suppose they were dead."

نوگوئی تا ویامت زشت روئی برو ختم است و بر یوسف نکوئی

Tu gū'ī⁵ tā qiyāmat zisht-rū'ī

Bar ū kḥalm-ast u bar Yūsuf nikū'ī (Sa'dī)

"Thou wouldst suppose that, till the world's end, ugliness

Has reached its height in him as beauty has in Joseph ; "

¹ *Kardand* کردن the past tense would have been used here had the author wished to convey the idea that they wrestled then and there on the spot.

² *Izāfat* incorrect. Note Aorist: the Present could not be substituted in this condition.

³ In Mod. Pers. *khwāham kard* خواهم کرد or *mī-kunam* می‌کنم.

⁴ Modern Persians wave their arms or their handkerchiefs in time to music or dancing in a *majlis-i shurb*, or *majlis-i tarab*. They are also expert in making a loud snapping noise with their fingers (*talīng zadan*). Contrary to the dictionaries, I think, *dast bar fīshāndan* refers to this motion of the arms, and does not mean "to dance." No Persian whom the writer has consulted can explain *dast bar fīshāndan* برنشاندن.

⁵ Note this meaning of *gū'ī* گوئی and compare *gū* گو "say, suppose, although." Elsewhere Sa'dī uses the 2nd pers. sing. of what may be the Past Habitual (identical in this person with the Preterite) or the Preterite, in the same sense as: — تو گفتی که خوردی: —

(i.e. that no one will ever be as ugly as he is, just as none can be as beautiful as Joseph).

(b) (1) In modern Persian the Aorist is rarely used as a Present except in telling stories. Examples in m.c. of this rare use are:—*گفتند که زال پدر رستم* *gūyand ki Zāl pidar-i Rustam*—(Prof S. T.) “it is said that Zāl the father of Rustam”—*نصر الله خان که پسر کریم خان باشد این رسم را گذاشت* : *Naṣr Ullāh Khān ki pisar-i Karīm Khān bāshad īn rasm¹ rā quzāsht* (m.c.) “Naṣr Ullāh Khān who is the son of Karīm Khān established this custom” : *چنین گویند* *chunīn gūyand* (m.c.) “so they say.”

The Aorist is, however, used as a Pres. Subj., in place of the Present in English, as : “Is there any one of you who knows (to know) Turkish ?” *از شما کسی هست که ترکی بداند* *az shumā kas-i hast ki Turki bi-dānad?* (m.c.) ; “There is none who knows it” *کسی نیست که بداند* *kas-i nāst ki bi-dānad* (m.c.). In neither of these examples should *mī-dānad* be substituted, though it sometimes is in m.c.

(2) It is used as an Indefinite Future as :—

گفت چه گویم *guft chi gūyam²* (Sa’dī, also m.c.) “he said ‘what shall I say?’” : *چی کنم* *chi kunam?* (m.c.) “what can I do, what should I do?” : *من ضامن میشوم* *in kār rā bi-kunam?* (m.c.) “shall I do this?” : *man zāmin mī-shavam ki ū pūl bi-dīhad³* (m.c.) “I’m guarantee for him to give (the money)” : *بیاوم* *wa’da mī-kunam ki bi-yāyam* “I promise to come.”⁴ but *خواهم آمد* *wa’da mī-kunam ki khwāham āmad* “I promise that I will come” : *زن و دهنه خود را همراه بدم*

tu gufti ki khurda-ī mīnā bar khāk-ash rīkhta (Sa’dī) “you would have said that bits of enamel had fallen on the ground” ; (the leaves are compared to bits of enamel). In

*گفت باور نداشتیم که ترا * بازگ مرغی چنین کند مدهوش*

Guft Bāwur na-dāshtam ki turā

Bāng-i murgh-i chunīn kunad madhūsh (Sa’dī)

the Preterite (not the Past Habitual) is used for the supposition “I did not believe, I would not have supposed that.”

In modern Persian the Imperfect would be used instead of *گوئی* *qū’i* or *گفتی* *quftī* in the above-quoted examples, as : *همچنین می گفتی که* *ham-chunīn mī-gufti ki*. *Gufti* is, however, used on occasions.

1 The word *dastūr* so common in India for “custom” is used only locally in m.c. in this sense. *Dastūr* is a high priest of the Zardushtis, and also locally means an enema : *شما را دستور میکنیم* *shumā rā dastūr mī-kunīm* (m.c.) is a vulgar joke addressed to a Zardushti priest. The Arabs use the word for “permission.”

2 Such questions indicate doubt or perplexity : and the use of the Aorist in such sentences is obvious.

3 But *من ضامن میشوم که او پول خواهد داد* *man zāmin mī-shavam ki ū pūl khwāhad dād* (m.c.), “I guarantee that he will certainly pay.”

4 Vide (b) (4).

نگیرم *zīn va dahana-yi khud rā hamrāh bi-baram yā az nāyib-i chāpār-khāna bi-gīram* (m.c.) “shall I (should I) take my saddle and bridle or (can I) get them from the owner of the post-horses?”¹

The Present participle in آن *ān* with the Present Tense of شدن *shudan* also expresses the Future, *vide* (o).

(3) It is used as a Present Subjunctive,² principally in final clauses introduced by که *ki*, تا *tā*, تا که *tā-ki*, تا که *ki tā*; and also where a doubt is expressed in subordinate clauses, expressing an object, order, advice, hope, duty, desire, distinction, fear, permission, doubt, etc.:—وقتی که به بازار بروی *vaqt-i ki bi-bāzār bi-ravī* (m.c.) “when you happen to go to the bazar—” (but *ki bi-bāzār bi-ravī* (m.c.) “when you go to the bazar” (said to a person who is about to go or generally goes): میدانی خواهرت را که *mī-dānī khwāhar-at rā ki bi-Khān bi-dihīm* (m.c.) “you know that when (or if) we (happen to give) your sister in marriage to the Khān—”; حالاً *mī-dihīm* would mean “when we give, as we are going to give—”; حالا *hālā dīvān-i bi-kunam ki ‘ibrat-i hama-yi ‘ālam bi-shavad* (m.c.) “now I will give a judgment that will be a warning to the whole world.” In writing the Definite Future could be substituted for each of the previous Aorists, and in speaking one Definite Future and one Aorist could be used. “I hope you will come” امیدوارم شما بیایید *ummidvār-am shumā bi-yāyīd* (m.c.): “I hoped you would (might) come” امیدوار بودم شما بیایید *ummidvār būdam shumā bi-yāyīd*.

It can frequently be used instead of the Present Tense without practically any alteration in the sense, as: “The magpie steals and hides whatever it is able to” دزدی میکند و تا میتواند پنهان میکند *zāgh* (or *karājak*) *duzdī mī kunad va tā mī-tavānad panhān mī-kunad* (m.c.); or —تا میتواند پنهان میکند *tā bi-tavānad panhān mī-kunad* (m.c.) “whatever it may be able to.”

(4) It sometimes takes the place of the Infinitive in English, as: “I had no book to read” کتابی نداشتم که بخوانم *kitāb-i na-dāsh tam ki bi-khānam* (m.c.) (I had no book to read, that I might read): “I had no tools to cut with” اسبابی پیش من نبود که به برسم *asbāb-i pish-i man na-būd ki bi-buram* (m.c.); “I had no string (or thread) with which to strengthen the snares” نرد من *nard-i man nakh na-būd ki dām ra mazbūt bi-kunam* (m.c.).

(5) It is used optatively as: نمکت کورم کند اگر خلاق عرض کرده باشم

¹ *Shāgird-chāpār* is the postboy with the horses, while the *chāpār* or *chāpār-chī* is the man who carries the post, and the *nā'ib-chāpār* is the master of the *chāpār-khāna*.

² In a subjunctive sentence the verb is subject to a conjunction: *vide* § 126 Subjunctive Mood.

³ *Nard-i man na-būd* “I had not.” Compare Hindustani *mere pās na-thā* “I had not (there was not near me).” Better *nakh na dāsh tam ki--*.

*namak-at kūr-am kunad agar khilāf 'arz karda bāsham*¹ (m.c.) "may your salt (that I have eaten) blind me, if I have misrepresented the facts."

(6) It is sometimes used for the Imperative as : بولی نا پول نگیری قطره آب : *vali tā pūl na-gīrī, qatra-ī āb bi-kas-ī na-dihī* (Tr. H.B. Chap. IX) "but till you receive payment don't give a drop of water to any one!"

It also supplies the missing Persons of the Imperative Mood, as : برویم, *biravīm* "let us go."

(7) It is in certain cases used for the Preterite Indicative in English. *Vide* § 126 (c).

Remark I.—It will be seen that the Aorist (Present Subjunctive) is used in subordinate clauses expressing an "object, consequence, order, advice, hope, fear, duty, desire, inclination, effort, permission, necessity," and often in conditions. *Vide* also Subordinate Clauses and examples of the Tenses, Appendix.

Remark II.—In sentences expressing "purpose, resolution or wish, etc.," the Infinitive can usually be substituted for a subordinate clause in the Subjunctive, thus: رفتن داشتم قصد *qaṣd-i raftan dāshtam* or خواستم بروم *khvāstam bi-ravam*.

Remark III.—*Bi-juz'īyyāt sar farū āvardan kār-i 'ajā'iz*² *tavānad būd* (class.) "to be weighed down by trifles is to be like an old woman"; were *ast* substituted for *būd* *tavānad būd* it would show certainty. The writer however implies that even some عجائز *'ajās'iz* would not submit to such a thing.

(c) In classical Persian the Present Tense is chiefly used for the Definite (or Continuous) Present,³ as: *malik pūrsīd* که چه میگوید *malik pūrsīd ki chī mī-gūyad* (Sa'di) "the king asked, 'what is he saying?'" :

ندیدد که چه سختی همی رسد بکسی که از دهانش بدر می کند دندانی

Na-dīda-ī kī chī sakhtī hamī-rasad bi-kas-ī

*Ki az dahān-'sh*⁴ *bi-dar mī-kunand dandān-ī?* (Sa'di).

"Hast thou not seen what pain a person suffers

While a single tooth is being extracted from his jaw?"⁵

¹ *Karda bāsham* کرده باشم an example of the Past Subjunctive. *Vide* § 126.

² *'Ajā'iz*, pl. of *'ajūz*.

³ In the *Gulistān* this rule is generally, if not always, observed; but in the *Anvār-i Suhaylī*, the Present Tense is usually used for both Presents, except in the verses.

⁴ *Dahān-sh* (poetical license).

⁵ A Persian dentist (who has but one pattern and one pair of forceps for every kind of extraction) first lays the patient flat on the floor and then sits on his chest. Operator and operated-on then roll on the floor for a few minutes in an agonised embrace. As a Persian rarely submits to having a tooth extracted unless he is in violent pain his sufferings during an extraction are severe.

Some modern dentists have adopted "European methods," and place the patient with his back to a wall. The tooth is then secured and the patient dragged round the room. In Sa'di's time the methods were perhaps more primitive.

It is in classical Persian rarely used as a Future [*vide* (d) (2) for the *modern* use of the Present for the Future], an instance of such usage being: زاهد فرمود که من سه رقعہ می‌نویسم تو بدست امیدی و معتمدی صاحب الاخلاص بسپار:-
*zāhid farmūd ki man si ruq'a mī-navīsam*¹; *tu bi-dast-i amīn-i u mu'tamad-i*
*ṣāhib*² *l-ikhhlāṣ bi-sipār* "the pious man replied, 'I will write three letters and do thou deliver them into the hand of a select officer, and a confidential and faithful person: '" — (Gul., Chap. III, St. 14).

(d) In *modern* Persian the Present Tense is used:—

(1) As a Present, definite or indefinite, as: *ū ḥālā mī-navīsad* (m.c.) "he is now writing": *ū har rūz mī-navīsad* (m.c.) "he writes every day."

(2) In m.c. and in modern writing it is used instead of the Future, as: *Chashm; bi-shumā ḥālī mī-kunam* (m.c.) "certainly, I will show you (instruct you)": *sāl-i āyanda* سال آینده انشاء الله *bi-Tabrīz mī-ravam*³ (m.c.) "next year I will go to Tabriz—D. V.": *man namī-ravam, bi-man chi? man namī-ravam* (m.c.) من نمی‌روم اگر او بنوکری پیش شما بیاند کار: "I won't go, I won't go": *agar ū bi-nawkarī pish-i shumā biyāyad kār-i khūb-i* *'st* (or *mī-bāshad* or *khayāhad būd*) m.c. "it would be a good thing if he came to you as a servant": *fardā shamba ast* (m.c.) فردا شنبه است "tomorrow will be a Saturday": *hama-rūza in māya-yi dard-i sar va awqāt talkh-i*⁴ *'st* (m.c.) همه روزه این مایه درد سر و اوقات تلخی است "this will be a daily source of worry and annoyance."

It may also be used like the English Future in issuing commands, and is in such case more polite than the direct Imperative, as: تیمور را در هر جای دنیا باشد سراغ کرده پیدا نموده میگیرید دست بسنه می آورید اینجا *Taymūr rā dar har jā-yi dunyā bāshad surāgh karda paydā namūda mī-gīrīd dast basta*⁵ *mī-āvarīd injā* (m.c.) "track Taimur to whatever spot in the globe he may have gone, track and find him, seize him and bring him here bound." This Future is more polite than the Imperative.

Remark.—The Aorist of داشتن *dāshtan* in modern Persian means "I have" or "I will have [*vide* § 83, p. 287], as: اگر این کتاب را بخرم برای

¹ The Present here is for the Immediate Future, an idiom common also in Hindustani. Note to the repetition of the *ی* of unity. In modern Persian this *ی* would be added to the second word only.

² *Inshā' Allāh* "if God pleases, D.V." corresponds to the English "I hope to."

³ Compare the English "I'm going now; I'm going home next year."

⁴ The Present, to indicate certainty.

⁵ In classical Persian the Imperative would be used.

⁶ Here not دستش را بستہ *dast-ash rā basta* "having bound his hands" but compound adj. *dast-basta* to agree with او را *urā* understood: in speaking, the intonation distinguishes between these two constructions.

(نخواهد داشت) من فائده ندارد *agar in kitāb rā bi-kharam barāy-i man fāʿida-ī na-dārad* (or *na-khūāhad dāsht*) (m.c.) “if I buy this book it will be of no use to me.”

(3) The Present is also sometimes used in m.c. in a Potential sense as: *zanhā-ī dārad Kirmān, ki zarda-yi tukhm rā az miyāna-yi safīda mī-zanand* (Profess. Story Teller) “Kirman has a class¹ of women (so tricky) that they can steal the yolk of an egg from the midst of its white.”

(4) In quoting an author living or dead, either the Present or the Perfect Tense can be used, as: “Shaykh Sa’di says” (و شیخ سعدی میگوید (or گفته است) *va Shaykh Sa’dī mī-gūyad* (or *gufta ast*) (m.c.), but the latter might mean “he has spoken” whereas the Present would refer to his writings.

(5) In dramatic narration, the narrator will sometimes transfer himself to the time of his narration, and speak of past events as present, and consequently employ the Present instead of the Past. In modern writing this Historical Present is common. Examples: *rū-yi ūrā دیدم va Khudā rā shukr kardam ki pisar-i man nīst*² (class.) “I saw his face (by the light of the lamp) and returned thanks to God that he was not my son²”; *vaqt-ī ki mī-ravad mī bīnad ki fāʿida-ī barāy-i ū na-dārad, ān-būd ki bar gasht*³ (m.c.) “when he went, he saw that there was no gain to be made in the business—that³ was the reason he returned.” *Raftam دیدم jahāz nīst*² (m.c.) “when I arrived I saw that the ship had gone, was no longer there”; it would be equally correct to say *jahāz na-būd* or *jahāz rafta būd*, the tense used depending on the dramatic sense of the speaker.

It is however inconsistent to change the time from present to past, or *vice versa*.

Note the incorrect change of tense in the following: — از باری سخت دیدم که — *نقصیر از وی می بینند و من حق میدهند و حکیم را بچشم کسی میدیدند که کار نکرده* (Tr. Haji Baba, Chap. XI).

In, “He saw an ourang outang coming towards him,” it is better to say *dīd ki nasnās-ī ʿaraf-i ū* mī-āyad* (m.c.), than *dīd nasnās-ī ʿaraf-i ū mī-āmad* (m.c.), though the latter is also correct. Indians and Afghans write and say *chi mī-bīnad ki yak nasnās-ī ʿaraf-i ū mī-āyad*.

Ṣadāyash bi-gūsham āshnū āmad; chi دیدم pidar-am Karbalāʾi Hasan

¹ Note *می* of unity with pl. and its signification.

² This however may be considered an example of direct narration.

³ Better *از آن جهت نمیگردد* *az ān jihat bar-mī-gardad*.

⁴ Note that this is not the direct narration.

ast صدایش بگویشم آشنا آمد چه دیدم پدرم کربلای حسن است (Tr. H.B., Chap. V.) "his voice seemed familiar: what do I see but that it is my father Karbalai Hasan."

(6) The Present is sometimes used in Persian for the Past in English, as:—

"I did not know thou *wast* a thief" *namī-dānistam ki dزدی* *duzd-i* (m.c.). If the Past (*duzd būd-i*) were used, it would signify "I did not know that you were the thief (of that article then)."

(7) Propositions that are at all times equally true or equally false should generally be expressed by the Present, whether in English or in Persian, as: "He was such a fool that he didn't know the sky *is* (not 'was') above his head" *او چنین احمق بود که نمیدانست آسمان بالای سر اوست* *ū chunīn aḥmaq būd ki namī-dānist āsmān¹ bālā-yi sar-i ū-st¹* (m.c.) *پدر من و تو: pidar-i man u tu Ādam, va mādar-i mām Havvā ast,² pas man u tu barādar-īm* (class.) "the father of you and of me *was* Adam and our mother *was* Eve: therefore we are brothers."

(8) The Present in Persian is used for the Perfect in English, for an action that is both past and present, as: "I have been ten years (and still am) in this place" *dah sāl ast* (or *mī-shavad*) *ki dar īnjā hastam* (m.c.): *کدام خیلې وقت است که بیمار بستري هستم* *ast ki bīmār-i bistarī hastam* "I have been for a long time (and still am) confined to my bed."

The Progressive Perfect may be expressed by the Present and the Conjunctive (Past) Participle as: "I have been striving for several years to learn Persian" *چند سال است که زحمت کشیده فارسي مي آموزم* *chand sāl ast ki zaḥmat kashīda Fārsī mī-āmūzam* (m.c.).

Remark I.—Both in classical and in modern Persian, the Present is dramatically used for the Future, as: *Guft harki yūfta bāshad bi-yārad ki az ān dah dīnār mal-i ūst* *گفت هر که یافته باشد بيارد که از آن ده دينار مال اوست* (class.) "he said, "whoever may happen to have found it (the purse), let him bring it to me and ten dinars of that will be his reward."

Remark II.—A Continuative Present can be formed by the Present Participle and the verbs, بودن *būdan* and شدن *shudan*, 'vide' (o).

(e) (1) The classical Definite Future is formed by the Aorist of خواستن *khwāstan* with the apocopated Infinitive⁴, as:—

¹ Note the omission of the second *ki* (before *āsmān*) to avoid repetition.

² *Būd* would signify that 'Adam was my father once, but is not now.'

³ Direct narration.

⁴ The unapocopated Infinitive occurs in old Pers. Vide § 79 (b).

گر تو در خانه صید خواهی کرد دست و پایت چو عنکبوت بود

Gar tu dar khāna sayd khwāhī¹ kard,

Dast u pā-yat chu 'ankabūt burad (Sa'di).

"If you hunt only in your house,

Your legs are weak and useless as those of spiders."

Chi khwāhi kard? (class.) چه خواهی کرد? "what will you² do?" من یقین : *man yaqīn dāram ki ū khwāhad āmad* (m.c.) "I am certain he will come," but *man zāmin-am ki ū pūl bi-dihad³* (m.c.) "I am security for him to pay the money"; the Future here would mean 'I am certain he will pay it': *gumān mī-baram ki ū khwāhad āmad* (m.c. only) "I think or am of opinion that he will come," but *gumān mī-baram ki bi-yāyad* (m.c. and correct) "I think he may come." So too *ihtimāl mī-ravad* "there is a probability," expresses a doubt in itself and is therefore followed, not by the Future Indicative, but by the Present or Past Subjunctive, as: *ihtimāl mī-ravad ki yakh bi-bandad* (m.c.) "it will probably freeze"; *ihtimāl mī-ravad ki yākh basta bāshad* (m.c.) "it has probably frozen."

This Definite Future (and not the Future-Present Tense) is regularly used in speaking by Indians and Afghans.

The Future sometimes indicates certainty. For instance, on hearing a rustling in the jungle one might say: *Jānvar-ī khwāhad būd* (m.c.) "this must be (certainly will be) some animal," but *in jānvar-ī bāyad bāshad* (m.c.) "this ought to be or must be (doubtful) some animal": *pas zāhir ast ki in nishān-ī insān na-khwāhad būd* (mod.) "therefore it is evident that this can't be the foot-print of a man"; while *na-tavānad būd* would mean "it is impossible for it to be."

(2) This Future is frequently used in classical Persian in conditional sentences, *vide* § 129 (*d'*); but in such clauses in modern Persian its place is taken by the Aorist, i.e. the Present Subjunctive.

(f) In modern Persian the Definite Future is not much used in speaking except in certain districts: when used it has a stronger and more definite sense than the Future-Present: *agar pidar-āgah būd* "if the father were informed" *agar pidar-*

¹ Note the Future here in a conditional sense, where the Aorist (Pres. Sub.) would be used in modern Persian, written or spoken.

² But *chi kardan mī-khwāhī* (class.) "what do you wish to do?" This construction is still used in speaking in India and in Afghanistan, *vide* § 77.

³ i.e. I do not say he *will* pay the money, I am security for his paying it: *khwāhad dād* would be the direct narration and not idiomatic. *Vide* § 131 (f). Remark II.

⁴ *Ihtimāl-ī yakh bastan dārad* "it is probably freezing."

*am ham bi-mīrad īn kār rā khwāham kard*¹ (m.c.) "I will do this even though my father were to die": اگر دنیا را طوفان نگیرد من از سر اینکار نخواهم گذاشت : *agar dunyā rā tūfān bi-gīrad man az sar-i īn kār na-khwāham guzasht* (m.c.) "even though the Deluge were to come I will not give up accomplishing this."

In, *sālha ast ki mī-sitānam va khwāham girift* (Tr. H. B., Chap. VII) "for many years I have collected and will continue to collect (this sum)," the Definite Future is necessary in the second verb.

(g) The Preterite or Definite Past is used in narration and usually corresponds to the same tense in English. As it is used in narrating events that closely follow each other, it will sometimes take the place of the English Perfect and sometimes of the Pluperfect; *vide* (l).

In classical Persian, a *bi* is sometimes euphonically prefixed, without however affecting the sense, as: چون رسیدم بوی گلم چنان مست گرد که دامنم : *chūn bi-rasīdam bū-yi gul-am chunān mast kard ki dāman-am az dast bi-raft* (Sa'di) "when I reached there, the scent of the roses so intoxicated me that I lost control over myself." This pleonastic *bi* is very common in poetry.

In, *guft bākhshīdam agarchi maslahat nadīdam*² (Sa'di) "I have forgiven him though I do not approve," the two verbs in the Preterite signify an action just past and done with, the time of which is therefore known: *bākhshīda-am* بخشیده‌ام would mean that 'I have pardoned him before you asked me.'

In, *gufti ki khurda-yi mīnā bar khāk-ash rīkhta*³ (Sa'di), the verb *gufti* is the second person of the old Past Habitual tense and not of the Preterite. *Vide* p. 507, footnote 5.

In, *ma'lūm shud* معلوم شد که آواز ناخوش دارم و خلق از نفسم در رنج اند توبه کردم : *ki āvāz-i nā-khush dāram va khalq az nafas-am dar ranj-and, tawba kardam* (Sa'di)⁴ "I see that I have a disagreeable voice, I repent me," *shud* is in the Preterite as it refers to a past event that closely follows another past event, viz. *muttali' gardānīdī*, and it also signifies 'I have just this moment learnt'; if the Present *ma'lūm mī-shavad* می‌شود were used the signification would be 'it is now appearing to me that': while the Perfect *ma'lūm shode ast* معلوم شده است would signify "it has become known to people (before this) that": also the Preterite *tawba کردم*

¹ Better than *mī-kunam* می‌کنم which might also be used.

² *Maṣlahat namī-bīnam* نمی‌بینم would be equally correct.

³ *Ast* understood.

⁴ 'Guft, *chī mubārak khwāb-i 'st ki dīdī īnki marā bar 'ayb-i khwīsh muttali, gardānīdī: ma'lūm shud ki 'āvāz-i nā-khush dāram—*'

kardam has the dramatic force of 'I repented on the spot as soon as I heard.'¹

The Preterite is used to express an action just completed, provided there is no continuance of the action, as: *Davā khwurdī* دوا خوردی "have you taken the medicine (now)?" : *al-ān khwurdam* الان خوردم "I have just swallowed it."

The Preterite is also sometimes used for the Present Subjunctive or Aorist in conditional sentences, to signify a foregone conclusion, as: *agar raftī burdī; agar khuftī murdī* (Sa'di)² "if you move on, you are safe; if you sleep, you are a dead man." *Vide* § 128 (e) and (f), Conditional Clauses.

It is also sometimes used as an uncertain Future instead of the Present Subjunctive, as: *har chīz ki ū guft va shumā fahmīdīd*³ *bi-navīsīd* "whatever he says and you understand, write it to me"; here the Pres. Subjunctive could be substituted, *har chīz ki ū bi-gūyad va shumā bi-fahmīd*.

After verbs of ordering and the like, the Preterite in classical, not in modern, Persian shows that the order was forthwith executed, as: *malik farmūd tā ustād rā khil'at va ni'mat⁴ dādand* (Sa'di) "the king gave the order, and then and there a robe of honour and rewards⁵ were given to the master-wrestler"; *tā khil'at va ni'mat bi-dihand*⁵ would merely show that the order was issued. *Vide* § 125 (e).

In, *chāra-ī jūz ān na dīdīm ki rakht u silāh va jāma rihā kardīm va jān bi-salāmat burdīm*⁶ (Sa'di) "we saw nothing for it but to give up our goods⁷ and our arms and our clothes in order to save our lives."

For an example of the Preterite supplying the place of an English Infinite, *vide* (m) (9), footnote (3). *Vide* also (k).

¹ When a servant is being bastinadoed, he uses the Preterite tense, as: *tawba kardam, guh khwurdam, ghalat kardam* توبه کردم که خوردم غلط کردم.

² Also m.c.

³ In the absence of an adverb of time, these Preterites might refer to Past time.

⁴ *In'ām* انعام might be a small sum but *ni'mat* نعمت means "benefits" generally, and has a wider sense.

⁵ The Preterite shows that the king saw the order carried out. The Aorist merely shows that the order was issued for the benefits to be bestowed then or at some future time—an order that in Persia would be but imperfectly carried out, if at all. In mod. Per. however this ambiguous Aorist is always used.

⁶ In mod. Pers. *rihā kunīm* and *barīm*.

⁷ *Rakht* is not clear; it means either clothes or baggage.

- For the *ā* in گفتا *guftā*¹ vide p. 13 (8).

The Preterite always refers to a definite point of time: the Perfect to an indefinite time. Vide Examples at end of this section.

In m.c., the Preterite, like the Imperfect [*vide (h)*], is often used for the Present²:—
 پس من لابد باید پیش از وقت ترا از مطلب خبَر دار کنم تا بازار هم که رفتی بهر کس:—
pas man rasīdi shērt badi ki vazīr bi-man chunīn va chunān khidmat-i rujū' karda ast (Vazir-i Lankaran) "then I must make you acquainted with the matter before-hand, lest when you go to the bazaar and meet somebody, you spread about that the Vazir has confided to you such and such service"
 من دیگر مثل تو پسر برادری هم نخواستم:—
man digar mišl-i tu pisar-barādar-i ham na-khewāstam (Vazir-i Lankaran) "I no longer want a nephew like you"
 حرفی داشتم بگویمت:—
harf-i dāštam bi-gūyam-at (m.c.) "I have something to say to you"
 حرفی دارم که بگویمت:—
harf-i dāram ki bi-gūyam-at "I have something I am going to say to you."

(h) The Imperfect denotes:—

(1) The frequency or duration of an action and frequently takes the place of the Preterite in English, as:—
 بار بار از کوه صدا می آمد *bār bār az kūh šadā mī-āmad* (m.c.) "the hills gave back the echo again and again"
 آن جانور *ān jānvar bi-naẓar namī-āmad līkin az šadā-yi ū ma'lūm mī-shud ki khaylī buzurg ast* (m.c.) "that animal continued to keep out of sight, but from its cry I thought (kept on thinking) that it must be a very large beast"
 وقتی که می آمدم دیدم که:—
*vaqt-i ki mī-āmadam dīdam ki chirāgh i shumā mī-sūkh*⁴ (m.c.) "while I was returning I saw that your lamp was burning"
 ملک را *malik rā 'aysh az ū munaghghaš shud*⁵ *chāra*⁶ *namī-dānistand* (Sa'di) "the king's enjoyment was disturbed (by the blubbering of the slave) but no remedy could be found"; here the Imperfect *namī-dānistand* signifies that the people kept on thinking

گفتا من گل ناچیز بودم ولیکن مدتی با گل نشستم¹

Bi-guftā man gil-i nā-chīz būdam

Va līkin muddat-i bā gul nishastam (Sa'di).

² Vide also Subjunctive Mood § 126 (g) and Conditional Clauses § 128 (e) Remark, for use of Preterite for the Present.

³ Here *bi-ravī* would signify "if you go"; but رفتی *rafti* or میروی *mī ravī* signify that the person is sure to go.

⁴ Or میسوزد *mī-sūzad* "is still burning."

⁵ The Imperfect می بود *mī būd*, or بود *būd* (but not شد *mī shud*) could have been used; but وقت گریه میکرد عیش از او منقص میشد *har vaqt girya mī-kard 'aysh az ū munaghghaš mī-shud* would be correct.

⁶ In modern Persian *chāra-i* would be preferred.

of a remedy but couldn't discover one. *tā yak sāl Fārsī mī-āmūkh̄tam* "I studied Persian on and off for a year," but *tā yak sāl Fārsī āmūkh̄tam* "I studied Persian continuously for a year."

In the sentence—*لیکن من ندانستم چه میگفتند* *līkin man na-dānistam chi mī-guftand* (m.c.) "I didn't understand what they were saying," the Imperfect *نامیدانستم* *namī-dānistam* could be substituted and would be more dramatic, signifying that 'all the time they were speaking I failed to understand them.' The Imperfect therefore also signifies that an action is a habit, as: *هر روز دیدن او میرفتم* *har rūz¹ dīdan-i ū mī-raftam* (m.c.) "it was my habit to visit him every day."

(2) Doctor Rosen says: "The Preterite is used in narrating events which follow close on one another. Whenever the narration is interrupted by a description or a simultaneous action, the Imperfect is used as in the following example: *شهر رسیدیم بازار رفتیم شخصی صدا کرد* *bi-shahr rasīdīm bāzār raftīm, shakh̄ṣ-i ṣadā kard* 'we reached the town, we went to the market, somebody shouted.'² But in the following sentence *شهر رسیدیم بازار رفتیم شخصی صدا میکرد* *bi-shahr rasīdīm, bāzār raftīm, shakh̄ṣ-i ṣadā mī-kard* 'we reached the town, we went to the market, some one was shouting,'—the third action took place either simultaneously with or before the second one."

(3) The English phrase "I began to—" in narration, can often be rendered by the Imperfect, as: "I went to the city and began to look (i.e. while I was looking) at the shops, when suddenly I heard the sound of firing *رفتیم به شهر و تماشای دکانها میکردم که ناگه صدای توب گوشم خورد* *raftam bi-shahr va tamāshā-yi dukānhā mī-kardam³ ki nāgāh ṣadā-yi tūp bi-gūsh-am khwurd* (m.c.): the reason for the Imperfect in this sentence is explained at the end of (2).

A similar use of the Imperfect is illustrated by *مرغ بر شاخی می نشست* *murgh bar shākh-i mī-nishast⁴ ki ghaflat^{an} kas-i tufang khālī kard* (m.c.) "the bird was going to alight when suddenly some one fired a gun;" "was sitting" would be expressed by *نشسته بود* *nishasta būd* "was seated," and the Imperfect *می نشست* *mī-nishast* has either the previous signification, or the habitual signification "used to sit"; the context gives the exact signification.

(4) The Imperfect Passive also sometimes gives a Potential sense, as: *به یک دست چرخ دادن و بیک دست اسباب بازی کردن خیلی مشکل بود بلکه هیچ کار ساخته نمیشد*

¹ *Dīdan* for *bi-dīdan*.

² *Ṣadā kard* *صدا کرد* could also mean "called us."

³ *binā kardam bi-tamāshā kardan-i dukānhā* would mean 'just as I began to look, I heard the gun.'

⁴ Also *می رفتم بنشیند* *mī-raft bi-nishīnār* (m.c.) "wanted to settle." *من رفتم کتاب را بردارم که—* *man raftam kitāb rā bar dāram ki—* "I was just going to lift the book when—"; this might be said of a person sitting still who did not rise from his seat.

bi-yak dast charkh dādan va bi-yak dast asbāb tīz kardan khaylī mushkil būd balki hīch kār sākhta namī-shud (m.c.) "to turn the wheel with one hand and sharpen the tools with the other was by no means easy, in fact no work could be done": *شود: کارى از او ساخته مى* *kār-i az ū sākhta mī-shavad* (m.c.) "was he capable of doing any work?"

(5) The Imperfect is in m.c. often used instead of the Present. Though this use is generally considered vulgar, it is sometimes more polite to use this construction.¹ Thus *bi-kudām dūkān mī-khwāstīd*² *biravīd* (m.c.) "what shop was it you were wishing to visit?" is considered a more polite (*faṣīḥ*) form than, *bi-kudām dūkān mī-khwāhīd biravīd* (m.c.) "what shop do² you want to go to?": *چه: میخواستنی بشود* *chi mī-khwāstī bi-shavad* (m.c.) "what did you expect to happen?" but *چه میخواهی بشود* *chi mī-khwāhī bi-shavad* (m.c.) "what do you wish to happen?" A dispensing chemist might say to a customer who had come to him before with the prescription, *ism-at chi būd*?

(6) Lastly, the Imperfect is used to denote conditions and not real actions, *vide* (i) and Conditional and Optative Clauses.

حال همیشه شده است که نیم تنه پنجاه شصت تومانی برای زن تو سوقات بفرستد یعنی *hāl hamchi shuda ast ki nīm-tana-yi panjāh shaṣṭ-tūmānī barāy-i zan-i tu sawqāt bi-firistad, ya'nī man ān qādr aḥmaq-am ki in rā bāvar mī-kardam*.³ (Vazir-i Lankaran) "and now it comes to pass that she sends a jacket worth some 50 or 60 tumans as a present to your wife! That is to say, am I such a fool that I should believe this? (should have believed this?)."

In modern Persian, the place of the Imperfect is sometimes taken by the Continuative Perfect; the difference being that the latter tense signifies that the speaker was not present on the occasion mentioned or has no personal knowledge of the facts, whereas the Imperfect leaves these points doubtful. *Vide* (t).

(i) The Past Potential⁴ or Habitual Tense (obsolete in m.c.) differs little from the Imperfect and was possibly merely another form of it. It is

¹ Even well-educated Persians frequently use this construction. The best colloquial Persian is simple and not too correct. One of the reasons that Persians do not understand Indians that speak Persian, is that the latter speak too correctly and employ compound adjectives and words that Persians do not use in ordinary writing even. An Indian will frequently use one (correct) word, where a Persian will use a short clause to express that word.

² The time might also refer to yesterday.

³ Or better *bi-kunam*: also *khawām kard*. This sentence is practically conditional with the Apodosis understood. *Vide* § 127.

⁴ This tense in its simple form without the prefixes is still used in conditional sentences by both Indians and Afghans in speaking. Modern Persians use it in writing only.

formed by adding ي¹ to every person except the 2nd Person Sing. which remains unchanged.

Like the Imperfect, it can in classical Persian take a pleonastic به.

Sometimes the prefix می or همی is in classical Persian added, and in this case the prefix به is always omitted.

(1) In classical Persian, it can take the place of the Imperfect to signify habitual action, as: توانگران و بیخیز خریدی و توانگران را دادی *zālīm-i rā hikāyat kunand ki hīzam-i darvīshān kharīdī² bi-hayf, va tavāngarān rā dādī² bi-tarḥ³* (Sa'di) "it is told of a certain tyrant that he used forcibly to buy wood for fuel from the poor, and sell it to the rich at a good profit": *vaqtā zamzama⁴ kardandī² va bāytī muḥaqqiqāna bi-guṣṭandī²* (Sa'di) "at times they were humming a little and reciting mystical verses": *yak-i tawba-yi⁵ bisyār kardī² va bāz bi-shikastī²* (Sa'di) "a certain one used to repent oft but ever fall again."

(2) It has also a potential sense, as: جوانی به بدرقه همراه ما شد سپر باز و چرخ انداز و مسلح شور و بیش زور که ده مرد توانا کمان اورا بزه نکردندی و زور آوران روی زمین *jāwān-i bi-badraqa hamrāh-i mā shud sipar-bāz u charkh-andāz u silah-shūr va⁷ bīsh-zūr ki dah mard-i tavānā kaman-i ūrā bi-zih na-kardandī² va zūrāvarān-i rū-yi zamīn pusht-i ūrā bar zamīn na-yāvurdandī⁶* (Sa'di) "there went with us as an escort a youth, skilled in the use of the shield and bow, a fine man-at-arms and an athlete."

(3) In classical (and in Indian and Afghan) Persian this tense is also used in a certain class of conditional and optative sentences as well as in predicative sentences, *vide* Conditional and Optative clauses § 127 and § 128.

Remark I.—In certain conditional sentences this tense can be interchanged with the Imperfect, either the same tense being used in the protasis and apodosis, or one tense in one, and the other in the other.

Remark II.—In modern Persian, the Pluperfect and the Imperfect usually take the place of this tense in Predicative and Conditional sentences.

¹ In old Persian (and still in India and Afghanistan) it is in pronunciation *yā-yi majhūl*. This یای مجهول *yā-yi istimrārī* "the *yā* of continued action."

² In old Persian *yā-yi majhūl*: i.e. *kharīde*, *dāde*, etc.

³ *Bi-tarḥ dādīn* is an idiom still used in Persia, but is rare.

⁴ *Zamzam* زمزم is the name of a well at Mekka supposed to be Hagar's well.

⁵ *Tawba* توبه lit. 'turning the heart away from sin' signifies *renouncing* a sin.

⁶ The Imperfect tense could be substituted for the Past Habitual in this sentence, and would be correct either in classical or in modern Persian.

⁷ Note the last و only is pronounced *va*.

(j) The Future Perfect, and Past Subjunctive or Presumptive Past.

In classical Persian these two are identical in form, as : تا تریاق از عراق اوردہ : *tā taryāq az 'Irāq āvarda shavad mūr-gazīda murda bāshad* (Sa'di)¹ "before² the antidote can be procured from Iraq the person bitten by the snake will have died" : تا چوبان برسد گرگ گوسفند را خورده : *tā chūbān bi-rasad gurg gūstānd rā khwurdā bāshad* (class.) "by the time the shepherd arrives the wolf will have eaten the sheep" : بزورگان حضرت خداوندی عز نصرہ کہ است اگر در سیاق سخن دلیری کنم شوخی کرده باشم *fa-kayf⁴ dar nazar-i a'yūn u buzurgūn-i Hazrat-i Khudāvandī 'azz⁵ nasruh⁶ ki...ast agar dar siyāq-i sukhān dilirī kunam shūkhī karda bāsham* (Sa'di) "how much the more then were I to display boldness in pursuing speech in the presence of the distinguished nobles, etc., etc., shall I have been guilty of presumption."

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

Tā mard sukhān na-gufta bāshad⁸

'A'ib u hunar-ash nihufta bāshad (Sa'di).

"As long as a man may not have spoken
His good and bad points are hidden."

va gūyand ki kas dar sarāy nīst va bi-ḥaqīqat rāst gufta bāshand (Sa'di)"—and they (the door-keepers) say that there is no one in the house, and they may in fact have spoken the truth⁴ ; صاحب دلی را گفتند بدن خوبی که آفتاب است نشنیده ایم : *sāhib-dil-i rā guftand bidin khūbī ki āftāb ast na-shunīda-īm ki kas-i ūrā dūst girifta bāshad⁵* (Sa'di) "it was remarked to a certain wise man that 'in spite of the excellence of the sun we have never yet heard that any one has looked (should have looked) on him as a friend.'" Vide § 126 (k).

(2) In modern Persian this tense (کرده باشد) is usually preceded by باید *bāyad* "must" or *shāyad* "perhaps," as : تا اینکه این گاهز بلندن برسد باید : *tā īnki⁶ īn kāghaz bi-Landan bi-rasad⁷ bāyad ū ta'rif-i khud rā tamām karda bāshad* (m.c.) "by the time this letter reaches

¹ In modern Persian *murda ast* "is dead, will be dead" can be used instead of the Future Perfect, to signify certainty.

² Perhaps a more accurate translation of *tā* in this kind of sentence is "by the time that." In m.c. it also means "as soon as."

³ *Na gūyad* or *na gufta ast* نگویید است, could be substituted with little alteration in the meaning.

⁴ i.e. the rich owners inside count as 'nobody.'

⁵ In mod. Pers. *dūst dāshdē bāshad* or *dūst dāshda bāshad* or *girifta ast* گرفته است.

⁶ Or simply *tā īnki*, instead of *tā īnki*.

⁷ Or *mī-rasad* میرسد.

London he will probably have completed writing his book, must have completed his book" [*vide* (5)].

(3) There is another method of expressing the Future Perfect, i.e. by the Past Participle of the verb with the Definite Future, as: تا این کاغذ بلندن *tā in kāghz bi-Landan bi-rasad ū kitāb-i khud rā tamām karda khwāhad būd*¹ (Afghan). (In modern Persian تمام کرده است *tamām karda ast* or تمام خواهد کرد *tamām khwāhad kard* could be used. Possibly it may be a translation of the Urdu tense *kiyā hogā* "will have done.")

Remark.—It will appear from the foregoing remarks that باید کرده باشد *bāyad karda bāshad* properly signifies "he must have done"²; شاید کرده باشد *shāyad karda bāshad* "he may have done"³, while کرده باشد *karda khwāhad būd* (Afghan) "he will have done."⁴

Compare (1) فردا تا این وقت باید این کتاب را تمام بکنم *fordā tā in vaqt bāyad in kitāb rā tamām bi-kunam* (m.c.) "I must finish this book by this time to-morrow; (2) فردا تا اینوقت این کتاب را تمام میکنم or خواهم کرد *fordā tā in vaqt in kitāb rā tamām mi-kunam* or *khwāham kard* (m.c.) "by this time to-morrow I will finish (or will have finished) this book"; (3) فردا تا این وقت شاید این کتاب را تمام کرده باشم *fordā tā in vaqt shāyad in kitāb rā tamām karda bāsham* (m.c.) "by this time to-morrow, I may have finished this book."

(4) The following are m.c. idioms:—

چه کردم *khuyurda ast, khuyurda bāshad* (or *ast*). *chi kunam?* (m.c.) "what he has eaten, he has eaten, what can I do? (I can't help it)."

چه توان کرد *karda ast karda bāshad* (or *ast*); *chi tavān kard?* (m.c.) "what he's done, he's done; what can one do?"

می‌توان کشتنش *darīda ast, darīda bāshad* (or *ast*); *mi-tavān kush-t-ash?* "what he's torn, he's torn; one can't kill him for it"; (but *darīda ast darīda bāshad* "if it's torn, it's torn, let it be)."

(5) The Presumptive Past Tense may, in modern Persian, be formed in two ways as illustrated by the following examples:—

بالاتر گناهی کرده بود که سزایش را یافت *albatta gunāh-i karda būd ki sazā-yash rā yāft* (m.c.) "he must have committed some fault to be punished

¹ This Transitive tense might also in some cases be Intransitive, the participle being considered an adjective.

² Presumptive Past.

³ Presumptive Indefinite Past.

⁴ Future Perfect.

⁵ In modern Persian شاید *shāyad* could not be omitted. *Yahtamil* یا احتمال can in modern Persian be substituted for شاید *shāyad*

for it''; vulgarly است کرده بود *karda būda ast* might be used and *albatta* omitted, but this is incorrect: واقع شد او مرده بود *dar vaqt-i ki īn vāqi' shud ū murda būd* "he must have been dead when that happened."

— گناهی باید کرده باشد که *gunāh-i bāyad karda bāshad ki*—This has the same meaning as the first example. *Vide* also (2).

Remark.— واقع شد او مرده بود است که این کار واقع شد *ū murda būda ast ki īn kār vāqi' shud* = واقع شد او باید مرده باشد که این کار واقع شد *ū bāyad murda bāshad ki īn kār vāqi' shad*; but for, حالا باید مرده باشد او *ū hālā bāyad murda bāshad* "he must be dead by now", حالا مرده بود است او *ū hālā murda būda ast* could not be substituted.

(1) The Continuative Past Subjunctive is in *Indian Persian*¹ formed by prefixing *mī* to the Perfect Subjunctive.

The following examples are from the *Iqbāl-Nāma-yi Jahāngīrī*, Ed. Bibliotheca Indica, of the Bengal Asiatic Society:— و حکم شد که به کورنش می آمده باشد (۱۳۰) * نوشتها فرستاد که غله فروران و زمینداران را مقرر دارند که غله و سایر حیوانات و ضروریات را به اردوی گیهان پوی میفرسانیده باشند و پیشکش از نقد و جنس و میدو و حیوانات و غیره مترادف میفرستاده باشند (۲۱۰) *

(k) The Perfect Tense:—

(1) The remarks on the Preterite Tense [*vide* (g)] have already shown that it sometimes supplies the place of the Perfect in English.

The Perfect Tense in English expresses an action just finished and it is incorrect to apply it to an action finished in a past time; therefore "I have seen him yesterday"² is incorrect.

If however no time be specified, the use of the Perfect tense is correct, because "though the action is passed, the doer credits himself with its accomplishment down to the present: it is therefore correct to say 'I have seen him'³ whether the meeting occurred to-day or a year ago."

'Since' when a temporal Conjunction refers to a time distinctly past and should therefore in English be followed by the Preterite: it is incorrect to say "I have not seen him since I have been here (or since I have come here)"⁴; say "since I came here."

The following examples illustrate the use of the Persian Preterite for the English Perfect: "—and I have cited⁵ this apologue that it may be understood, that in travel the most complete exaltation is attained and

¹ This tense is not used in Persia.

² Say "I saw him yesterday." In Persian also the Preterite.

³ In Pers. also the Perfect Tense *ūrā dīda-ī* "have you seen him?"

⁴ *Az vaqt-i ki īnjā āmadam ūrā na-dīdam* از وقتی که اینجا آمدم اورا ندیدم 'Since' (seeing that) indicating a sequel or consequence can rightly be followed by the Perfect

⁵ The Preterite in Persian (for the English Perfect) is here used in accordance with the rule quoted in (g). para. 3.

example. Also پیغمبر فرمود *Payghambar farmūd* (class.) for فرموده است *farmūda ast*.¹ The Perfect however clearly indicates that the writer was not present.

The Perfect can indicate an action recently finished if the time is indefinite, but if the time is definite the Preterite should be used, thus: من حالا رسیدم *man hālā rasīdam* "I have just arrived," but حالا رسیده ام *hālā rasīdam* would signify that the arrival though recent, was perhaps an hour ago, perhaps yesterday: حالا حاجی شدم *hālā hājī shudam* (m.c.) "I am now a hājī," but حالا حاجی شده ام *hālā hājī shuda am* "I have recently become a hājī" (perhaps two years ago).

Remark.—In the example above "I enjoy good health since I came here," the Present or Perfect is used in Persian to signify the continuance of the effects of the past act. If however the words تا حالا *tā hālā*, or تا اکنون *tā aknūn*, etc., be inserted, the Preterite Tense should be used, as: از وقتی که اینجا آمدم تا کنون خود را سلامت می بینم *az vaqt-i ki injā āmadam tā kunūn khud rā salāmat mī-bīnam* (m.c.). This rule is however sometimes broken in speaking.

(2) The third person singular is sometimes, in old and in modern Persian, contracted, the final *z* being discarded, as: گفتم خطی زشت است که بآب زر نوشتست: *guftam khatt-i zisht-ast ki bi-āb zar navisht-ast*² (Sa'di) "I replied it (is like) a bad writing in letters of gold."

کرم بین و لطف خداوند گار گنه بذه کردست و او شرم سار

Karm bīn u lutf-i Khudāvandagār

Gunāh banda kardast u ū sharmsār (Sa'di).

"Behold the bounty and kindness of the Lord

That his creatures sin and He feels the shame."

This contraction occurs in m.c.

(3) The *ast* of the third person singular is often omitted³ altogether, as: شوشتر شهر مزدهری بوده *ānchi az miḥnat va balā va mashaqqat va 'anā-e bar man guzashṭa* "as for the travail and affliction which have passed over me."

"Shūshtar was formerly a flourishing town" *Shūshtar shahr-i mu'tabar-i būda* (m.c.); (were *būd* here used in modern Persian instead of بوده است *būda ast* it would signify that the writer or speaker saw what he is describing).

In the other persons, the substantive verb can be omitted only in such sentences, as: "The reason for my coming to your house was that I did, and still do, love your sister-in-law" *جهت آمدن من بخانه شما آن بود که من خواهر*

¹ *Payghambar ast mī-farmāyad*—"It is the Prophet himself who says—"

² *Hājī*, Pers. for Ar. *hājjīyy*, or colloq. *hājī*: in Arabic writing *al-hājī* only is used.

³ In modern Persian poetry the full form is written though often for the sake of scansion the *z* is omitted.

⁴ محذوف "taken away, i.e. understood."

میدارم *jihat-i āmadan-i man bi-khāna-yi shumā ā n būd ki man khwāhir-zan-i tu Nisā Khānum rā dust dāshta¹ va mī-dāram* (Vazir-i Lankaran); in this sentence *mī-dāram* indicates that *dāshta* is the 1st person.”

If mentioned once, the substantive verb *can*, however, be understood for the remaining cases in any person, as: *رفتہ و دیدہ و شنیدہ ام*: *rafta va dīda va shunīda am*, where *am* is understood after each verb.

For the Continuative Perfect Tense *vide* (t).

Compare the emphatic statements “I do not and will not.” as: *من هیچ وقت تسلیم نمی شوم و نخواهم شد* *man hīch vaqt taslīm namī-shavam va na-khwāham shud* (m.c.): *من هرگز اورا دوست نداشته و نمیدارم*: *man hargiz ūrā dūst na-dāshta va namī-dāram* (m.c.): *ما همه مایل باین خیالیم که هرچه هست همیشه بوده و* *mā hama māyil bi-īn khayāl-īm ki harchi hast hamīsha būda va khwāhad būd* (m.c.) “we are all apt to imagine that what is, always has, and always will be.” [In English an ellipsis after the auxiliaries “have, do, shall, will, may, and can” is correct only if, where the ellipsis occurs, the principle verb can be inserted without change, i.e. in the same form in which it occurs in one clause of the sentence. In the last example *be* (expressed) cannot be inserted after *has*: therefore *been* should be inserted after *has*. In Persian however such an ellipsis is not incorrect.]

(l) The Pluperfect is used in nearly the same manner as in English. It indicates a time anterior to the Preterite.

In classical and in modern Persian it is used in conditional sentences instead of the old Past Habitual, or of the Imperfect: *vide* Conditional Sentences.

It is also used in modern Persian after *kāshkī*: ‘*vide*’ Optative clauses.

In, *هرگز از دور زمان نه نالیده بودم و بوی از گردش آسمان در هم نکشیده مگر وقتیکه پیام* *hargiz az dawr-i zamān na-nālīda būdam varūy az gardish-i āsmān dar-ham na-kashīda² magar vaqt-i-ki pāyam barakha būd va istitā‘at-i pāy-pūshī na-dāshtam* (Gul. Chap. III, Story 19), *nālīda būdam* is used to express time anterior to *dāshtam*.

As stated in (g), the Preterite is used in narrating events that closely follow each other. Thus in the following sentence, the Persian Preterites takes the place of the English Pluperfects:—“When I *had* rested a little and regained my breath I got up” *چون قدری آسوده شدم و نفس سر جای خود* *chūn qadr-i āsūda shudam va nafas sar-i jā-yi khud āmad pū shudam*; here, if the two first Persian verbs were put in the Pluperfect, it would signify that ‘I had rested, a couple of hours or so ago, or yesterday, etc.’

¹ *Am* is understood.

² *Būdam* is understood after *kashīda*.

The following examples illustrate a use of the Preterite, Perfect, and Pluperfect :—

Supposing a master were to order his servant to bring a *شکارچی shikār-chī* and were then to go out for an hour or two, and on his return ask his servant if the *shikār-chī* had arrived. The reply might be:—

(i) *آمده āmad* ‘‘he has (just) come.’’

(ii) *آمده āmada*, or *است آمده āmada ast* ‘‘he came and is still here.’’

(iii) *آمده بود āmada būd* ‘‘he did come (but has gone away again).’’¹

Vide also (m) (9).

Remark.—The rarer form of the Conditional Pluperfect *کرده بودمی karda būdamī* is used as a substitute for the Pluperfect, only in Conditional and Optative clauses.

(m) (1) The Past Participle² is used conjunctively and serves to throw two or more short sentences into one,³ as: *باري زبان نعت دراز کرده مي گفت bār-i zabān-i ta'annut darāz karda hamī-ḡuft* (Sa'di) ‘‘so he began to say in derision—’’: *خاموش کردند - درست شد : nigāh dāshtha āmadand pāyīn-; khāmūsh kardand, durust shud* (Shah's Diary) ‘‘the train was stopped; they got down and extinguished the fire, and all was put right’’: *مگر تيمور آغا را زمين اش زده پيش مادرش نفرستاد : magar Taymūr Aghā rā zamīn-ash zada pīsh-i mādar-ash nafristāda-i* (Vazir-i Lankaran) ‘‘but haven't you thrown Taimur Agha to the ground (in wrestling) and sent him (in a state of insensibility) to his mother?’’: *پس رواست (که) آخر عمر : pas ravā'st (ki) ākhīr-i 'umr (dar) baḡhal-i Shu'la Khānam bachcha na-dīda bi-mīram?* (Vazir-i Lankaran) ‘‘then is it right I should die without having seen a child in Shu'la Khanum's arms?’’: *گفت میخ زده روپیه را گرفتم از سول چه یافتم ḡuft mīkh zada rūpiya rā giriṭtam, az su'āl chī yāṭtam?* ‘‘he replied, I got the rupees as a reward for hitting the mark (with an arrow); but I have got nothing as yet by my begging’’: *افتادیم : aqab marā vil na-karda bi-har jā-i ki mī-raṭtam mānind-ibuz-i parvarda hamrāh-i man mī-āmad*⁴ ‘‘it (the wild goat) refused to leave me but followed me everywhere, just like a tame goat.’’

Some grammarians consider the final *s* of the participle in instances like the above to be a copulative Conjunction.⁵

¹ In Urdu, the Pluperfect here would have this same signification.

² The Conjunctive Participle is also common in Hindi and Urdu.

³ *Vide also (n).*

⁴ In the original, *ki* and *dar* are omitted.

⁵ Not *mī-raṭ* میرفت; but *عقب او میرفت aqab-i ū mī-raṭ* would be right.

⁶ In modern Pers. writing, this participial construction is preferred to coupling finite verbs together by *و* ‘and’

Occasionally a redundant و is found after the participle, as : آورده اند که āvarda-and ki būzina-ī¹ *darūd-gar-i rā did ki bar chūb-i nishasta va mī-burīd* (Anv. Sub. Chap. I, St. 5) “they have related that a monkey saw a carpenter sitting upon a piece of timber, which he was cutting, and—”. (East. Trans.); (either elide the *va* or insert *būd* after *nishasta*). — بعضی اینکه خود را تحت حمایت میربخارا ندانید باید خود را تحت حمایت دوست محمد خان حکمران افغانستان دانسته و اسم امیر دوست باد خود را تحت حمایت دوست محمد خان را در خطبه خود داخل نمایند *bi-ivaz-i īnki khud rā taht-i himāyat-i Amīr-i Būkhārā bi-dānīd bāyad khud rā taht-i himāyat-i Dūst Muḥammad Khān, Hukmrān-i Afghānistān dānista va ism-i Amīr Dūst Muḥammad Khān rā dar khuṭba-yi khud dākhil numā'id*.—(Mem. ‘Abd’r-Raḥmān Khān, Amīr of Afghanistan, *Faṣl-i avval*, p. 12).

شغال هرچه پیدا بکند دزدیده و میرود *shighāl harchi paydā bi-kunad duzdīda va mī-ravad* (m.c.); in this example if *duzdīda mī-ravad* were written, the signification might be, “—goes secretly.” In these examples the redundant *va* should grammatically be omitted.

This Perfect Participle “having—” is not much used in speaking.

Remark I.—The *va* can of course be correctly used to couple two or more participles together, as : حصار را محاصره کرد و مشقت بسیار کشید؛ ما بوس بازگشت کرد *hiṣār rā muḥāsara kard va mashaqqat-i bisyār kashīda, ma'yūs, bāz-gasht kard*.—(Mod.)²

Remark II.—It may be noticed that this participle can govern an accusative case, as : بعد از آن بچۀ بز را یاد کرده آن مکان رفتم : *ba'd az ān bachcha-yi buz rā yād kardā bi-ān makān raftam* “I then recollected the kid and went to the place.” *Vide* also § 142 (a) (2).

Remark III.—“This very idiomatic use of the Past Participle will present no difficulty to the reader if he will translate all these (subordinate) Past Participles much as he would an Ablative Absolute in Latin, i.e. “having done so-and-so (and) having made this (and) having completed that deed, he acted (principal verb) thus.”

“When rendering into idiomatic English, the sentences must, of course be broken up.” *Introduc.* ‘*Vazir of Lankaran*’ by Haggard and Le Strange.

(2) This participle can take the place of an adverb³: —مرحمت فرموده بیان *marḥamat farmūda bayān kunīd ki*—(m.c.) “kindly explain to me—”: *bar khiffat-i 'aql-i man ḥaml kardand va nihufṭa mī-khandidand* (Sa'di) “they imputed it to the weakness of my understanding and began to laugh *secretly*”: گذشته از این *guzashta az īn* (m.c.) “besides this, in addition to this.”

¹ In modern Persian the form بوزینه *būzina* is preferred.

² In classical Persian *bāz gasht* without *kard* would be used.

³ ‘Devotedly’ and ‘lovingly’ are examples of adverbial participles in English.

(3) It can take the place of a substantive ¹:—مرده صورت *bi-ṣūrat-i murda* (m.c.) “like a corpse”; باقی ماندن ایام دولت سالافین صفویه است *bāqī-mānda-yi ayyām-i dawlat-i salāfīn-i Ṣafaviyya ast* (m.c.) “these (buildings) have been in existence since the days of the Safavi dynasty”; گذشته را خوانم نوشت *guzashta rā khwāham navisht* (m.c.) “I will write what happened, i.e. the particulars”; او کردهای *kardahā-yi ū* (m.c.) “his deeds”; این نوشته را دیدم *in navishta rā dīdam* (m.c.) “I saw this writing (or letter).” ²

با نفس همیشه در نبردیم چه کنم و ز گردن خوشن بدردم چه کنم

Bā nafs hamīsha dar nabard-am, chi kunam ?

Va'z kardā-yi khwāshān bi-dard-am, chi kunam ?

“Against my lusts I ever war, in vain,

I think on my ill deeds with shame and pain;”

(*O. K. Whin. Trans. Rub. 322*).

فرموده ناکده سید زیم کرد فریاد ز کردهای نافرموده

Farmūda-yi nā-kardā siyāh-rūy-am kard

Faryād zi kardā-hā-yi nā-farmūda ³

(*O. K. Whin. Rub. 418*).

از جام فنا چو جرعه نشیدی از بون و نبودگان بکلی رستی

Az jāṃ-i fanā chu jur'a-ī nūshīdī

Az būd u na-būdagān⁴ bi-kullī rastī—(*O. K.*)

“And, when you drink of His entrancing cup,

You hasten your escape from quick and dead.

(*Whin. Trans. Rub. 429*).

(4) It can take the place of a clause:—خادم دیده و شنیده را عرض نمود: *khādīm dīda va shunīda rā 'arz namūd* (m.c.) “the servant related what he had seen and heard”; اول کاشته تخم *tukhm-i avval-kāshā* “the first-sown seed, the seed that was first sown.”

(5) It can take the place of an adjective:—یک شب تأمل ایام گذشته میکردم *yak shab ta'ammul-i ayyām-i guzashta mī-kardam* (Sa'di) “one night I was pondering on ancient times”; و بر عمر نلف کرده تأمل میخوردم *va bar 'umr-i talaf-kardā⁵ ta'assuf mī-khwurdam* (Sa'di) “and was regretting my wasted life”; آرامیده *ārāmīda* ⁶ (Afghan) “quieted, quiet.”

¹ Compare the Ar. Past Part. *malbūs* (dressed), pl. *malbūsāt*, used in m.c. to signify “dress, dresses.”

² But *in rā navishta dīdam* (m.c.) “I saw this written.”

³ Sins of omission and commission. Note the unusual use of *na-farmūda* for *nahi farmūda*.

⁴ For *būda* and *na-būdagān*.

⁵ Or *shuda*.

⁶ In mod. Pers. *ārāmīda* from *ārāmīdan* is preferred.

آسوده شبی باید و خوش مهتابی
 نا با تو حکایت کنم از هر بابی

Āsūda shab-i bāyad u khush mahtāb-i
Tā bā tu hikāyat kunam az har bāb-i

Couplet.

I need the quiet night-time and the pleasant morn as well,
 That to thee I may the story of all my sorrows tell.

(*Eastwick's Trans.*).

(6) It can be used as a passive participle: این لطیفه بر طاق ایوان: *in laṭīfa bar tāq-i ayvān-i Farīdūn navishta būd* (Sa'di) "this pleasantry¹ was written over the arch of the palace² of Faridun": *pā-yi man basta ast* (m.c.) "my foot is tied."

(7) Sometimes this participle supplies the place of the present participle in English, as: *manāzil-i rāh az Shirāz girifta tā bi-Tāhrān* 'arz *khwāham kard* (m.c.) "I will tell you the stages to Tehran commencing from Shiraz": *khwābīda ast* "he is sleeping, asleep": *nishasta ast* "he is sitting, seated": *istāda ast* "he is standing": *du sāt bi-ghurūb mānda* (m.c.) "two hours (remaining) to sunset." Vide (10).

(8) Sometimes this participle can be substituted for the Present Participle with but a slight shade of difference in meaning, thus:— *Davīda āmad* (دوید آمده = *bi-daw āmad*) (m.c.) "having run he came, he came running," but *dawān dawān āmad* implies that the running was continuous: "he ran the whole way."

(9) The Past Participle frequently indicates a state, and in this case is often in apposition to the object. It sometimes supplies the place of the Pluperfect: *ūra dīdam az bām uftāda* (m.c.) "I saw him fallen (i.e. after he had fallen) from the roof" has the same signification as *ūra dīdam ki az bām uftāda būd* (or *ast*)⁸ (m.c.): *kāravān rā *rafta dīd* (Sa'di) "he saw that the caravan had departed": *ba'd az ān dīdam-ash zan-khwāsta va farzandān bar*

¹ In the dictionary one meaning of *laṭīfa* is "mysterious meaning," which better suits the context than the modern meaning of *laṭīfa*.

² In mod. Pers. *ayvān* is a veranda or a room with pillars and without doors.

⁸ But *ūra dīdam ki az bām uftād* "I saw him fall from the roof": in this sentence the Preterite takes the place of an English Infinitive.

* = *dīd ki kāravān rafta ast*.

khāsta va bīkh-i nashāt-ash burīda va gul-i hivās-ash pazhmurda (Sa'di) "afterwards I saw him when he had taken a wife and had grown-up children and his joy had departed and his ambition declined": شهادگاه که دزدان باز: *shabāngāh ki duzdān bāz āmadand safar-karda va ghārat-āvarda silāh bi-kushādand* (Sa'di) "at night when the thieves returned (in a state of) having travelled and having brought plunder with them, they unbuckled their arms."

(10) The Past Participle of certain transitive verbs is also used in a passive sense, thus; *navishta ast* may signify "he has written" or "it is written": similarly the perfect participles *rānda*, *kushta*, *āvikhta*, *rīkhta*, *kūbīda*, *shunīda*, *gufta*, *dīda*, etc.—Compare No. (7).

(11) The negative of the participles is usually, in classical Pers., formed with *nā*—. In modern Pers. *na* is preferred. 'Umar-i *Khayyām* uses both.

ناکرده گناه در جهان کیست بگو

Nā-karda gunāh dar jahān kīst ? Bī-gū

"Was ever man born that never went astray?" (O.K.).

But for the scansion, *na-karda gunāh* could be used.

ای نیک نکرده و بدبها کرده

Ay nīk na-karda u badīhā karda

"O thou who hast done ill, and ill alone."

(*Whin. Trans. Rub.* 406).

Vide also example in (3).

(n) Hodgson says, "Participles are often a valuable means of condensation, as instead of two clauses, with two finite verbs, one finite clause and participle will suffice, when there is a common subject"; also, "Too great care cannot be exercised to leave no doubt as to what a participle really is placed in apposition to, if one would avoid the error known as the 'misrelated participle.'" This author then cites as errors examples from well-known English writers, where the sentences sometimes contain no word to which the participle can possibly refer,¹ or where the participle refers to a Possessive Pronoun only, or where the true relation of the participle is obscured by faulty collocation.

The error in, "Sir Charles Wetherell addressed the House (of Lords)

¹ In Urdu and Hindi, instances of the 'misrelated participle' are rare. A few phrases similar to the above, as, *aksar karke* (vulg. Hindu.) "generally": —*se lekar* (Hindu.) "commencing from—" etc. = *az ānjā girifta* (Pers.), are used absolutely like concerning, notwithstanding, etc., in English.

three hours—; when being fatigued¹ by his exertions, their lordships adjourned to the following day,” is repeated in:—شاه تا نیم ساعت نطق کرد و پس از آن که خسته شده، وزرای مملکت از دربار بیرون رفتند *Shāh tā nīm-sa'at nuṭq kard va pas az ān kḥasta-shuda vuzarā-yi mamlakat az darbār bīrūn raftand* (m.c.) “the Shah made a speech lasting half an hour; then being fatigued the Vazirs left the darbar.”²

In زن در باز کرده مرد بیرون رفت *zan dar bāz kardā mard bīrūn raft* (m.c.) “the woman having opened the door the man went out,” though the participle may be ‘misrelated’ there is no ambiguity whatever. Further if the view of some grammarians be correct that the final *z* of the participle is equivalent to the conjunction ‘and,’ the sentence may also be grammatically correct according to the laws of Persian grammar.

The misrelated participle is a construction common in modern Persian. هنوز در آنجا جاگیر نشده پیر زن بشدت هرچه تمام تر در کوفت *hanūz dar ānjā jā-gīr na-shuda, pīra-zan-i bi-shiddat-i harchi tamāmtar dar bī-kūft* (Tr. H. B. Chap. II), ‘I, scarcely having settled down there, an old woman came and knocked violently at the door.’ In: از بین سخن مردم ده انگشت بردن کسی (Tr. H. B. Chap. XXXIV, p. 288), the participle (misrelated) “being” is understood. Also as there is nothing to show whether there is an *izāfat* after سخن *sukhan* or not, it would be better, to avoid a possible misreading, to put مردم ده *mardum-i dih* first.

To a reader, the following is hardly intelligible; to a listener, the ambiguity might be removed by the gesture and the intonation of the speaker: مضمون کاغذ الله ایذکم انشاءالله در تربیت فرزند من نور چشمی دقت و تعالیم (H. B. Chap. XV, p. 128); here *namūda* refers to the *lala*, the addressee, and *na-kardā ast* to the son.

Though this construction is common in m.c., and considered correct by many Persians, it is better avoided.

For other kinds of participial obscurity *vide* § 142 (f).

(o) The Present Participle in آن *ān* is not much used. As already stated, the past participle sometimes takes its place.

Whenever the present participle is used, it makes the action continuous: بحکم ضرورت سخن گفتم و تفرج کفان بیرون رفتم *bi ḥukm-i zarūrat sukhan guftam va tafarruj kunān bīrūn raftīm* (Sa'di) “I was forced to open my lips and we left (the garden) rejoicing as we went.”

¹ Their Lordships or Sir Charles?

² Here it was the Shah who was fatigued and not the ministers. If the word *vuzarā* were placed before the participle *kḥasta shuda* it would be clear that the vazirs were tired.

مگر اندوه خودش با دشمنان که لاجل گویند شادی کنان

Ma-gū andūh-i khwīsh bā dushmanān

Ki lā ḥawl gūyand¹ shādī kunān.—(Sa'di)

"Tell not your secret grief to your enemies

For they will express their horror rejoicing all the while."

... من چرا... *Zībā² Khānum*—(*lund lund kunān rafta zīr-i lab mī gūyad*) *Man chirā*—"Ziba Khanum (going off muttering, says under her breath) 'Why should I—': زبیلہ کی آبادانیاں باکمال: *az pahlū-yi ābādānīhā bā kamāl-i ihtirāz murūr kunān shabhā mī-rāndīm* (Tr. H. B.) "we travelled with much precaution as long as we were in the inhabited parts of the country, lying by during the day,—" (H. B.): او بسیار خواهان آن بود *ū bisyār khwāhān-i ān būd ki*—(m.c.) "he was very desirous to—" *magar tarsān būdī?* (m.c.) "were you in a state of fearing (when you saw him); but مگر ترسیدی *magar tarsīdī* "did you fear (at the moment you saw him)?"

Continuative tenses can be formed from the Present Participle and an auxiliary verb, as: *magar tarsān hastīd* "you are fearing I think?" *mī-tarsīd* might refer to the future as well as the present. *khwāhān-i ān būdam ki injā bi-yāyam* = *mī-khwāstam ki*—: میخواستم که اینجا بیایم *giryān shud* "he began to weep, he became weeping": *giryān ast* "he is in a state of tears" (present only); but *giryā mī-kunad*, or *mī-giryad* might be future: *giryān mī-shavad* (future only).

ان لحظه که از اجل گریزان گردم چون برگ ز شاخ عمر ریزان گردم
عالم نشاء دل به غزال کنیم زان پیش که خاک بخاک بیزان گردم

Ān lahẓa ki az ajal garizān gardam

Chūn barg zi shākh-i 'umr rīzān gardam

'Ālam bi-nashāt-i dīl bi-ghirbāl kunīm³

Z'ān pīsh ki khāk-i khāk-bīzān gardam.—(O.K.)

"When Khayyam quittance at Death's hand receives,
And sheds his outworn life, as trees their leaves,
Full gladly will be sift this world away,
Ere dustmen sift his ashes in their sieves."

(Whin. Trans. Rub. 309).

¹ *Lā ḥawl wa lā quwwat illā bi-'llāh* "there is no power nor strength except in God," i.e. there is no striving against Fate. This exclamation is used on any sudden emergency.

² Stage directions: *Vazīr-i Lankurān*.

³ This change of persons is called *iltifāt*. Possibly there is a misprint for *kunam*.

Remark.—Nearly allied to this Continuous Participle are the Verbal Adjectives ending in *ā*, as; *بازوان توانا* *bāzuwān-i tavānā* (Sa'di) "powerful arms": *طوطی گویا* *tūtī-yi gūyā* (m.c.) "a talking parrot": *کور نابینا* *kūr-i nā-binā*¹ (m.c.) "a blind man": *کھاتت-ی کھڑانہ* *khatt-i khurānā* (m.c.) "legible writing": *مرد دانا* *mard-i dānā*: *گوش شنوا* *gūsh-i shinavā* (m.c.) "a hearing ear."

(p) In *classical* Persian, the Noun of Agency in *anda*² is occasionally used as an adjective as well as a noun of agency, as: *ناخون درنده* *nākhūn-i daranda* (Sa'di and m.c.) "claws that rend; rending claws".

اول اردی بهشت ماه جلالی بلبل گوینده بر منابر قضاپان

Avval-i Urdī-Bihisht-māh-i³ Jalālī

Bulbul gūyandā bar manābir-i quzbān.—(Sa'di.)

"In the beginning of the month of Urdibihisht of the Jalali year,
When the bulbuls were singing on the pulpits of the branches—."

(2) *نویسنده داند که در نامه چیست* *navīsanda dānad ki dar nāma chīst* (Sa'di and m.c.) "the writer knows what is in the letter he wrote": *رونده گذار مجلس* *ravanda-i az kinār-i majlis guzar kard* (Sa'di) "a wayfarer passed by the assembly": *خواننده مغربی در صف بزازان حلب میگفت* *khurāhanda-i maghrībī dar saff-i bazzāzān-i Ḥalab mī-guft*—(Sa'di) "an African⁴ beggar was saying in the company of some cloth merchants in Aleppo—."

نگشای درم که در گشاینده نوئی نمای وجم که را نماینده تویی
من دست بهیج دست گیری ندهم کیشان همه فانی اند و پاینده تویی

"Open the door! O Entrance who procurest,
And guide the way, O Thou of guides the surest:
Directors, born of men, shall not direct me,
Their counsel comes to naught, but thou endurest!"

—(Whin. Trans. Rub. 449).

(q) In *modern* Persian the Noun of Agency is rarely used. It is sometimes used as a mere adjective, as: *مرد بخشنده* *mard-i bakhshanda* (m.c.) "a generous man," and *خیلی بخشنده* *khaylī bakhshanda* (m.c.) "very generous": *آن جانور درنده است* *ān jānavār-i daranda-ī'st* (m.c.) "that is a beast of prey."

¹ An example of Persian *تاکید* *ta'kid* or *مبالغه* *mubālagha*, not tautology or *حشو قبیح* *ḥa-ḥv-i qabīḥ*.

² An Abstract noun can often be formed from the noun of agency by adding *gī*, as: *bakhshā'idan*, *bakhshūya da*, *bakhshūyandagī* (class.) "liberality"; *bakhshandagī* (m.c.): *jumhandagī* from *jumbīdan*: *darmāndagī*.

³ *Urdibihisht-māh* "month of Urdibihisht"; but *Urdibihisht* alone would stand for 3rd day of the month. The Zardushtis always add the word *māh* to the old names of the month.

⁴ *Maghrīb* Barbary or Morocco: Mauritania.

Even in modern Persian it is occasionally used as a noun of agency, as: در کیست کوبنده *kīst kūbanda-yi dar?* (Prof. S. T.) "who is it that knocks at the door?" : آن شخص نویسنده خوب است *ān shakhs navīsanda-yi khūb-i 'st* (m.c.) "he is a good writer" : آن جانور گزنده است *ān jānavar gazanda ast* (m.c.) : سازنده *qūtil-i ūst* (m.c.) = کشته *kushanda-yi ūst* (m.c.) : خواننده *navāzanda* "player"; رقصنده *raqsanda* (m.c.) "dancer" : —: می دانند که *khwānanda mī-dānad ki*—(H.B.) "the reader can easily guess that—".

(2) The following is an Afghan idiom: برجهازنکه بدان طرف روند بود موار شدم *bar jahāz-i ki bi-dān tarāf ravanda¹ būd savār shudam* "I embarked in a ship that was on the point of sailing for that country." In modern Persian در شرف رفتن بدان طرف بود *ki bi-dān tarāf ravān būd*, or در صد رفتن بدان طرف بود *dar šadad-i raftan-i bi-dān tarāf būd*, or رفتنی بود *raftanī būd* would be used.

(r) The Future Participle or Noun of Possibility, formed by adding the *yā-yi liyāqat* to the Infinitive, is illustrated by the following examples:—

حضرت مسیح در عالم آمدنی بود *Hazrat-i Masīh dar 'ālam āmadanī būd* (m.c.) "Christ had to (or was to) come into the world" : از کارشده نمی توان گریخت *az kār-i shudanī namī-tavān gurīkht* (m.c.) "it is impossible to escape what is destined, what has to happen" : ماهر بعض ترک وطن درین جزیره ماندنی شده *maḥṣ-i tark-i vaṭan dar īn jazīra māndanī shudam* (m.c.) "by leaving my home I have had to remain in this island" : سوختنی *sūkhtanī* (m.c.) "fit to be burned," or "for burning" : خوردنی *khwurdanī* "what has to be eaten"; خوردنی ها *man raftanī am* (m.c.) "eatables" : من رفتنی ام *na khayr īn gul murdanī³ nīst* (m.c.) "not at all, this flower will not die (said of a pot that doesn't look healthy)" : هر چه شدنیست می شود *har chi shudanī'st mī-shavad⁴* (m.c.) "what has to happen, will happen."

(s) The Infinitive is used as a noun, as: رفتن من *raftan-i man khūb nīst* از رفتنهای شما نه حمام *az raftan-hā-yi shumā bi-ḥammām 'ājiz shudam* : خوب نیست دروغ گفتن *darūgh-guftan-hā* "tellings of lies"; اطاعت نکردن *itā'at nā-kardan* (in m.c. gen. *nā-kardan*) "disobedience." As a verbal noun it may govern the genitive, as: برای کشتن او *barāy-i kushtan-i ū* "for the killing him." It can also govern the accusative in such constructions, as:

¹ Corresponds to the Hindustani idiom *jāne-wālā*.

² Note that the Future Participle can be used in the plural. In *davā khurdanīst yā mālidanī* (m.c.) "این دوا خوردنیست با مالیدن"?

³ An unusual expression, if correct: پژمرده شدن or خشک شدن *khushk shudan* or *pazhmu-da shudan* is used for plants, but *murdan* of trees.

⁴ But *harchi bādā bād* (m.c.) "happen what may."

را *mulāqāt kardan-i Majnūn Laylī rā* (Heading of a Chapter) "Majnun's meeting Laili" (*vide* Verbal Nouns): *fulān rā kushtan* گناه نیست *gunāh nīst* = گناه نیست *kushtan-i fulān gunāh nīst*.

(2) In classical Persian, the negative of the Infinitive is usually formed with *nā* but in modern Persian *na* is preferred.

(3) The Infinitive of a Transitive Verb is often used in an intransitive sense, as: *urā bi-kushtan dādand* "he was handed over to be killed (lit. they handed him over for their killing him)."

(4) Just as the Perfect Tense signifies that the speaker was not present [*vide* (k)], so the Continuative Perfect gives the same notion, but with the idea of continuance. This Continuative Perfect is rarely if ever used in classical Persian, its place being supplied by the Imperfect. The Continuative Perfect is rare even in modern Persian. Examples: *tā hāl mī-karda* فلان شهر ده سال است "they have been doing this up till now" and *fulān shahr dah sāl ast taraqqī mī-karda* ترقی میکرده است *fulān shahr dah sāl ast taraqqī mī-karda* *ast valī chand-i 'st bi-kharābī uftāda*; here *taraqqī mī-karda ast* "has been rising, was rising"; *mī-kard* could be substituted but would not be so forcible.

In the sentence *tu ūrā dīda-i ki dar masjid istāda Qur'ān* تو او را دیدی که در مسجد ایستاده و سر خود را *mi-khūānda va sar-i khud rā pāyīn mī-āvarda va buland mī-karda ast* ¹ *mi-khūānda va sar-i khud rā pāyīn mī-āvarda va buland mī-karda ast* ² "have you seen him standing in the mosque while he was reading the Qoran, etc., etc.?"

Remark.—The Continuative Perfect of the Subjunctive is used in a similar manner as the same tense in the Indicative, but expresses a doubt, as: *shunīda am ki Musalmānān rā mī-kushta ast* شنیده ام که مسلمانان را میکشند است *shunīda am ki Musalmānān rā mī-kushta ast* واجب التکلیف بوده اند می کشند باشد *valī ihtimāl dārad ki ānhā rā ki wājib "l-qatl būdā-and mī-kushta bāshad* "I have heard that he has been killing Muslims but it is probable that he has been killing those that are worthy of death." This tense is not used in modern Persian, but is common in *Abū'l Faẓl* and in the *Humāyūn-Nāma*.

(u) The Continuative Pluperfect is not used in Persian.

(v) The Imperative is in m.c. sometimes used in a precative sense, as: *Khudā 'umr-at bi-dih* (vulg. for *dihad*) خدا عمرت بده "God grant thee a long life"; in classical Persian, the Optative form *dihād* would probably be used in this instance.

¹ Note omission of *rā*, the verb being a compound قرآن خواندن *Qur'ān khwāndan* but *Qur'ān rā khwānda id?* "Have you read the Qoran?" (i.e. he whole of it).

² Example from St. Claire Tisdall's Grammar, p. 87.

However, the 2nd Pers. Impera. is even in classical Persian used precatively as:—

با رب تو مرا توبه ده و عذر پذیر ای توبه ده و عذر پذیر همه کس

Yā Rabb! tū marā tawba dih u 'uzr pazīr

Ay tawba-dih u 'uzr-pazīr-i hama kas

“Grant me repentance, and accept my plea,

O! Thou who dost accept the pleas of all!”

(O. K. 278 *Whin.*)

The Continuative Imperative formed by prefixing *mī* or *hamī* is not used in m.c.¹ In classical Persian it is common only in poetry:—

گر راحت جاودن طمع میداری میرنج همیشه و مرنجان کس را

Gar rāhat-i jāvidān tama' mī-dārī

Mī-ranj hamīsha u ma-ranjān kas rā.

Also negatively : *می مخور کافور اگر داری عنی* (Qa.ānī).

The negative of the Imperative is classically formed by prefixing *ne*, but in m.c. the less forcible and consequently more polite *na* is preferred.²

Īn rā guftā bāsh این را گفته باش “continue saying this,” *īn rā karda bāsh*, *nishasta bāsh*, etc., is an Indian and perhaps an Afghan idiom: it is not good Persian.

¹ Instead, the m.c. Continuative Particle *hay* is prefixed, as *هی بکن*, *hay bi-kan*.

² For the same reason the Pres. Fut. is often used in transmitting orders, instead of the Imperative: *میروید* *mī-ravid* “you will go” for *بروید* *bi-ravid* “go.”

CHAPTER XVII.

§ 126. Subjunctive Mood.

(a) The Persians use the Subjunctive more frequently than the English use it.

The verb in the subjunctive sentence is under the subjection of a Conjunction, which in m.c. is frequently understood. Uncertainty is generally supposed.

Conjunctions introducing the Subjunctive are: *که* *gīram-ki*, *سالمنا که* *sallamnā ki* "granted": *مشروط بر اینکه* *mashrūt bar in-ki*, *بشرطیکه* *bi-sharṭi-ki* "provided": *فرضا* *farṣan*, *فرض کن* *farz kun* "supposing": *اگر* *agar*¹ "if": *خواه* *khvāh*² "whether": *جز اینکه* *juz inki*, *مگر اینکه* *magar inki* "unless", and *بدون اینکه* *bidūn-i inki*, etc., "except": *اگرچه* *agarchi*, *هرچه* *harchand*, etc. "though": and *با وجودیکه* *bā-vujūd-e ki*, etc. "although": *هر قدر* *har qadr*, etc. "though": and *چندانکه* *chandān-ki* "however much; notwithstanding": *تا* *tā*, and *که* *ki* "so that": *پیش از آنکه* *pīsh az ān ki* "ere": *قبل از آنکه* *qabl az inki* before; *وقتی که* *vagt-i ki* "when": *مبادا که* *mabādā ki* "lest", etc. Subjunctive clauses are also introduced by the relatives 'whoever': *هر که* *har-ki*, *هر آنکه* *har-ān ki*, etc. and *هر چه* *har-chi* or *هر آنچه* *har-ān chi* "whatever"³; and *هر وقت که* *har vaqt ki* (mod.) "whenever"

From the above remarks it will be seen that the Subjunctive Mood is generally employed to express a condition, desire, intention, doubt, or end, *باشد که* *bāshad ki* *طربی از مال ما دست بردارند که* *دربغ باشد که* *چددن نعمت ضائع گردد* *tarāfi az māl-i mā dast bi-dārānd ki darigh bāshad ki chandān ni'mat zāsi-gardad* (Sa'di) "perhaps (it may be that) they will give back a portion of our property to us, for it would be a pity that so much wealth should be lost"; [in m.c. *شاید که* *از بعضی مال ما دست بردارند زیرا که* *جای افسوس است که* *shāyd ki az ba'z-i māl-i mā dast bar dārānd zīrā ki jā-yi afsūs ast ki in hama chiz pāy-māl shavad*].

¹ In m.c. also *hargāh*, *chunānchi*, *har āngāh*, and *agar chunānchi* "if."

² *Khvāh hayvān bāshad yā insān, kusha khvāhād shud* (m.c.) "whether it be man or beast, it shall be killed."

³ *har ki dūd ast chūb-i ū bi-qadr-i yak angusht darūz khvāhād shud* (class.) " (He said) the stick of whoever is the thief, will grow one finger's breadth in length": here *ast* is used because one of those present was the thief: *bāshad* would throw a doubt on the matter.

⁴ *karchi bi-gūyam bi-kun* (m.c.) "do whatever I tell you at any time to do"; but *harchi mi-gūyam bi-kun* "do what I am now telling you to do."

Remark.—It should be observed that *که* in all its significations, except when introducing direct and indirect narration, is usually followed by the Subjunctive: میگوید که نمی آید *mī-gūyad ki namī-āyad* (indirect), or نمی آید *mī-gūyad ki namī-āyam* (direct) ‘he says he won’t come.’

(b) When the second of two verbs is in English in the Infinitive,¹ in modern Persian it is usually in the Present Subjunctive, even when the principal verb is in a past tense, as: “I wish to go” میخواستم (که) بروم *mī-khūwāham (ki²) bi-ravam*: “I seized him to bring him before you” ترا که اجازت داد که به حرم من در آئی *tūrā ki ijāzat dād ki bi-ḥaram-i man dar ā’ī*; (here می آئی *mī-ā’ī* might be used, but with the signification ‘since you are coming’): نمیدانم چه طور رقصم *namīdānam chi tawr bi-raqsam* “I don’t know how to dance,” but میرقصم چه طور *namī-dānam chi tawr mī-raqsam* “I don’t know in what manner I am dancing”; vide § 123 (b) (4): هر کسیکه میخواستد بزودی حرکت کند بغیر از نان و ماست و تخم مرغ چیزی دیگر نمیخورد که *(m.c.)* “whoever wishes to—”.

In classical Persian the Infinitive was also used, as: مصلحت ندیدم *maṣlahat na-dīdam az īn bī-āsh rīsh-i darūn-ash kharāshīdan³ va namak pāshīdan* (Sa’di) “I did not consider it advisable to probe his wound further or rub salt on it”; لئمان گفت که *Luqmān guft ki darīgh bāshad kalima-yi hikmat bā īshān guftan* (Sa’di) “Luqmān replied that it would be a pity to waste the words of wisdom on them”; گفت اندیشه کردن که چه گویم به از پشیمانی *guft andīsha kardan ki chi gūyam bih az pashīmānī khwurdan ki chirā guftam* (Sa’di) “he⁴ replied it is better to think before-hand what to say than to regret afterwards for having spoken.”⁵

Remark.—In, میخواستند ایشان بر گماشتند *sukhan bar īn muqarrar shud ki yak-i rā bi-tajassus-i īshān bar gumāshand* (Sa’di) “it was decided to despatch some one to spy on them (the robbers)”, the Preterite is used instead of the Present Subjunctive to show that the order was carried into effect. Vide page 514.

(c) The following are instances of the *Present Subjunctive* used instead of the *Past Indicative* in English: “I did this before I arrived in Kerman”

¹ Expressing command, desire, object, consequence, etc.

² In m.c., these Conjunctions probably be omitted.

³ In modern Persian *ki—bi-kharāsham*.

⁴ In modern Pers گفت بیداشتم که چه گویم بهتر از آن است که پشیمان بشوم *guft biyandīsham ki chi bi-gūyam bihtar az ān ast ki pashīmān bi-shavam ki chirā guftam*.

⁵ Note the direct narration in Persian.

باید راه افتاد, *bāyad rāh bi-yuftīm* or *bāyad rāh uftād* "we ought to start, we must start"; شاید می (شاید *shāyad bi-yāyad* "perhaps he may¹ come"; این کار را شاید کرد: *shāyad mī-āyad* (m.c.) "perhaps he will come"; *turā na-shāyad ki īn kār rā na-shāyad ki īn kār rā kunī* "it is not suitable for you to do this."

(e) The Future² Indicative sometimes takes the place of the Future Subjunctive; "I would³ go through fire and water for you" برای تو خود را *barāy-i tu khud rā dar āb u ātash khwāham andākht* (or *mī-andāzam*); but in, "Did you think I would not come to see you to-day?", the Persian subordinate clause is introduced by *ki* and must be in the Present Subjunctive or Aorist; من بخيال نو ميرديد (که) *bi-khayāl-i tu mī-rasīd* (ki) *man bi-dīdan-i tu imrūz nayāyam?* (m.c.): *man gum īn kardam ki shumā dīrūz mī-āyīd* "I felt certain you would come yesterday," or *biyāyīd* "I thought possibly you might come yesterday"; *īn zahr chunān saht ast ki shumā rā mī-kushad* (or *khwāhad kushd*) "this poison is strong enough⁴ to kill you and will kill you", but — *bi-kushad* "is so strong that it might kill you"; *raftam bi-bīnam ānhā chi mī-kunand* "I went to see what they are doing" (Present only); گفت ای خداوند بيد و هستم چگونه دزد *guft ay khudāwand bīdār hastam chigūna duzdān khwāhand āmad* (class. and m.c.) "he said 'O master, I'm awake; how can the thieves come?'" *hīch bi-khayālūm na-rasīd* (or *khwāhad āmad*) *ki īm ruz bi-yāyad*, or *khwāhad āmad* (m.c.) "I never thought he would come to-day"; here the Pres. Subj. leaves it doubtful whether he did or did not come; the Future gives the idea that he did come.

¹ Note the Pres. Subj. after شاید *shāyad*, which expresses a doubt. The Definite Future in modern Persian would be contrary to idiom. In colloquial, شاید *shāyista* "suitable" and شاید *shāyad* "perhaps" are the only parts of this verb used.

² In classical Persian the Future Indicative is frequently used in conditional sentences where in modern Persian the Present Subjunctive is used. Vide § 128.

³ In English, would is often a past tense, as: "he would not regard their enchantments"; but it is often hypothetical without any regular respect to time. After verbs of wishing it denotes a future event as "I wish it would rain—" *kūsh bi-bārad* (not Future). In conditional clauses, it denotes hypothetical desire, as: "if he would hearken to reason"; "if his wife would have permitted him." It also expresses conditional and ardent desire, as: "Would to God I had died for thee, oh Absalom, my son, my son." It has numerous other significations.

⁴ But *chunān saht būd ki shumā rā mī-kushd* or *mī-tavānist bi-kushad* "was so strong that it might have, could have killed you"

⁵ Or *mī-āyand* (m.c.), or *mī-tavānand bi-yāyand* (m.c.).

In classical Persian, the Future Indicative is frequently used where modern Persian requires the Present Subjunctive, as: گفتند که هرگاه ما هر دو خواهیم گرفت *guftand ki hargāh¹ mā har du khwāhīm āmad ān rā khwāhīm girift* (class.) "whenever we both of us return we will take it (the deposit) back"; here آمد خواهیم *khwāhīm āmad* gives the force 'when we return as we shall do'; in modern Persian بیائیم *bi-yāyīm* would be preferred: کرد خواهد دید ترا باد خواهیم *hargāh yādgar-i turā khwāham dīd turā yād khwāham kard* (class.) "whenever I shall see your keepsake (the ring on my finger) I will recollect you"; in mod. Pers. بینم *bi-bīnam*: کرد خواهد دید خود چشم هرگاه *hargāh bi-chashm-i khud khwāham dīd bāvar khwāham kard* (class.) "whenever (if) I see it with my own eyes I will believe it"; here there is no apparent necessity for the Future and بینم *bi-bīnam* would probably be better in classical as it is in modern Persian.

(f) The Perfect Subjunctive is used to express doubt where the Present would obviously not be correct: پیش ازین اندر محنت که کشیده باشد *pīsh az īn īn qadr miḥnat ki kashīda bāshad?* (class.), (but in m.c. کشیده است *kashīda ast* would be used): قبول نمیدکنم که شعله خانم صاحب این امر بوده باشد *qabūl namī-kunam ki Shu'la Khānum ṣāhib-i īn amr būda bāshad* (m.c.) "I will not believe that Shu'la Khānum can have done this"; بوده است *būda ast* "has done this": وصله و زو نشده باشد *vaṣla va rufū na-shuda bāshad?* (m.c.) "it has not, I hope, been patched and darned?"; نمک تو کورم کند اگر خلاف عرض *namak-i tu kūr-am kunad agar khilāf 'arz karda bāsham²* (m.c.) "may³ your salt blind me, if I have misrepresented the facts"; گولاه من *gulūla bi-man na-khurda bāshad?* (m.c.) "I hope that I may not have been hit. I haven't been hit, have I?"; و گویند که کس در سرای نیست *va gūyand ki kas dar sarāy nīst va bi-ḥaqīqāt rāst gufta bāshand⁴* (Sa'di) "and they (the coarse ruffians at the door) say 'there is no one at home' and in fact they may have spoken the truth in so saying"; هرگز بعمر خود چنین حمله ندیده باشد *hargiz bi-'umr-i khud chunīn ḥamla na-dīda bāshand* (class.) "I don't suppose⁵ they had ever in their lives seen such a furious onslaught."

(g) (1) As already stated, the Past Indicative is in m.c. often used for the Present Indicative: vide § 125 (g) last example.

¹ In m.c. *hargāh* means "if"; and *har vaqt* is used for "whenever."

² *Agar khilāf 'arz kunam* اگر خلاف عرض کنم "should I misrepresent matters" (immediate future).

³ Pres. Subj. expressing wish, desire.

⁴ In mod Pers. either شاید گفته باشند *shāyad gufta bāshand*, or اند *bi-ḥaqīqāt gufta and*.

⁵ If دیدند *dīda and* (without شاید *shāyad*) were used it would do away with the doubt and the sentence would then mean "they never saw."

This is also in m.c. the case with the Subjunctive, as : *عرض میکنم که اگر قالی* *arṣ mī-kunam ki agar qālī-yi khūb-ī khwāsta bāshīd¹ chīz-ī nishān-i tān mī-diham² ki miṣl-ash rā hargiz na-dīda bāshīd³* (m.c.) “let me say that if you want (wanted, were wanting) a really good carpet, I will show you something the like of which I don’t suppose you have ever seen” : *بمن نوشت که بمشار الیه حکم شده است به* : *باشد* *bi-man navisht ki bi-mushār⁴ ilayh hukm shuda ast bi-Kābul rafta hisāb-ī khud rā pardākhta ma’zūl būda bāshad* (Memoirs Amir Abd^r-Rahmān, Vol. I, p. 123); in mod. Pers. *bi-shavad* : *باشد* *umīdvār-am ki vujūd-i mubārak-at bi-salāmat būda bāshad* (mod. letter), “I hope you may⁴ have been well”; here *bāshad* alone, or *ast*, would also be correct.

(2) In the following, the Preterite Indicative is used for the Aorist:— *هرچه کم آمد در مراجعت باینجا کار سازی می شود* *harchi kam āmad (for bi-āyad⁵) dar murāja‘at bi-īnjā kār-sāzi mī-shavad* (Vazir-i Lankaran) “whatever is (may be) short in the money I now give you, will be settled when you return here”; this sentence is practically equivalent to a conditional sentence. *Vide* § 128 (e) and (f).

(h) As the Aorist or Pres. Subj. of داشتن *dāshtan* signifies “to have,” the Past. Subj. of this verb is usually used instead of the Present; *دارید* *har chīz-ī ki mayl dāshta bāshīd* (or *dārīd do want*) *mawjūd ast* (m.c.) “whatever you may happen to want is ready there.”

(i) The Past Habitual, the Imperfect Indicative, and the Pluperfect Indicative, take the place of certain tenses in the Subjunctive Mood : *او آوازی بر آورد که مرغ از هوا در آوردی* *va āvāz-ī bar āvard ki murgh azhavā dar āvardī* (Sa’di) “and he sang with a voice that might have brought⁶ down the very birds to listen to him”: in modern Persian *می آورد* *mī-āvard* would be used here for the Past Habitual.⁷ *Vide* also § 127 (c) (1), Remark.

(j) In the following Afghan m.c. sentences, the Imperfects should be Present Subjunctives:— *و دیگر لباس خشک نبود که آنرا بدل میکردم* *va digar libās-ī khushk na-būd ki ān rā badal mī-kardam* (Afghan; in modern Pers. *اگر جهاز هم غرق نمی شد چیزی نبود که می آوردم* : *ivaz bi-kunam*) *عرض بکنم*

¹ Or *بخوید* *bi-khwāhid* “if you want.”

² Note Future Indicative.

³ The Past Subj. here indicates doubt, ‘I don’t suppose’: *هرگز ندیده اید* *hargiz na-dīda id* could be used, but the doubt would vanish, “— the like of which I’m sure you have never seen.”

⁴ i.e. have been all along and still are.

⁵ *هرچه کم است* *harchi kam ast* would mean that the money is not sufficient.

⁶ The protasis or if-clause is understood.

⁷ The Past Habitual is not used in m.c.

jahāz ham gharq namī-shud chīz-i na-būd ki mī-āvardam (Afghan; modern Persian *بی‌آورد bi-yāvaram*).

(k) Note the following examples:—*صاحب دلی را پرسیدند بدین خدی که آفتاب باشد* *sāhib-dil-i rā pursīdand bi-dīn khūbi ki āftāb ast na-shunīda im ki kas-i ūrā dūst girifta bāshad*¹; the Subj. here expresses the doubt. Compare *آیا شنیده اید که شخصی آن خانم را دوست گرفته باشد* *āyā shunīda id ki shakhṣ-i ān khānum rā dūst girifta bāshad* “have you ever heard that any one has ever made love to that lady? (I think no one has ever has),” but *گرفته است* *girifta ast* would mean “have you heard that So-and-so has taken her as a mistress”: i.e. the latter tense would refer to the present time rather than to the past. *اینقدر فرست در او کجا بود که* *in qadr firāsāt dar ū kujā būd ki in imārā bi-fahmad* “it was beyond his sagacity to understand this”; if *می‌فهمید* *mī-fahmīd* were used, it would signify surprise that he was understanding or did understand it.

(l) For the Continuative Perfect of the Subjunctive, *vide* § 125 (t), Remark.

(m) Note the signification of the Subjunctive in the second example of the following:—*بخوری* *in qadr bi-paz ki mī-tavānī bi-khūrī* “cook only such a quantity as you are able to consume (now),” but *بخوری* *in qadar bi-paz ki bi-tavānī bi-khūrī* “cook only such a quantity as you may be able to consume at any time.”

¹ In modern Persian *dūst dāshta bāshad*.

CHAPTER XVIII.

COMPLEX AND COMPOUND SENTENCES.

§ 127. Conditional, Coordinate, and Optative Clauses.

When a sentence is expanded by explanatory clauses it is called a Complex sentence, and the explanatory clauses are called subordinate clauses.

Adverbial clauses include Conditional, Optative, Concessional, Temporal, Local, and Modal clauses. In other words adverbial clauses place conditions on the action of the principal clause, and limit it as to time, place, manner object or cause.¹

Other Subordinate clauses are, Relative and Predicative clauses, *vide* § 130 and § 131.

Adverbial clauses will be treated first—

(a) A Conditional (Adverbial) clause limits the action or state of the principal clause, and is introduced by *agar* 'if', or some particle of kindred meaning.² The conditional or subordinate clause generally stands first, and is therefore called the protasis (شرط), and is followed by the principal clause or consequent proposition called the apodosis (جواب or جزء).

Remark.—The Apodosis of a command as *bi-gūyam* in *biyā bi-gūyam turā* "come here and I'll tell you," is called *جواب امر*, while the Apodosis of an oath as in *bi-Khudā man namī-āyam* "by God I won't come," is called *جواب قسم*.³

(b) There are three classes of conditions, viz. (1) impossible, or those that might have been and were not realized or that cannot be realized or that are mere suppositions; and (2) possible, or those which may be (or may have been) realized; (3) conditions in which the apodosis or if-clause is understood; these latter belong partly to (1) and partly to (2).

(c) In classical Persian, as also in the Afghan and Indian spoken language, the tense most in use for the first class of conditions is the Past Habitual, obsolete in the m.c. of Persia. This tense is interchangeable with the

¹ *Vide* "The Syntax and Idiom of Hindustani" by Kempton.

² Expressed or understood. In m.c. the Conjunctions are frequently omitted.

³ The Conditional particles (حروف شرط) are. اگر *agar*, گر *gar*, ار *ar*, چون *chūn*, چو *chu*, and according to Indian grammarians the temporal conjunctions چون *chūn*, وقتیکه *vaqtī ki*, etc., etc., as well as the concessional اگرچه *agarchi*, هرچند *ha chand*, etc., and وقتیکه *vaqtī ki*, هرچه *harchi*, هرکس *har kas*, هرجا *harjā* and هرکجا *har kujā*: *vaqt-ī ki mī āyam turā khwāham kalābid*, and *baḡi khubi dī* *vaqt-ī ki bāgh-ī khūb-ī dārī birūn ma-raw*, are according to them Conditional sentences.

Imperfect Indicative,¹ the same tense being used in the protasis and apodosis, or one in one, and the other in the other. Examples: عین حقیقت است که اگر در سلک صحبت آن بدان تربیت یافتی یکی از ایشان شدی *‘ayn-i haqiqat ast ki agar dar silk-i suhbat-i ān badān tarbiyat yafti yak-i az īnshān shudī* (Sa’di) “it is quite true that had he remained in the constant society of those evil men, he would have become one of them”: پسر چون پیل *pisar chūn pīl-i mast dar āmad bi-šadmat-i ki agar kūh i āhanīn būdī az jāy bar kandī*—(Sa’di) “the boy entered (the arena) like a *mast* elephant, with a shock sufficient to tear up from its roots, a mountain of iron” (*lit.* “if it had been a mountain of iron, he would have torn it up from its place”).

گر نبودى امید راحت ورنج پای درویش بر فلک بودى
در دژى از خدا بترسیدى همچنان کز ملک ملک بودى

Gar na-būdī ummīd-i rāhat u ranj

Pā-yi darvīsh bar falak būdī

Var Vazīr az Khudā bi-tarsīdī

Ham-chunān k’az malik, malak būdī—(Sa’di).

“Were there no daily anxiety (for food and clothing),
The darvish’s rank would be ⁺ high as the sky.
If the Vazir were to fear ⁺ God
As he fears the king, he would ⁺ be an angel.

اگر شما را انصاف بودى و مرا قناعت رسم سؤال ز جهان برخاستى *agar shumā rā īnṣāf būdī va marā qanā’at, rasm-i su’āl az jahān bar khāstī*—(Sa’di) “had you justice and I content, the custom of begging would ⁸ disappear from the world”.

آه اگر مرده باز گردیدی بعیان قبيله و پیوند

*Ah! agar murda bāz gardīdī*⁴

Bi-miyān-i qabīla u payvand—(Sa’di).

“Ah! if the dead were to return,
To his friends and connections.”

لَا نَقْدَرُ مِنَ الْاَنْسِيَةِ كَمَا نَقْدَرُ مِنَ الْخَوَاصِ هُمَا وَفَتَى *lā naqḍaru min al-ānsiyah-i qadr i man ānastī*⁵ *ki bā zāgh-i bar divār-i bāgh-i kḥirāmān hamī-raftamī*—(Sa’di)

¹ Vide example in § 126 (i) where the protasis is understood, and also § 125 (h) (6).

² In classical Persian, and in India and Afghanistan, this final ی is *majhūl* (e).

³ Example of تَجَنُّسِ خطي *tajnīs-i khatī*.

⁴ Note the time. Though future, the first condition is one impossible of fulfilment; while later, the same tense is used to express past time, for conditions that might have been, but were not or could not be, fulfilled.

⁵ From an obsolete verb, “to be”: *aste* = *ast* in ancient Pers. Later *aste* is used only for the Past Habitual. In mod. Pers., *na-būd*, or *na-mī-būd*, or *na-bāshad* would be used in prose.

“rather were it fitting my dignity that I should be strutting proudly on a garden wall in company with a fellow magpie” (said by a magpie¹ imprisoned with a parrot).

سود دریا نیک بودی گر نبوددی بیم موج صحبت گل خوش بدی گر نیستی نشویش خار

Sūd-i daryā nīk būdī gar na-būdī bīm-i mawj

Šuḡbat-i gul khush būdī² gar nīstī tashvīsh-i khār—(Sa’di).

“The profit from a sea voyage would³ be great were there not the terror of the deep.

Pleasant would be companionship with the rose were it not³ for the thorn.”

اگر لیلی و مجنون زنده گشتی حدیث عشق ازین دفتر نوشتی

Agar Laylā va Majnūn zinda gashī⁴

Hadīṣ-i ‘ishq az īn daftar navishtī⁴—(Sa’di).

“Were Laila and Majnun to come to life

They would learn love’s methods from this book of mine.”

اگر جور شکم نبوددی هیچ مرغی در دام نیفتادی بلکه صیاد خود دام نه نهادی
agar jawr-i shikam na-būdī hīch murgh-i dar dām na-yuftādī balki ṣayyād khud dām na-nihādī (Sa’di) “were it not for the pressure of hunger, no bird would fall into the snare, what’s more no bird-catcher would ever set a snare.”

گر از عهد خوردیت یاد آمدی که بیچاره بودی در آغوش من

نگردی درین روز بر من جفا که تشریر مردی و من پیر زن

Gar az ‘ahd-i khurdīt⁵ yād āmadī

Ki bī-chūra būdī dar āghūsh-i man

Na-kardī dar īn rūz bar man jafā

Ki tu shīr-mard-i u man pīra⁶ zan

“If thou hadst remembered thy childhood’s days

When thou wert a helpless babe in these arms,

Thou wouldst not have been rough with me now

When thou art a strapping fellow and I an old woman.”

¹ *Zāgh* is the English magpie, but Persians are not very exact in the names they give to birds or flowers. Elsewhere in the same story the *zāgh* is called a *ghurūb* which is properly a “raven.” *Zāgh* is sometimes used instead of *zāghcha* “the chough.”

² *Būdī*, poetical for *būdī*.

³ Note the Past Habit., for mere supposition referring to no special time.

⁴ Note that this impossible supposition though future, is expressed by the Past Habitual. Also note the singular verbs, Laila and Majnun being by a poetical license treated as one idea; vide also § 125 (*h*) (6). Also *ra* for *u*. In speaking, *Laylā* is generally *Laylī*.

⁵ Properly *khurdiyyat*; read *khurdīt* for scansion.

⁶ Note this feminine *pīra*, or does the *g* stand for the *izafat*? Persians always say *pīr-i mard*, *pīr-i zan*, etc.

Remark.—Sometimes the Protasis is understood, as:—

و یکی از ایشان را که کوشمۀ جمالش عروسان بهشت را جلوه گری آموختی و از تاب
—*va yak-i az یشān rā ki kirishma-yi jamāl-ash 'arūsān-i bihišt rā jalva-garī amūkhtī va az tāb-i 'izār*
ash āftāb-i jahān-tāb bar ālash-i ghayrat bi-sūkhī, chashm-i mast-ash—(Anv. Suh. Chap. 1, St. 8) “—and one of them (the damsels)—the winning glance of whose beauty might have taught blandishment to the brides of Paradise (if —) and at the glow of whose cheeks, the sun, which warms the world, was consumed¹ with the fire of jealousy; whose languishing eye—” (East. Trans.).
Vide also example in § 126 (1).

(2) In the following examples, an Imperfect Indicative is substituted for the Past Habitual without any change in meaning:—

اگر مرا جعت کردمی بهتر بودی چرا که پدر مرا قبول میکرد
hihtar būdī chīrākī pidar marā qabūl mī-kard “if I had returned it would have been better for me, because my father would have received me back;”
در کشتی هیچ بادیان نبود و گرجم می بود در آنوقت چه میکردم
dar kashī hēch bādīān nabūd va agar ham mī-būd² dar ān vaqt chī mī-kardam? “there was no sail in the boat, and even if there had been what could I have done with it?”
اگر با ایشان هلاک می: *agar man jā-yi tu būdam in kār rā namī-kardam* (m.c.) “if I were you I would³ not do this”
اگر آن وقت زمین دهن: *agar bī یشān halāk mī-shudam bihtar³ mī-būd* (m.c.) “had I perished with them, it would have been better for me”
اگر درین باغ سه چیز دیگر بود (می بود): *agar ān vaqt zamīn dahan bāz mī-kard bi-khushī-yi tamām farū mī-raftam* (Prof. S. T.) “had the earth only opened I would gladly have been swallowed up in it”
اگر درین باغ سه چیز دیگر بود (می بود): *agar darīn bāgh si chīz-i digar būd (or mī-būd) bī-naẓīr būd* (m.c.) “if this garden had only contained three things more, it would have been unrivalled”
اگر بقدر مایه خود زندگی میکردم این نبی دستی هرگز دست نمیداد: *agar bi-qadr-i māya-yi khud زندagī mī-kardīm in tuhī-dastī hargiz dast namī-dād* (Prof. S. T.).

Remark I.—From the previous examples it will be seen that the Imperfect Indicative (or the obsolete Past Habit.) can in conditions or supposi-

¹ Or ‘might be consumed’?

² In classical Persian, the Past Habit. *būdamī*, and the Imperfect *būdam* *mī-būdam* are in common use. In modern Persian however the Past Indicative *būdam* usually takes the place of both these tenses. Sometimes however *mī-būdam* is still used for euphony, in conditional sentences.

³ Note that a supposition, almost with a future signification, can be expressed in Persian by the Imperfect Indicative. This might also mean “If I had been you, I would not have done this”; the context (*qarīna* or *maṭlab*) gives the time; either Past or Future time is indicated.

tions refer to a time either past or future;¹ as: "If I had wrestled with him yesterday I would have thrown him" اگر دیروز با او کشتی میگریتمم *agar dīrūz bā ū kushṭi mī-giriftam ūrā zamīn mī-zadam* (m.c.): لایق شأن من نیست و الا اگر فردا با او کشتی بگیرم او را زمین میزنم *lāyiq-i shān-i man nīst va-illā agar fardā bā-ū kushṭi bi-gīram ūrā bi-zamīn mī-zanam* (or *khwāham zad*) has the same meaning as کشتی او کشتی و الا اگر فردا با او کشتی بگیرم او را زمین میزنم *va illā agar fardā bā ū kushṭi mī-giriftam ūrā bi-zamīn mī-zadam*: نامیدانم اگر بدانم گفتنش مشکل است *namī-dānam, agar bi-dānam guftan-ash mushkil ast* (not *būd*) "I don't know, but were I to know (as I may or may not) I couldn't tell"; but نامیدانم اگر میدانستم گفتنش مشکل بود *namī-dānam agar mī-dānistam guftan-ash mushkil būd* (not *ast*) "I don't know, but even if I knew (as I certainly don't) I couldn't tell": جواب دادم لایق شأن من نیست و الا در این پنجاه سالگی با نیمور آقا کشتی میگریتم زمینش میزدید *javāb dādam lāyiq-i shān-i man nīst va illā dar īn panjāh-sālāgī bā Tīmūr Āqā kushṭi mī-giriftam² zamīn-ash mī-zadam mī-dādid* (Vazīr-i Lankarān) "I replied 'it is not fitting to my position, otherwise in spite of my fifty years, I would wrestle with Tīmūr Āqā and throw him; you would see for yourself'" (lit. "I was² wrestling and was throwing, etc.")).

In modern Persian, the Imperfect Indicative is the tense most in use in conditions, though occasionally its place is supplied by the Pluperfect Indicative as in English; *vide* (d) below.

Remark II.—For the classical (and modern Afghan) use of the Imperfect for the Pres. Subj. in a condition, *vide* § 126 (j).

(d) In modern, and occasionally in classical Persian, the Pluperfect can take the place of the Imperfect in the protasis, as: اگر آن گل را چیده بودم در اتاق من میدیدید *agar ān gul rā chīda būdam³ dar utāq-i man mī-dādid* (m.c.) "if I had plucked that flower you would have seen (or would see) it in my room": اگر از انطرف اقدام کرده بودیم از آن طرف فتنه بر ملا می افتاد *agar az īr taraf iqdām karda būdīm az ān taraf fitna bar malā mī-ūftād* "had we or

¹ The context decides the time. as: اما آقا اگر اندازه بدیم ننه معلوم میشد بسیار خوب *ammā āghā, agar andāza-yi nīm-tana ma'lūm mī-shud bisyār khub būd* (Vazīr-i Lank.) "but, Sir, if the size of the coat were known it would be better"; here the context shows that the meaning is not "if it had been known, it would have been better": اما اگر اندازه معلوم بشود خیلی خوب است *agar andāza ma'lūm bi-shavad khaylī khub ast* would imply it was not possible to obtain the size of the garment; but امیدانم اگر میدانستم *namī-dānam, agar mī-dānistam guftan-ash mushkil būd* (m.c.) "I don't know, and if I did I couldn't tell," can equally well be expressed in m.c. by امیدانم اگر *namī-dānam agar bi-dānam guftan-ash mushkil ast* (m.c.).

² The Imperfect Indicative is used in preference to the Present Subjunctive to indicate a supposition that is not likely to be fulfilled: the Vazīr's position forbids such an unseemly action as wrestling.

³ Or میچیدم *mī-chīdam*.

our part taken any action, the conspiracy would have been public” اگر اینها
 می شدند *agar inhā bā-ham āshkī karda būdand*
khushnūd mī-shudam (mod.) “if they had been reconciled (to each other)
 I should have been glad” اگر آن روز عاقبت این بدیده بودی و از خون ریختن اجتناب
 می نمودی *agar ān rūz ‘āqibat-i in bi-dīda būdī va*
az khūn rīkhtan ijtināb karda būdī dar in vaqt in vāqī‘a rūy na-namūdī (Anv.
 Suh., Chap. X, Story 2) “if on that day thou hadst seen the conclusion of this
 affair, and had’st shunned to spill blood, this event would not now have oc-
 curred, and such an adventure would never have taken place”—(East. Tr.).

(e) Similar constructions in Optative Clauses (which are but a form of
 Conditional Clauses) occur after the optative word کاش *kāsh*, کاشکی *kāshkī*
 or کاشکه *kāshaki*, and چه بودی *chi būdī*, etc., “I wish that, would to Heaven!”,
 i.e. it is followed in classical and modern written Persian by the Past
 Habitual, and in modern colloquial by the Imperfect and Aorist:—

کاش کان روز که در پای تو شد خوار اجل دست گیتی بزدی² تیغ هلاکم بر سر
Kāsh k’ān rūz ki dar pā-yi tu shud khār-i ajal
Dast-i giti bi-zadī tigh-i halāk-am bar sar! (Sa’dī).

“Oh, would that, the day death’s thorn pierced³ thy foot

Fortune’s hand had³ struck me with the sword of destruction.”

با رفیقان آهسته میگفت چه بودی که من آن درخت را بدانستمی که کجا است
bā rafīqān āhista mī-guft, chi būdī ki man ān
darakhht rā bi-dānistamī ki kujā ast tā du‘ā kardam ki pidar-am bi-mīrad
 (Sa’dī), “(The son said) Oh, would that I knew⁴ where that tree is,
 so that I might offer up a prayer for my father to die”: کاشکی دانستمی
kāshki dānistamī “would that I knew”: کاش دیروز می آمد
kāsh dīrūz mī-āmad (mod.) “would that he had come yesterday”;
 کاش فردا می آمد
kāsh fardā mī-āmad “would that he had come to-morrow (instead of
 to-day),” but کاش فردا بیاید *kāsh fardā bi-yāyad* “would that it would happen
 that he should arrive to-morrow”: کاش این جوان برادرش مرده
kāsh in javān barādar-i shumā būd
 (m.c.): کاش این جوان برادرش مرده
kāsh in tamīz-i ki Khudā bi-tu ‘atā karda ast dar hama kas

¹ This prefix *bi-* would not be used in modern Persian.

² m.c. زده بود *zada būd*.

³ Note that the time is past. The meaning is ‘would that I had died when thou didst die!’

⁴ Note that the meaning is ‘would that I were knowing now’: تا دعا بکنم که پدرم
 میرد *tā du‘ā bi-kunam ki pidar-am bi-mīrad* would be the ordinary construction. *Murdī*
 (Past Habitual) could be substituted for *bi-mīrad* in the sentence above: whether
 the two last verbs are both put in the Past Habitual or both in the Pres. Subj., makes
 no difference in the meaning.

⁵ *Kāsh būd* کاش بود (m.c.) “would that he were (but he is not)”: کاش باشد
kāsh bāshad (m.c.) “would that he might turn out to be (as he may).”

⁶ For *tamyiz*.

būd (m.c.) "would that all possessed that discretion which God has given to you."

Kāshki pārsāl īn rā guftamī ki ūrā kushtandī (old) کاشکی پارسال این را گفتمی که او را کشتندی "would that I had said this last year so that they might have killed him (by now)": if the Pres. Subj. *bi-kushand* بکشند were here substituted for the Past Cond. *kushtandī*, the time would be indefinite and might refer either to past, present, or future killing.

Remark.—From the above-mentioned remarks, it will be seen that both the Optative and Past Optative can in Persian be represented by the same tense.

(f) In modern Persian, however, the Optative and Past Optative can both be represented by the Aorist¹ or the Imperfect, and the Past Optative by the Pluperfect also, as: (or می شد) *kāsh murakhkhašī dāda bi-shavad* (or *mī-shud*²) m.c., "would that leave were granted": کاش او حکم می شد *kāsh ū hukm rā famāda būd* (or *mī-fahmūd* but not *bi-fahmad*) m.c. "would that he had understood the order": کاش پیش از دهرت از من می فهمید *kāsh pīsh az da'vat az man pūrsīda būdī* "would that you had asked me before issuing the invitation": کاشکی متولد نشده بودم *mutavallid na-shuda būdam* (or *namī-shudam*) m.c., "would that I had never been born."

This Aorist construction is also admissible in classical Persian as:—

کاشکی قیمت انفس بدانندی خلق تا دمی چند که مانند غنیمت شیرمند
Kāshki qīmat-i anfās bi-dānandī khalq,
Tā dam-i chand ki mānand, ghanīmat shimurand.
 (Ṭayyibāt-i Sa'dī)

"Would that people knew the value of life

That these few moments they have to live, they might not waste."

تا بگویم کاشکی یزدان مرا در عوض قربان کند بهر فتنی

"Until I say 'would that God would

Sacrifice me in place of that youth!'"—(*Maṣnavī*).

(g) By inverting the order and substituting *ki* for *agar*, Conditional clauses may occasionally be changed into predicative clauses,³ as:—

"How nice it would have been, if leave had been allowed" می چه خوب

¹ In Urdu *kāsh* is followed by any one of the three Optative tenses as *kāsh māre* "would that he would strike him": *kāsh mārta* "would that he had struck him": *kāsh mārta hotā* "would that he had been striking him": *kāsh mārā hotā* "would that he had struck him" (remote time).

² Imperfect for either past or future time. *Mī-shud* میشد may refer to Past or Future time, but *bi-shavad* بشود to Future time only Vide (g).

³ Vide § 131 Predicative Clauses.

داده میشد که مرخصی داده بود (or بود) *chi khūb mī-būd (or būd) ki¹ murakhkhaṣi dāda mī-shud* (m.c.), or داده نشود (or که) *chi khūb ast agar (or ki) murakhkhaṣi dāda bi-shavad* [Fut. vide (f)]: چه خوب بودی: چه خوب است اگر نه! لان شروع شده است: *chi khūb būd agar (or ki) murakhkhaṣi dāda shudī²* (Future or Past): *chi khūb ast agar bahāralān shurū³ shuda ast* (better *shuda būshad*) "how nice if spring have commenced" *bi-shavad* would signify "were to commence just now."

(h) The apodosis is occasionally placed first: این باغ بی نظیر می بود اگر *in bāgh bi-naẓir mī-būd agar dar ān si chīz-i dīgar būd* [vide (c) (2)]. این تپی دستی هرگز دست نمیداد اگر بدر مابۀ خود زندگی می کردیم *in tuhi-dastī hargiz dast namī-dād agar bi-qadr-i māya-yi khud zindagī mī-kardīm*; [vide (c) (2)].

§ 123. Conditional Clauses (continued).

(a) We now come to the second class of conditions, viz. those that may be (or may have been) realized.

The tense most commonly used in the conditional clause of conditions of this nature, is the Present Subjunctive³ (Aorist) introduced by اگر *agar*; but the Indicative Mood can usually take the place of the Subjunctive Mood³ if there is little or no doubt in the supposition.

Examples:—

مثلاً اگر درویش جرئت نماند حمل بر نه بر کند و اگر سخاوت ورزد اسراف نام نهند و اگر در *maḡal⁴ agar darvīsh jur'at numāyad ḥaml bar tahavvur kunand⁴ va agar sakḥāvat varzad israf nām nihand⁴ va agar dar ḥilm kūshad ān rā 'ajz va bi-'izzatī shumārānd⁴* (Anvār-i Suhaylī, Chap. III, Story V) "thus for example, if a poor man show boldness, they ascribe it to rashness; and if he choose to be liberal, they call it extravagance; and if he try to be mild, they account it weakness and want of spirit"—(East. Trans.): *qāzī ar bā mā nishīnad bar fīshānad dast rā* (Sa'dī) "were the Qāzī even to join our party he would wave his arms in time

¹ Or اگر *agar*. Classically *būdī* and *shūdī* would probably have been used. This sentence has the same meaning as *kāsh murakhkhaṣi dāda shuda būd* (m.c.).

² *Mī-shud* میشد could be substituted for *shudī*; but *bi-shavad* could not be used after the previous tense *būdī*.

³ If the Aorist is used in a conditional sentence it generally supposes that the condition may possibly be fulfilled, whereas if the Imperfect Indicative is used in a future condition it generally supposes a condition that will not be fulfilled; vide Remark I (c) (2) § 127 and footnote 2, p. 348.

⁴ The 'Aorists' in the apodosis appear to be the old Present Tense.

to the dancing”¹: *agar bar şurat-i hāl-i tu muttallī² gardad pās-i khātīr-i ‘azīzān² minnat dūrad³* (Sā‘dī) “should he become informed of your condition he would gladly assist you”: *agar in rā bi-jihat-i man bi-kunī khaylī mamnūn khwāham shud⁴* (m.c.) “if you do this for me I shall be much obliged to you”: *Aristū in naḡal⁵ rā navishta ast ki agar faḡat yak abābīl dīda shavad dalīl-i ūmadan-i bahār nist* (m.c.) “Aristotle made the proverb that one swallow does not make a Summer”: *agar kitāb rā paydā bi-kunam na‘d-i shumā khwāham firistād* (m.c.) “should I find the book, I will send it to you”: *agar shumū awqāt-i shabāna-rūz-i marā bi-bīnīd mutahayyir khwāhīd shud ki in shakhṣ chigūna bi-sar mī-barad⁶* (m.c.) “if you were to see the manner I pass my daily life, you would be astonished how I live”: *agar az dast-am bar-āyad rishva-sitānī rā az miyān-i mardum⁷ mavqūf khwāham kard* (m.c.) “the prevention of bribery shall be contrived if I can help it.”

(b) As already stated, the Indicative Mood can take the place of the Subjunctive when there is little or no doubt, as: *agar jān-at ‘azīz ast bi-naṣīhat-i man ‘amal bi-kun* (m.c.) “if thy life⁸ is dear to thee take my advice”: *agar haqqat rā az man mī-pursīd⁹ khwāham guft ki ū aḥmaq ast* (m.c.) “if you are asking me for the truth I should say he is a fool”: *agar ḡhaḡab-nāk nīstīd¹⁰ chirā bi-in taghayyur ḡarj mī-zanīd* “if you are not angry, why speak so angrily?”

¹ Music and dancing are generally held to be forbidden. The writer says that the music at his parties was so delightful that even the Qāzī, the judge and administrator of the law, would fall a victim to its temptation.

² ‘Azīzān عزیزان, pl. used for respect, “you and other dear ones like you.”

³ Dūrad دارد appears to be the Aorist used for the Future: old.

⁴ Or mī-shavam می شوم (m.c.).

⁵ Or mīḡāl میثال (class.).

⁶ Direct narration. The indirect narration من چگونه بسر می برم *man chigūna bi-sar mī-baram* (m.c.) would also be correct.

⁷ If the words از میان مردم *az miyān-i mardum* were omitted, the sentence might be taken to mean “I will try to give up my habit of taking bribes.”

⁸ As as every one’s life is dear to him.

⁹ Or پرسید پرسید *bīpursīd* “were you to ask.”

¹⁰ “And you evidently are angry.”

The Present and not the Aorist tense of خواستن *khwāstan* is usual after *agar*, when a dependent verb follows, as: و اگر ملک میخواست که مرا خدمت *va agar malik mī-khwāhad ki marā khidmat kunad va taṭwq-i minnat-i dar gardn-i man afkanad taraqqi' chunān dāram*—(Anvār-i Suhaylī, Chap. 14, Conclusion of Book) “and if the king wishes to do me service, and to put the chain of obligation round my neck, my wish is that—” *agar mī-khwāhīd zūd bi-ravīd* (m.c.) “if you want to travel quickly you must travel post”¹; here it is quite correct, grammatically and idiomatically, to say *zūd bi-ravīd* (که) *agar bi-khwāhīd (ki)*² *zūd bi-ravīd*, but there is properly a slight shade of difference in meaning.

Remark.—In conditional sentences the past is, in m.c., often used for the present, as: اگر چیزی دیگر خواسته باشید از ده می آرند *agar chīz-i dīgar khwāsta bāshīd⁴ az dih mī-ārand* (m.c.) “should you want any thing besides these, it will be brought from the village (near).”

(c) The alternative construction mentioned in § 127 (g) can also be used in this class of unrealized conditions, as: چه خوب است که مریخصی داده بشود *chi khūb ast⁵ ki murakhkhaṣī dāda bi-shavad* (m.c.) “how nice if leave be granted.”

(d) In Classical and in Indian Persian, the Future Indicative is often used instead of the Present Subjunctive (Aorist), as: آنگاه وافرمود که اگر باز چنین *āhan-gar rā farmūd ki agar bāz chunān javshan⁶ khwāhī sākh⁷ sar-i tu du nīm khwāham kard* (Indian) “the king said to the smith, ‘if you make again (for any one else) such a good coat of mail I’ll split your head in two’”: vide also § 125 (c) (1) and (2).

Similarly in a temporal clause: هرگاه که شوقی غالب خواهد شد بخوار سعادت *hargāh ki shawq-i ghālib khwāhad shud akhbār-i sa’adat-aṣar-i malik az nasīm⁸-s-saḥar khwāham pursīd va jamāl-i bā kamāl-i Shāh dar āfna-yi khayāl khwāham dīd* (Anvār-i Suhaylī, Chap. 8, Story) “and hereafter whenever desire prevails, I will inquire of the morning-breeze happy tidings of the king, and will behold in the mirror of imagination, the perfect beauty of his majesty—”

¹ Adv. from *chāpār*: generally written چاپار

² Or incorrectly *zūd bi-ravīd* *agar khwāsta bāshīd zūd bi-ravīd*.

³ The *ki* is omitted colloquially.

⁴ *Bi-khwāhīd* though really correct would not in m.c. be considered quite so polite.

⁵ Or *khwāhad būd* with *agar* instead of *ki*. *Kāsh murakhkhaṣī dāda bi-shavad* (or *mī-shud*). m.c., has the same meaning.

⁶ In mod. Pers. چنان زری نسای *chunān zirah-i bi-sāzī*, and *rā* after *tu*.

⁷ Also *bi-sāzī* (class. and mod.).

(East. Trans.): چون او بوطن خود خواهد رسید: *chūn ū bi-vaṭan-i khud khwāhad rasīd* (Indian) "when he reaches his home (as he will do);" but in m.c. برسد *bi-rasād*.

(e) Sometimes the speaker assumes that the condition is realized and puts the verbs in the protasis and apodosis in the Preterite; or the first in the Preterite, and the second in the Future or even Present. In m.c., however, this refinement of meaning is generally neglected. The example *agar raftī burdī; agar k̄huftī murdī* (Sa'di and m.c.) has already been cited in § 125 (g): *agar dar jang tarsīdī bākhtī* (m.c.) "if you fear in battle, you'll lose": اگر زدی خوردی و *agar zadī k̄hwurdī va agar mahabbat kardī mahabbat k̄hwāhī dīd* (m.c. saying) "if you do ill, you'll receive ill; if you are kind to people, you'll receive kindness" (i.e. kindness wins kindness): *agar pūl bi-shumā dād pīsh-i man bi-yāvarīd* (m.c.) "if he gives you the money (which I think he will do), bring it to me": اگر پول بشما داد پیش من بیاورید (m.c.) "if I'm ordered to go, I'll go": *agar hūkm shud (or bi-shavad) mī-ravam* (m.c.) اگر امسال برای او بیخطر گذشت بعدا: *agar imsāl barāy-i ū bi-k̄haṭar guzasht ba'dahā 'umr-ash tūlānī'st* (m.c.) "if he escapes danger this year, he will have a long life" (astronomer's prediction): اگر غریبا را گزید اثر سختی می نماید و گاهی منجر به دلاک میشود: *aga; k̄hurabā² rā gazīd aṣar-i sakhtī mī-numāyad va gāh-i munjarr bi-halāk mī-shavad* (m.c.): اگر گاو از سر پا بچه شیر خلاص یافت ممکن نیست که بتلف و تلفی او از: *agar gāv az sar-panja-yi shīr k̄halāṣ yāft mumkin nīst ki bi-talattuf va tamalluq-i ū az rāh ravad* (Anv. Suh., Chap. 1, Story 26) "and hereafter if the ox should escape from the claws of the lion, it is not possible that he should be moved by his courtesies or kind speeches": اگر فرمودید و اطاعت: *agar farmūdīd va itā'at na-kardam muqasṣir-am³* (m.c.) "if you order me and I disobey, then I shall be guilty": یقین دانستم که اگر این دُعه: *yaqīn dānistam ki agar īn daf'a tūfān⁴ āmad jahāz rā k̄hwāhad shikast* (m.c.) "I felt sure that if a storm came now, it would break up the ship": (کشتم or کشم) *agar faryād zadī turā mī-kusham (or kushtam)* (m.c.).

(f) A similar construction is admissible in temporal clauses, which are often identical with conditional clauses; but the Future (or Imperative)

¹ Or خواهد بود *khwāhad būd*. *Ast* assumes that he has escaped the danger, and is therefore luckier and more polite.

² Ar. pl. of غریب *gharīb* "stranger" here used as a singular; vulgar. The ماله *malla* or گند *gana* is said to be a sort of poisonous bug that bites strangers only, and hence is nicknamed غریب گز *gharīb-gaz*.

³ Here the Present tense is more forcible than the Future خواهد بود *khwāham būd*.

⁴ Or طوفانی *tūfān-i*.

must be used in the apodosis.¹ Thus the example in (e) "If he gives you the money, bring it to me" can be rendered "when he gives you the money bring it to me" *vaqt-i ki*² *pūl rā bi-shumā dād pīsh-i man bi-yāvarīd*³ (m.c.): "I cannot talk Persian when (or if) there is a third person present" شخص ثالثی حاضر باشد + نمیتوانم فارسی حرف زنم *vaqt-i ki* (or *agar*) *shakhsh-i sālis-i hāzīr bāshad + namā-tavānam Fārsi harf bi-zanam* (m.c.): "when I get the order from you, I'll carry it out" *vaqt-i ki man shunīdam i'tā'at mi-kunam* (m.c.): "when I get the order from you, I'll carry it out" هرگاه بادگار ترا دیدم *hargāh yādgar-i turā دیدam*⁴ *turā yād khvāham kard*.

(g) A conditional clause may be converted into a relative clause, *vide* § 130 (d).

Remark.—Possibly the fact that temporal clauses have often the signification of conditional clauses, is the reason that هرگاه *hargāh* (class.) "whenever" is in m.c. restricted to the meaning "if."

§ 129. Concessional Clauses.

(a) The Concessional Clause is a form of the conditional illustrated in § 127 and § 128. The difference is that the protasis, instead of being introduced by "if" اگر *agar*, etc., is introduced by اگرچه *agarchi* "although" or one of its synonyms اگرچند *agarchand*⁵ (class. and obs.) هرچند *harchand* or هرچند *harchand ki* (mod.), هرچه *harchi* (however much), گو که *gū* or *gū-ki*, *va-law*⁷ (m.c.); با وجودیکه *bā vujūd-i ki*, آنکه *bā ānki*, با اینکه *bā īnki*, *ma'hāzā*, مع هذا *bā vaṣṣ-i īn* or *bā vaṣṣ-i ki* "notwithstanding"; و حال آنکه *va hālānki* "whereas, albeit." and گیرم *gīram* (or *gī'im*)⁸ "admitted, granted."

(b) The Apodosis or principal clause can be introduced by the Correlative Conjunctions باز *bāz*, امّا *ammā*, لیکن *likan* and ولی *vali*.⁹ These correlatives can be omitted.

Nīz is sometimes incorrectly used for باز *bāz* after *bā vujūd-i ki*, but this is modern and vulgar.

¹ If the Future is not used in the apodosis, the whole sentence will refer to past time, as: چون فریاد زدی ترا زدم *chūn faryād zadī turā zadam* (m.c.) "since (or when) you screamed, I beat you."

² *Chūn* in writing.

³ Or بدیدم *bi-dīdam* *vaqt-i ki pūl rā bi-shumā bi-dīhad nazl-i man bi-yāvarīd* (m.c.).

⁴ *Shud* would be incorrect.

⁵ Or خواهم دید *khvāham dīd* (class.); دیدم *dīdam* or بینم *bi-binam* (class. and m.c.).

⁶ اگرچند *agarchand* occurs frequently in the *Shāh Nāma*.

⁷ *Ar.* "and if."

⁸ Also in m.c. گیرم *gīriftam*.

⁹ Also by *tū ham* in India, and Afghanistan: apparently a translation of *tau bhī*.

Remark.—It is not necessary for the apodosis to be introduced by one of these correlatives:—موش با وجود آنکه با مردم هم خانه است بواسطهٔ ایداو *mūsh bā-vujūd-i ānki bā mardum ham-khāna ast*¹ *bi-vāsīṭa-yi īzā u āzār-i ki az ū mī-rasad*—(Anv. Suh., Chap. I, St. 6) “though² a rat be a partner in the same abode with men, yet by reason of the annoyance and injury which result from it—.”

(c) The English phrase “no matter how—” or “however—”, is rendered by هر قدر *har qadr*, هر حالت *har ḥālat*, etc. with the Aorist, followed or not by اگرچه *agarchi* :—

“No matter in what circumstances a man is placed, he will derive benefit from knowledge” انسان در هر حالت باشد از علم فایده حاصل خواهد کرد *insān³ dar har ḥālat bāshād az ‘ilm fā’ida ḥāsil khwāhād kard* (or *mī-tavānad kard*) . “no matter how many cases are on the file, it is impossible that they should not be decided on the appointed date” هر قدر مقدمات *har qadr muqaddamāt dar⁴ pīsh bāshād mumkin nīst ki dar tārikh-i muqarrara fayṣal na-yābād⁵* : “though it may be four *farsakh* distant, an object will be visible to you by means of the telescope, as though it were close at hand” بتوسط دوربین هر چیز چنان نظر خواهد آمد *bi-tavassuṭ-i dūr-bīn⁶ har chīz chunān bi-naẓar khwāhād āmad ki gūyā dar pahlū-yi shumā ast agarchi bi-fāṣila-yi chahār farsakh ham dūr bāshād* : “where a man’s condition remains the same for years, no matter how good and pleasant that condition may be, he cannot help becoming tired of it at last” چنانکه سالهای سال یک حالت بماند ولی آن حالت هرچه خوب و پسندیده باشد انسان خواهی نخواهی از آن ملول میشود *jā-ī ki sāl-hā-yi sāl yak ḥālat bi-mānad va-law⁷ ān ḥālat harchi khūb va pasandīda bāshād insān khwāhī na-khwāhī az ān malūl mī-shavad*, or better اگر یک حالت سالهای سال با انسان بماند هر چند حالت خوبی باشد باز لابد از آن ملول میشود *ayar yak ḥālat sāl-hā-yi sāl bā insān bi-mānad har chand ḥālat-i khūb-i bāshād bāz lā-bud az ān malūl mī-shavad* : “however easy a thing is, it always seems difficult to a beginner” مشکل کاری هر قدر آسان باشد باز بنظر مبتدی *kār-i har qadr āsān bāshād bāz bi-naẓar-i muḥtadī mushkil mī-āyad* : “I shall not sell it now, no matter how much you offer” حالا نمی فروشم هر قدر *hālā namī-farūsham har qadr bi-dihī*.

1 *ast* because the rat does dwell with man. *bāshād* could be wrong.

2 Note collocation in Persian. The subject for emphasis precedes the Concessional Conjunction.

3 Note the collocation.

4 *Dar pīsh* در پیش does not mean “under trial.”

5 Or *fayṣal na-shavad*.

6 In m.c. *bā dūr-bīn*

7 Or *agarchi* اگرچه

(b) The following are further examples of concessional clauses:—

“Though monkeys may not have the gift of speech, yet they must have some means of communicating their thoughts¹ to each other”

اگرچه در میمونها قوه تکلم نیست لیکن باید زبان حالی در میان خود داشته باشند *agarchi dar maymūnhā quvva-yi takallum nīst līkin bāyad zabān-i hāl-i¹ dar miyān-i khud dāshta bāshand*: “you have no affection for me left, albeit I am so devoted

to you” *turā bā man hīch mēhīb mēhīb bāqī nemande ast va hāl ānki man fidā-yat mī-shavam*:

“though the debtor kept excusing himself on the ground that the bond was forged, yet when pressed he could not deny his own signature” شخص مقروض

هرچند بتکرار عذر می آورد که این تمسک جعلی است ولی آخرنا چار شده نتوانست امضایش را *shakhṣ-i maqrūz² har chand bi-takrār³ ‘uzr mī-āvard ki in tamassuk ja’lī-st valī ākhīr nā-chār shuda na-tavānist imzā-yashī rā inkār bi-kunad*:

اگرچه تو مرا نمیشناسی لیکن *agarchi⁴ tu marā namī-shinās-i līkin⁵ man turā khūb mī-shināsam*:

“notwithstanding that you have disguised yourself in a man’s clothes, I know from your voice that you are a woman” با وجودیکه خود را

bā vufūd-i ki khud rā dar libās-i mardāna⁶ ārāsta-i ammā az ṣadā-yat ma’lūm mī-shavad ki zan-i:

“granted that men’s natures are different, yet this is no reason why there should not be concord in a family” گیرم که طبیعت انسان مختلف است لیکن این چه

gīram ki tabāyī-i insān mukhtalif ast līkin in chī sabab ast ki dar khāndān-i muvāfaqat na-bāshad?; “though the story is long, it is interesting” اگرچه آن حکایت طویل است مع هذا دلچسپ⁷ است *ast*:

“you are addicted to drinking, albeit the practice is contrary to Islam” برای شرب خوردن می میرد و حالیکه آن امر خلاف شریعت است *agarchi ān hikāyat favīl ast ma’hāzā (or bāz or valī, or vulgarly nāz) dil-chasp⁷ ast*:

“you are addicted to drinking, albeit the practice is contrary to Islam” برای شرب خوردن می میرد و حالیکه آن امر خلاف شریعت است *barāy-i sharāb khupurdan mī-mīrīd va hāl ān ki ān amr khūfī-sharī‘at ast*.

§ 130. Relative Clauses.

(a) (1) Another form of subordinate clause is the Relative Clause.

Relative clauses are introduced by the pronouns “who, which, what, that, whoever, whatever,” etc., and by the pronominal adjectives of quality and quantity.

¹ *zabān-i hāl* is opposed to *zabān-i qāl*. It is difficult to translate the former. It is the mute language expressed by one’s appearance and condition.

² Or *shakhṣ-i madyūn*.

³ In m.c. *tikrār*.

⁴ Or *harchand*, or *harchand ki*.

⁵ Or *ammā* or *bāz*.

⁶ Or instead of the adjective *mardāna*, the plural noun *mardān*.

⁷ Or *shirīn*; but *mufīd* (m.c.) of books only, not stories.

A compound relative sentence can generally be stated in more than one way.

Something regarding the collocation of relative clauses has already been said in the Syntax of Pronouns § 120 (q) (6).

(2) The position of the relative clause in Persian often nearly corresponds to its position in English. Sometimes, the subject of the principal clause is introduced first for the sake of clearness, closely followed by its relative clause; the principal subject is then left to stand alone without a verb, while a secondary subject to a final finite verb is introduced to close the sentence. Kempson¹ points out that this construction is analogous to the old English "Mr. Pepy's, his diary."² Vide also § 138 Order of Words (n) (18) to (21).

(3) In modern frequently, and in classical Persian less seldom, two verbs (that of the subordinate and that of the principal clause) frequently come together at the end of a sentence; this construction is not considered bad, even by good writers.³ اگر مرا این گردانی و ناکیدی که موجب اطمینان گردد "if thou wilt set my mind at ease, and give me a solemn promise sufficient to tranquillize my heart—" (*Anvār. Suh.*, East Trans., Chap. VII, St. 1) : چوں همه را رخصت کرد شخصیکه دزدیده بود ترسید *chūn hama rā rukhṣat kard shakhs-i ki duzdīda būd, tarsīd* (class.) "when he had dismissed them all, the person who had committed the theft, began to feel afraid." Vide also (b).

(4) The antecedent to که may be a demonstrative pronoun, an indefinite pronoun, a common noun,⁴ a proper noun, or a personal pronoun. If the antecedent is a proper noun or a personal pronoun, it is by Indian grammarians termed موصوف *mawṣūf* 'that which is qualified,' or مفسر *mufassar* 'that which is commented on'; or simply بیان *bayān* 'the explanation.' In this case the connective که *ki* is termed کاف بیان *kāf-i bayān*, and the relative clause مفسر *mufassir* "commenting on" or مبین *mubayyin* "explaining (the antecedent)," or صفت *ḡifat* "the qualification."

In other cases, the antecedent is called موصول *mawṣūl*; the connective, کاف موصول *kāf-i mawṣūl* or کاف صله *kāf-i ṣila*; and the relative clause itself صله *ṣila*. A sentence containing a relative clause referring to such an antecedent is termed جملة موصولیه.

The pronoun of the relative clause is called راجع *rāji* or عائد *ā id* 'that which refers to (the antecedent).'

¹ "Syntax and Idioms of Hindustani."

² Compare also "Christ his sake" and in modern Persian محمد کتابش گم شد *Muhammad ktāb-ash gum shud* "Muhammad, his book was lost."

³ In mod. Per. write *dād* for *kard* and *shakhs-i duzd*.

⁴ Such a common noun may of restrictive relative clauses be preceded by a demonstrative pronoun or else followed by the demonstrative ای.

A general term for antecedent is *مقدم* *muqaddam* "placed before." *Har kuja* and *jā-i ki*. جائیکه and هر کجا, are included in the term اسم موصول *ism-i mauṣūl*.

(5) Examples:—

"How miserably passes the time of women that do not know how to read and write" *chi qadr sakht miگذرد اوقات زنانی که سواد ندارند* *chi qadr sakht mi-guzarad awqāt-i zanān-i ki savād na-dārand*; ¹ or *چقدر برای زنانیکه خواندن و نوشتن* *chi qadr barāy-i zanān-i ki khwāndan va navishtan namī-dānand sakht mi-guzarad*; or *زنانیکه خواندن نمیدانند چقدر سخت میگذرند* *zanhā-i ki khwāndan namī-dānand chi qadr sakht mi-guzārānd*. "It is very unkind to forget the past claims of aged servants that can no longer work" *khaylī biwafāyist حقوق نوکران سالخورده را فراموش کردن که از کار افتاده اند* *khaylī bi-wafāy-i-st huqūq-i nawkarān-i sāl-khwurda rā farāmūsh kardan ki az kār uftāda and*; or *نوکران سال خورده که از کار افتاده اند حقوق یشارا فراموش کردن خیلی* *nawkarān-i sāl-khwurda-i² ki az kār uftāda-and huqūq-i tshān rā farāmūsh kardan khaylī bi-wafāy-i-st*. "Let that one of you precede who is qualified to take precedence" *از میان شماها هر شخصیکه لیاقت پیش رفتن داشته* *az miyān-i shumā-hā har shakhs-i ki liyāqat-i pīsh ruftan dāshita bāshad pīsh bi-ravad*. ³ "Instantly report to me any unusual proceeding on his part that you may observe" *هر امریکه خلاف معمول از وی بینید فوراً مرا از* *har amr-i ki khilāf-i ma'mūl az ū bi-bīnīd fawrān marā az ān muttālī garātīnīd*. "What anyone is in want of, shall be given him" *بهر کسی* *bi-har kas harchi hājat-ash bāshad dāda khwāhad shud*. "Whatever people thought they thought wrong" *مردم هرچه خیال کرده* *mardum⁴ harchi khayāl karda bāshand ghalaṭ khayāl karda-and* (m.c.). "What kind of a man is he who eats no flesh?" *آن چه جور* *ān chi jūr insān-i-st ki gūsh t namī-khurad*? ⁵ *نامی خورد* *namī-khurad* = does not eat; certain); the Present Tense here indicates a reference to some one that does not eat meat; the Aorist would indicate a doubt, as: *آن چه جور* *ān chi jūr insān-i 'st ki gūsh na-khurad* "what sort of man is he (may he be) that eats no meat," (i.e. "is there such a man?"). "Are your mother and sisters in the same house as yourself?"

¹ In this sentence, the position of the relative clause corresponds to its position in the English sentence.

² Note the demonstrative *ی* (preceding *که*) affixed to the qualifying adjective. Also note that *نوکران* *nawkarān* the logical subject has no verb, *vide* (a)(2).

³ Note the two verbs together at the end, *vide* (a) (3).

⁴ Note the collocation, subject first and then the relative *هرچه* *harchi*. Also the two verbs could either be both in the Preterite, or both in the Perfect, with but slight change in signification.

⁵ Collocation close to the English: *آن چه جور انسانی باشد که گوشت نخورد* *ān chi jūr insān-i bāshad ki gūsh na-khurad*.

پیشه را زنی که نسل^۱ بعد نسل بمن *mādar^۱ u khwāhirhā-yat dar hamīn khāna-ī ki tu hasti hastand^۲?* “I practise the profession of marauding, which has come down to me from my father”
 مردم فقیر که *pīsha-yi rāhzanī ki nasl^۱ ba’da nasl^۱ bi-man rasīda ast dar ān bāqī-am* (m.c.). “What you tell me of the weight of air, is inconceivable”
 مردمان فقیر که *vazn-i havā bi-mīzān-ī ki shumā mī-farmāyīd khilāf-i qiyās ast.* “The women of poor folk, amongst whom *parda* is not maintained, work in the fields like men”
 در آنها قانون رو گرفتن نیست زن و خواهرهایشان مثل مردان در کشتزار کار میکنند *mardum-i faqīr ki dar ānhā qānūn-i rū giriftan nīst zan u khwāhirhā-yi shān miḡl-i mardān dar kishtzār kār mī-kunand.*^۳ “The wages which are due to any one will be given”
 است داد^۴ خواهد شد *ānchi mavājib-i har kas ast dāda khwāhad shud.* “The price you named was absurd”
 آن قیمتی که تو گفتی بیهوده است *ān qīmat-ī ki tu gufī bī-hūda ast.* “The girl was some six years old—in short just the age of our Fāṭima”
 آن دختر *ān dukhtar qarīb-i shash sāl dāsht khulāṣa^۴ bi-‘ainih ham-sinn-i Fāṭima-yi mī.*

(b) In (a) (3) it was stated that the subordinate and principal verbs sometimes come together at the end of the sentence. In a long sentence, however, with more than one relative or subordinate clause, as many as three verbs are found at the end of a sentence, even in good modern authors.^۵ The following example, far simpler than many, will suffice:—

“In order to get rid, for a while, of the importunities and jealousy of his first wife, and also to acquire the good opinion of his father-in-law (who, although noted for clipping money, and passing it for lawful, affected to be a saint), he undertook a pilgrimage to the tomb of Husain at Kerbelah”—
 پس بدان خیال که اقل^۱ چند سباحی از درد سرزن اول فارغ شود (*Hāṭī Bābā of Isfahan*)

¹ Note that *mādar* here remains singular in signification, though according to the general rule the plural termination added to the last of two nouns makes the first noun plural as well.

² Two verbs at the end of a sentence, *vide* (a) (3). Note that the repetition of the locative case *dar ān* is avoided after *ki*. In Urdu it would be inserted.

³ Note the collocation — ‘Mr. Pepy’s, his diary’; no verb to *mardum-i faqīr*. Note that in *zān u khwāhirhā*, the plural termination is added to the second noun only, though both are plural; *zanhā* would also be correct. In India *riwāq-i parda* would be used, instead of *qānūn-i rū giriftan*.

It would also be correct to turn this: زن و خواهرهای مردم فقیر که در آنها قانون رو گیری *zan u khwāhirhā-yi mardum-i faqīr ki dar ānhā qānūn-i rū giriftan nīst, miḡl-i mardān dar kishtzār kār mī-kunand.*

⁴ An Indian would probably here say *bas* instead of *khulāṣa*.

⁵ The ‘suspense’ is of course excessive. The sentence that follows has puzzled even Persians at the first reading.

و در نزد پدر زن تازگ که با اینکه در بردن کنار درهم و دینار و روایی نقد نا سرع بجای سره مضایقه نمی کرد درسندن شرح و آداب دین دعوی پایداری داشت - تقدسی بفروشد عازم *pas, bi-dān khayāl ki aqall¹ chand šabāh-i az dard-i sar-i zan-i avval fāriḡh shavad, va dar nazd-i pidar-zan-i tāza-i¹ ki bā inki dar burīdan-i kinār-i dirham u dīnār va ravā'i-yi naqd-i nā-sara bi-jā-yi sara muṣāyāqa namī-kard, dar sunan-i shar' va ādāb-i dīn da'vā-i pāyadārī dāšht, taqaddus-i bi-farūshad, 'āzim-i Karbalā shud.*

In the above quoted example the principal verb عازم گرلا شد *'āzim-i Karbalā shud* might be inserted between پس *pas* and بدان خیال *bi-dān khayāl*; the subordinate verb تقدسی بفروشد *taqaddus-i bi-farūshad* might then be construed with *dar nazd-i pidar-zan-i tāza* در نزد پدر زن تازگ, while the first relative *ki* following these words would have for its verb پایداری داشت *pāyadārī dāšht* and the concessional clause نمیگردد مضایقه.....با اینکه *bā inki . . . muṣāyāqa namī-kard* might be inserted between the first relative and its verb.

(c) A statement can sometimes be more simply translated into a simple sentence, the relative clause being omitted, thus: "He suffered a retribution which was in accordance with his deserts," can be more simply expressed by: بمکافات اعمال خود رسید *bi-mukāfāt-i a'māl-i khud rasīd*,² than by بود بمکافات مناسب *tawr-i ki munāsib būd bi-mukāfāt-i a'māl-i khud rasīd*.

(d) A relative clause may often be converted into a conditional clause; thus, *shakhs-i ki in jūr khayālāt dārad kāfir ast* "a person who holds these opinions is an infidel," may be rendered *agar shakhs-i in jūr*—"if a person holds—."

In long sentences this conditional equivalent is sometimes useful.

§ 131. Predicative (Subordinate) Clauses.

(a) Predicative Clauses are those which form part of the predicate and without which it would not be complete. These clauses are generally linked to the principal verb by the connective *ki* که.

In classical Persian, the statement, or question, or order, etc., that completes the predicate, is generally in the form of direct narration.³

(b) In modern Persian the indirect narration is frequently used where the direct narration would be used in the classical language. The use of the indirect narration appears to be increasing in modern Persian.

¹ Note demonstrative ی (before که) affixed to the qualifying adjective.

² Or پاداش عمل خود را دید *pādāsh-i 'amāl-i khud rā دید*.

³ Oriental languages prefer the direct narration. In Hindustani, which is more dramatic than Persian, the direct narration is used much more than it is in classical Persian even.

“He is not the man he says he is” can in modern Persian be either in direct or indirect narration, as:—

(1) او که میگوید فلان شخص نیست *ū ki mī-gūyad man fulān shakhsh-am nīst*, or (2) او که میگوید فلان شخص است نیست *ū ki mī-gūyad falān shakhsh ast, nīs*.

In modern Persian اینجا باشی *bi-ū gufti tā bar-gashtan-it man injā bāsh?* would at once be taken to mean “did you tell him to wait till *my* return?” but if باشد *bāshad* were used instead of *bāsh*, the meaning would be “—*your* return.”

Even in classical Persian the indirect narration is preferred in cases like the following:—

گرنه همسایه را دل ناله و زاری او بسوخت و مقور کرد که این نوبت بی او بر سر دعوت گوربا-ی hamāsāya rā dil bar nāla u zārī-yi ū bi-sūkht va muqarrar kard ki īn naubat bī ū bar sar-i da'vat ḥāzīr na-shavad¹ (Anv. Suh., Chap. I, Intro., St. 3). “the heart of the neighbour-cat melted at his lamentations, and he resolved that he would not attend the feast without him.”

Remark.—In English, the indirect narration is preferred²; or the addition of a clause is avoided either by using the infinitive as “tell him to go home,” or by using a participle as, “I thought of going to Yezd.”

Native grammarians term the reported speech, whether in the 1st or in the 3rd person, مقوله *maqūla*; even in the sentence *bi-gū asp biyārād* “tell him to bring a horse” the second clause is a مقوله *maqūla*.

(c) After verbs of commanding and forbidding³ etc., the indirect narration is preferred, though the direct, as well as the indirect, narrations are employed, both in the classical and in the modern language:—

پادشاه جلال را فرمود که روبروی من او را بکش *pādishāh jallād rā farmūd ki rū bi-rū-yi man ūrā bi-kush* (class., direct) “the king ordered the executioner to put him to death in *his* presence”⁴; *bi-farmūd tā muṣāra'at kunand*—(Sa'dī) (indirect) “he (the king) ordered them to wrestle”: *va ham nāk siḥārish namūd ki dar vaqt-i bīrūn raftan az dar-i khāna rūy bi-vāpas bīrūn raw tā*—(Trans. Ḥājī Bābā) (direct) “she (my mother) further directed me to leave the house with my face towards the door, by way of propitiating a happy return from a journey undertaken under such inauspicious circum-

¹ The direct narration would also be right, in which case *tu* would be substituted for *ū*, and *na-shavam* for *na-shavad*.

² The employment of the dramatic instead of the narrative style will frequently, of necessity, alter the tenses as well as the persons.

³ For negative after verb of prohibition, *vide* § 122 (i).

⁴ If *bi-kushad* were used instead of *bi-kush*, the meaning would be “the king ordered him to be beheaded in *my* (the speaker's) presence.”

stances": "bi-mihtar bi-gū asp hāzīr kunad¹ (m.c., indirect) "tell the groom to bring the horse."

(d) The following examples illustrate the *Direct Narration*:—

(1) سیاحی گیسوان بر تانت که عن علویم وبا قافلۀ حجاز بشهر در آمد که از حج می گفتہ ام sayyāh-i gīsuwān bar tāft ki 'Man Alavī-am,' va bā qāfila-yi Hījāz² bi-shahr dar āmad ki 'Az Hajj mī-āyam,' va qasīda-i pīsh-i malik burd ki, 'Man gufta-am'—(Sa'di) "a traveller twisted his ringlets (saying) 'I am a descendant of 'Ali'; and entered the city with the caravan of Hījāz (saying), 'I am on the return journey from the Pilgrimage'; and carried a *qasīda* to the king (saying) that 'I composed it.'"

(2) "He sent word that he would come to-morrow" او پیغام داد که فردا ید fardā khwāham āmad³; 'vide' (e) (1). *Khvāhad āmad* خواهد آمد, indirect, would also be right, but might refer to some third person.

Remark.—The direct narration often occurs in subordinate clauses expressing purpose or resolution. *Vide* also (c).

(3) "I am glad that you have come" خوشحالم که شما آمده اید id (or āmadīd). (*or* آمدید) *khush-hāl-am ki shumā āmada id* (or *āmadīd*).

(4) "I regret that I came" من میخورم که چرا آمدم afsūs mī-khūram ki chira āmadam (or آمده ام *āmada am*)?⁴

(5) "I fear that he will come to day" من میترسم که عبادا او امروز بیاید man mī-tarsam ki mabādā⁵ ū imrūz bi-yāyad. (For example of a negatively final clause *vide* also § 133 (b) (2).

(6) "He asked me who I was" از من پرسید که تو کیستی az man pursīd ki tu kist-i (also = "who are you?"); or پرسید که کیستم—pursīd ki kistam (or coll. *ki am*)?⁶

(7) "Ask if any one is there" کسی آنجا هست bi-purs ki kas-i ānjā hast?

(8) "Tell him to go home" بگو که بخانه زو bi-ū bi-gū ki bi-khāna bi-raw⁷, or better برود *bi-ravad*. *Vide* (e) (2).

¹ Or less common حاضر کن *hāzīr kun*.

² Hījāz the province of which *Makkah* is the capital.

³ Or می آیم *mī-āyam*.

⁴ This could also be expressed by (or پیشهانم) *man az āmadan-i khud afsūs mī-khūram* (or *pashimān am*).

⁵ Or omit عبادا *mabādā*; *vide* § 133 (a).

⁶ *Āyā* آیا (but not اگر *agar*) could be substituted for *ki*.

⁷ The indirect narration would nearly always be used in such a sentence, though the direct narration is correct.

(9) "My custom is to read the¹ paper daily" *عادت من آنست که هر روز 'ādat-i man ān ast ki har rūz rūz-nama² bi-khṡānam.*

(10) "I thought of going to Tehran to-morrow" *خیال آمد که فردا بروم khayāl-am āmad ki fardā bi-ravam bi-Tahrān; or خیال من گفت که برو بطهران khayāl bi-man guft ki bi-raw bi-Tahrān.*

(11) "I saw a gorilla advancing from the opposite direction" *من دیدم که یک نسناسی طرف من می آید man دیدam ki yak nasnās-i taraf-i man mī-āyad.³*

(12) "Husain tells you to speak in his language" *حسین میگوید که بزبان ما Husayn mī-gūyad ki bi-zabān-i mā ḡarf bi-zan; or بزبان او حرف بزنی bi-zabān-i ū ḡarf bi-zanī.*

Remark.—A person soliloquizing may, in *direct* narration, address himself in the 1st or 2nd pers. according to the attitude he assumes towards himself (*vide* 4 & 10). Further examples: *بی-ین فکر افتادم که چه خواهی کرد bi-īn fikr uftādam ki chi khṡāhī kard lit.* "I fell into this thought (that) "what wilt thou (i.e. I) do?""; or *بی-ین فکر افتادم که چکنم bi-īn fikr uftādam ki chi kunam?* (direct). "He wondered what he would do" *بی-ین خیال افتاد که چکنم bi-īn khīyāl uftād ki chi kunam,* or *چه خواهی کرد chi khṡāhī kard?* (direct). These two sentences might have different interpretations, if treated as indirect narration.

(e) The following are modern colloquial examples of the *Indirect* Narration:—

(1) "He sent word that he would come to-morrow" *پیغام داد که فردا بیاید payghām dād ki fardā bi-yāyad [or می آیم mī-ayam]; vide (d) (2).*

(2) "Tell him to go home" *برو که بخانه برو bi-ū bi-gū ki bi-khāna bi-ravad.* The direct narration though correct would not be used in m.c. in such a sentence, *vide (d) (8).*

(3) "He said that he was expecting you" *جنابعالی را یاد کرده گفت که منتظر janāb-i 'ālī rā yād karda guft ki muntazir-i shumā 'st; [or "—منتظر ایشان هستم muntazir-i īshān hastam].*

¹ The indirect narration would nearly always be used in such a sentence, though the direct narration is also correct.

² If a *rā* were inserted after *روز rūz-nāma*, it would mean the particular newspaper taken in daily. *Mī-khṡānam* میخوانم could be used, but with a slightly increased force.

³ *Mī-āmad* می آمد might be substituted. This sentence in India would be dramatically rendered by, *چی می بینم که نسناسی بطرف من می آید chi mī-binam ki nasnās-i bi-karāf-i man mī-āyad* "what do I see, but that a gorilla is advancing towards me."

(4) "Ask the 'farrāsh' if¹ his master is awake yet" از فراش به پرس که *az farrāsh bi-purs ki āghāyash bī-dār ast?*² ?

(5) "Ask the witness if he speaks¹ English" از شاهد به پرس که انگریزی *az shāhid bi-purs ki angrīzī harf mī-zanad.*³

(6) "The four agreed among themselves to hunt in company" باهم عهد کردند که بیایند و هر چهار تن با اتفاق یکدیگر شکار کنند *bāham 'ahd kardand ki biyāyand va har chahār tan bi-ittiāq-i yak dīgar shikār kunand.*⁴

(7) "He ordered me not to leave this place" فرمود که از اینجا بیرون نروم *farmūd ki az in jā bīrūn na-ravam*⁵ (class.).

(8) "I came to ask Haydar whether you would go out riding to-day" من آمده بودم از حیدر به پرسیم شما امروز سوار می شوید *man āmada būdam az Haydar bi-pursam shumā*⁶ *imrūz savār mī-shavīd.*—(Vazir-i Lankarān).

(9) "That very moment he will go and tell the Khān that you have cast eyes on his intended" همان ساعت میرود به خان خبر میکند که تو بزم زد او چشم *hamān sā'at mī-ravad bi-Khān khabar mī-kunad ki tu bi-nāmozad-i ū chashm dūkhā-ta-ī.*⁷

(10) "I have told Nisā Khanam to sit in the hall, and should the Vazir appear, to come and tell us at once" به نساخانم گفته ام تو ای دالان بنشیند اگر *bi-Nisā Khānum gufta-am tū-yi dālān bi-nishīnad; agar vazīr paydā shud,*⁸ *bi-yāyad, zūd*⁹ *mā rā khabar kunad.*

(f) From the above remarks it will be seen that the same sentence can frequently be rendered either by the direct or the indirect narration; in other words the same sentence may have two different significations. Though the following examples illustrate this ambiguity, it will be found in practice that it is apparent rather than real.

The context, and in speaking the intonation or stress, effectually prevent misunderstanding.

¹ *ki*, or *āyā*, or *kī āyā*; but not اگر *agar*.

² Or direct narration. *āghāy shūmā bīdār ast?*

³ Or direct narration. *mī-zanī*.

⁴ This could also be expressed in direct narration by باهم عهد کردند که ما هر چهار *bā ham 'ahd kardand ki mā har chahār tan mī-ayīm va bi-ittiāq-i yak dīgar shikār mī-kunīm*; or باهم عهد کردند که بیایند ما هر چهار نفر *bāham 'ahd kardand ki bi-yāyīd mā har chahār nafar bi-ittiāq-i yak dīgar shikār mī-kunīm*.

⁵ Or direct *ma-raw*; 'vide' (c).

⁶ Note that this is indirect narration. The direct narration که وزیر امروز سوار می شود *ki vazīr imrūz savār mī-shavand* could be used but would not be so good.

⁷ It would also be correct to say, که تیمور بزم زد شما چشم دوخته است *ki Taymūr bi-nāmozad-i shumā chashm dūkhā-ta ast* (direct).

⁸ *Paydā shud* پیدا شد more dramatic than *paydā bi-shavad*.

⁹ From its position *zūd* might refer to either the verb preceding it or following it.

Examples:—

(1) “He says *my* father is dead” او میگوید پدرم مرده است *ū mī-gūyad pidar-am murda ast* (indirect: if direct = he says *his* father is dead.) *Vide* (2) (ii) below.

(2) “He says his father is dead” (i) او میگوید پدرش مرده است *ū mī-gūyad pidar-ash murda¹ ast* (indirect): (ii) او میگوید پدر من مرده است *ū mī-gūyad pidar-i man murda ast* (direct).

(3) “He says your father is dead,” او میگوید که پدر شما مرده است *ū mī-gūyad ki pidar-i shumā murda ast* (indirect).

The indirect narration would ordinarily be used as in the above mentioned examples.

The Persian of No. (3) would never be interpreted by the direct narration. Were it to be so interpreted, it would signify in English, “He says *my* father is dead” (lit. He says thus ‘your father is dead’). The direct narration for No. 3 would be, او میگوید پدر زنده مرده است *mī-gūyad pidar-i Zayd murda ast*.

(4) “He asked me who I was” او از من پرسید که کیستم *ū az man pursīd ki kīstam* (indirect).

“He asked me who he (the speaker) was”, i.e. “he said to me ‘who am I?’” او از من پرسید که کیستم *ū az man pursīd ki kīstam* (direct); *vide* also (d) (6).

Remark I.—More than one grammarian has stated that the oblique narration does not exist in Persian. It is however often used.

A Persian servant delivering a message from his master usually says : آغا سلام میرسانند و میگویند ممکن است امروز بخداست شما برسد *āghā salām mī-rasānand va mī-gūyand mumkin ast imrūz bi-khidmat-i shumā bi-rasand?* (m.c.). In Kerman, the writer has never heard the direct narration used in such a message.

Remark II.—Possibly the two constructions account for the difference in tense in certain subordinate clauses, thus: *va’da mī-kunam ki² bi-yāyam* may be indirect narration “I promise to come,” while *va’da mī-kunam ki khwāham āmad²* may be direct narration “I promise this that ‘I will certainly come’”: او بیايد *bi-khayāl-am na-rasīd ki ū biyāyad²* “I did not think he would come” (indirect), but او خواهد آمد *bi-khayāl-am na-rasīd ki ū khwāhad āmad²* (direct): امروز بدیدن تو نیایم *bi-khayāl at mī-rasīd man imrūz bi-dīdan-i tu na-yōyam?* (indirect); (or) نمی آیم *bi-khayāl at—namī-āyam* (or *khawham āmad?*) (direct).

¹ This might also refer to some third person.

² The construction with the Present Subjunctive (the Aorist) is preferable in modern Persian. When the Future Indicative is used instead of the Present Subjunctive it is more forcible than the latter.

(g) The following examples illustrate other Predicative Clauses:—

(1) “I am fortunate in your arrival” این از سعادت من است که شما آمدید *in az sa'ādat-i man ast ki¹ shumā āmadid.*

(2) “It is impossible he escaped by this road” ممکن نیست که او ازین راه *mumkin nāst ki ū az in rāh firār kardā bāshad.*²

(3) “How did you know without counting that they were sixty?” *na-shimurda chi tāvar dānistid ki īshān shast nafar būdand* (or *hastand*, according to idea).

(4) “What did I see on reaching there but that the straw was on fire” آنجا رسیدم چه می بینم که کاه آتش گرفته است *anjā rasīda chi mī-bīnam ki kāh ātash girifta ast?* (Afghan): (as this construction is uncommon in modern Persian and not always intelligible, it is better to say آنجا رسیدم چه دیدم که کاه آتش گرفته *anjā rasīda chi didam ki kāh ātash girifta* (m.c.).

(5) “He put a mirror into his hand and said ‘now look at yourself and me, and see if there is any difference at all between us’” دست او آویخته داده گفت *bi-dast-i ū āina dāda guft hālā sūrat-i khud-at rā bi-bīn va tarāf-i man nigāh kun³ va bi-bīn āyā farq-i mīyān-i mā hast?*

(6) “An idea came into my head to go to Yezd” بخیرالم رسید که به یزد بروم *bi-khayāl-am rasīd ki bi-Yazd bi-ravam.*

(7) “I do not know what answer to give to the manager's letter” *hayrān-am ki kāghaz-i nāzir rā chi javāb bi-navīsam.*⁴

(8) “I saw it stated in a newspaper that there would be an eclipse of the sun on the 3rd of this month” در روزنامه نوشته دیدم که در تاریخ سیم این ماه *dar rūznāma-i navishta⁵ didam ki dar tārikh-i siyyum-i in māh āftāb khwāhad girift* (or *kusūf⁶ vāqi⁶ khwāhad shud*).

(9) “It is to be regretted that I gave him permission” جای تاسف است *fā-yi-afsūs ast ki chirā bi-ū ijāzat dādam* (direct nar.).

(10) “People began to be afraid that the police would hear the noise and burst into the house” مردم بنا کردند ترسیدن که مبادا گزیده غوغا را شنیده بزر *mardum binā kardand bi-tarsidan ki mabādā gazma ghāwghā rā shunīda bi-zūr dākhil-i khāna shavand.*

¹ Ki “in that.”

² Subjunctive to express doubt: *kardā ast* کرده است would be incorrect after *mumkin nāst*.

³ — *sūrat-i khud-at vamarā bi-bīn* این صورت خود و مرا به بین would mean “look at your own reflection and at mine.”

⁴ Or better *ki chi javāb-i kāghaz-i nāzir rā bi-navīsam* که چه جواب کاغذ ناظر را بنویسم

⁵ *Navishta* نوشته for a printed as well as a lithographed newspaper.

⁶ But *khusūf* خسوف “eclipse of moon.”

(11) "I saw it stated in the *Adab*¹ that a meeting of the *Anjuman*² would be held at two o'clock on Saturday" در روز نهمۀ آدب نوشته دیدم که در روز dar shabē sā'at du in'iqād-i anjuman darpīsh ast (or in'iqād-i Anjuman khwāhad būd, or khwāhad shud) (dar ruz-nāma-yi 'Adab' navishta dīdam kt dar ruz-i shamba sā'at-i du in'iqād-i Anjuman darpīsh ast (or in'iqād-i Anjuman khwāhad būd, or khwāhad shud).

(12) "He boasted that he would checkmate him without his queen" گمان غالب است که او درین راه زنی را شما دست مات میکنم bar dāshta māt mī-kunam. ū lāf zad ki man Farzīn-i khud rā

(13) "I have a strong suspicion that he too was concerned with you in this highway robbery" گمان غالب است که او درین راه زنی را شما دست مات میکنم gumān-i³ glālib ast ki ū dar in rāh-zanī bā shumā dast-yār būda ast.

(14) "You did a very imprudent thing in setting him free without security" شما خیلی جرأت کردید که بی ضمانت او را خلاص کردید shumā khaylī jur'at kardīd ki bi-zamānat ūrū khalāṣ kardīd.

(15) "You did a great service to the Government in putting down the rebels at the very first" شما خیلی خدمت بحکومت ظاهر کردید که از همان ابتداء مفسدان را ساکت نمودید shumā khaylī khidmat⁴ bi-hukumat zāhir kardīd ki az hamān ibtidā muṣṣidān rā sākt namudīd.

(16) "He told my son he was coming to my house to-morrow" او بفرزندم گفت که فردا خدمت پدرت میرسم ū bi-farzand-am⁵ guft⁶ ki fardā khidmat-i pidar-at mī-rasam.

(17) "I entreat you to overlook this my first offence" منتمس هستم که این تقصیر اولم در گذرید multamis hastam ki az in taqsir-i aval-am⁷ dar guzarīd.

(18) Compare the following:—

(i) "I could not guess from his countenance that he would deceive me" (با خواهد زد یا میزند) az qiyāfa-yi ū ihtimāl namī-raft ki gūl bi-zanad⁸ (or khwāhad zad, or mī-zanad).⁹ Here the

¹ Published in Meshed (Mash-had).

² *Anjuman* انجمن lit. "committee." The Zardushtis ordinarily have a weekly meeting called the *Anjuman* at which religious and commercial business is transacted, and culprits are sentenced to bastinado or fine for small offences. There is an *Anjuman* in Bombay.

³ With or without *izājat*. In m.c. generally *gimān*.

⁴ "Service to the Government" could also be well rendered by دولتخواهی *dawlat-khwāhī*, which corresponds to the Indian expression خیرخواهی *khayr-khwāhī*.

⁵ *Farzand* فرزند means child, male or female, young or old.

⁶ For گفته است *guft ast*.

⁷ Or اولین *avalīn-am*.

⁸ —namē tavānistam qiyās bi-kunam ki marū gūl khwāhad zad بکدام قیاس میگویم که مرا گول خواهد زد shows that he *did* afterwards deceive.

⁹ In Hindustani either *detā hogā* or *deregā*.

Aorist leaves it doubtful whether he has or has not cheated; but the Future signifies that he *has* cheated.

(ii) از قیافه او احتمال نمیرفت که مرا گول زده باشد *az qiyāfa-yi ū ihtimāl namī-raft ki marā gūl zada bāshad* (m.c.) “from his countenance it did not appear probable that he would have deceived me (as he has done).”

(iii) از قیافه او احتمال نمیرفت که مرا گول میزد *az qiyāfa-yi ū ihtimāl namī-raft ki marā gūl mī-zad* (m.c.) “from his countenance it did not appear probable that he was deceiving me.”

§ 132. Subordinate Clauses (*continued*).

Adverbial (Temporal, Local, and Modal) Clauses.

(a) Those adverbial clauses dealing with time, place and manner will now be dealt with.

Their construction nearly resembles that of relative clauses, *vide* § 130, i.e. the adverbial clause with وقتیکه *vagt-i ki*¹ “when”; هر وقتیکه *har vagt-i ki* “whenever”; جاییکه *jā-i ki* “where”; هر جاییکه *har jā-i ki*, or هر کجا *har kujā* “wherever”; بطوریکه *bi-tawr-i ki* “as, in the manner that”; از طرفیکه *az taraf-i ki* “from the direction that,” etc., usually stands first, being followed by the principal clause with or without the correlatives mentioned in (d).²

Remark.—A جمله ظرفیه (“adverbial clause”) does not in Persian mean a subordinate adverbial clause as in English, but merely a clause that contains an adverb of place.

(b) The particle که *ki* may take the place of وقتیکه *vagt-i ki* “when,” or از *az vagt-i ki* “since,” usually when the adverbial clause is not initial; من که شما را دیدم باو گفتم *man ki shumā ra dīdam bi-ū guftam* = من بعد از دیدن شما باو گفتم *man vagt-i ki shumā ra dīdam bi-ū guftam* “When he went, another came” او که رفت بعد دیگری آمد *ū ki raft ba’d dīgar-i āmad* (m.c. only) = *ba’d az ānki raft dīgar-i āmad*.

(c) *Tā* تا, with the verb preferably in the affirmative,³ means ‘until’; *vide* § 123 (c).

(d) The correlatives are همان وقت *hamān vaqt*, همان جا *hamān jā*, همان طور *hamān taur*, همان طرف *hamān taraf*, etc.

(e) “Somehow or other” is rendered by بهر طوری (یا بهر قسمی) که بود *bi-har tawr-i* (or *bi-har qism-i*) *ki būd*, etc. “As before” by مثل, or سابق *ki būd*, etc.

¹ Or چون *chūn*. در هنگامیکه *dar hangām-i ki*, حینیکه *hīn-i ki* “when”

² The normal shape and order of the clauses are those of the line: “Where the bee sucks, there suck I.”

³ In Hindustani, when *jābtak* signifies “until” or *yahāntak ki*, it is correctly followed by the verb in the negative, but when it means “whilst” by the affirmative verb; *vide* “Hindustani Manual,” L. 38 (b).

or مثل پیش kamā-fi, 's-sābiq, or miṣl-i pīsh, or miṣl-i pīsh-tar. "Still (as before)," by همچنان hamchunān.¹

(f) "Before that" and "after that" are rendered by پیش از آنکه pīsh az ān-ki, or قبل از آنکه qabl az ānki; and by پس از آنکه ba'd az ān ki, pas az ān ki.

(g) Examples:—

(1) "I cannot help laughing when I recollect the matter" هر وقتیکه آن har vaqt-i² ki ān amr yād-am mī-āyad marā khanda mī-gīrad (or bi-ikhtiyār mī-khandam).

(2) "I enjoy good health since I came here" از وقتیکه اینجا آمده ام خود az vaqt-i ki injā āmada-am khud³ rā salāmat mī-bīnam.

(3) "Sit in the verandah till I return" در ایوان نشین تا من بیایم dar ayvān bi-nishīn tā man bi-yāyam; or ایوان نشین تا من نیایم tā man na-yāyam dar ayvān bi-nishīn (rare). Vide § 123 (e).

(4) "It is a long time since (that) my father died" والد من مدتیست که vālid-am muddat-i st ki marhūm shuda.

(5) "Every one will have leave to go wherever he pleases" هر کس هر جا har kas har-jā bi-khwāhad bi-ravad murakkhas ast.

(6) "He went off⁴ in the direction he came from" از طرفیکه آمد بهمان az taraf-i ki āmad bi-hamān taraf raft ki raft.⁴

(7) "Sweep out all these carriages before the train starts" پیش از آنکه pīsh az ānki gārī⁵ haraka bi-kunad hama-yi in kāliskahā (or dabbahā rā) jārūb kun.

(8) "The only plan I could think of was to go myself" بجز اینکه خودم بروم bi-juz inki khud-am bi-ravam⁶ hēch bi-'aql-am na-rasīd.

(9) "Both of us are all but caught" ما هر دو قریب است که گرفتار شویم mā har du, qarīb ast. ki giriftār bi-shavīm.

(10) "When you yourself see them eating you will admit that I am right" وقتیکه خود شما ایشانرا دیدید (or نه بینید) که چه طور میخورند قبول می کنید vaqt-i ki khud-i shumā īshān rā دیدید (or bi-bīnīd) ki chī tawr mī-khurand, qabūl mī-kunīd ki qawl-i man saḥīb ast.⁷

جوهری اگر دو خلاب فند همچنان نفیس است و غبار گر بفلک رود همچنان خسیس jawhar-i agar dar khilāb fūnd hamchunān nafīs ast va ḡubūr gar bi-falak rasad ham chunān khasīs (Gul., Bk. 8, 35). In mod. Pers. همان تاور hamān tawr or بزم ham. for همچنان ham chunān. Miṣl-i pīsh مثل پیش could not be used here.

² Or هر گاه hargāh ki.

³ Not آمدم āmadam.

⁴ raft ki raft (m.c.) "he went right off," i.e. without hesitating or looking back.

⁵ From the Hindi گاری gārī any "carriage or cart."

⁶ Note the Persian Pres. Subj., for the English Past Pot.

⁷ Note dramatic ast. Rāst gufta am راست گفته ام could also be used; and also اگر agar "if" could be substituted for وقتیکه vaqt-i ki.

(11) "You have no resource left but to take service" *سوی اینکه نوکری sivā-yi inki nawkarī kunīd chāra-i¹ dīgar nist.*

(12) "Sit where my voice may be heard" *جائی نشین که صدایم را بشنوی jū-i bi-nishīn² ki šadā-yam rā bi-shinavi.*

(13) "Wherever you find any curiosity bring it to me just as it is" *هر کجا که چیز انگیخته ددی آنرا به جنسه برای من بیاور har kujā ki chīz-i anfika-i³ dīdī ān rā bi-jīnsih barā-yi man bi-yāvar.*

(14) "I saw what was in his mind before he could make any complaint" *پیش از آنکه شکایت کند ما فی ضمیرش را دریافتم pīsh az ānki shikāyat kunad mā fī ṣamīr-ash⁴ rā daryāftam.*

(15) "His eyes were no sooner closed than he was in another world" *چشم بستن همان و بعوالم دیگر رفتن همان chashm bastan hamān va bi-'avālim-i dīgar⁵ raftan hamān.*

(16) "He could not have gone five or six steps when he heard a man's voice close by" *پنج شش قدم بیشتر نرفته بود که دغمة صدای مردی نزدیک خود شنید panj shash qadam bishtar na-rafta būd ki daf'at⁶ šadā-yi mard-i nazdik-i khud shunīd.*

(h) As in conditional and causal clauses [*vide* § 128(d) and § 133(e)], the Future Indicative can in classical Persian often take the place of the Aorist or the Present, as:—

چون آفریدگار حق سبحانه و تعالی حکمی بنفاز خواهد رسانید به عیال غفلت دید⁷ *chūn ṣayrat bīzāyān rā tīrē va xīrē گرداند تا راه خلاصی از آن حکم بر ایشان پوشیده شود Āfarīdagār Haqq Ṣubḥānuh⁸ va ta'āla hukm-i bi-nafāz khwāhad rusānīd⁹ bi-mīl-i ghaflat dīda-yi baṣīrat-i bīnāyān rā tīra va khīra gardānad tā rāh-i khalāṣi az ān hukm bīr īshān pūshīda shavad* (Anv. Suh., Chap. I, S. 18) "and when the Creator, the Most High God—may He be sanctified—causes His decree to issue, He clouds and darkens the eye of the vision of the clear-sighted with the anointing needle of negligence, so that the way of escape from that mandate becomes hidden to them, for—."

¹ Or *دیگری* *chāra-yi dīgar-i nist* (vulg.).

² Note that *جائی jū-i* and *که ki* are separated.

³ Antique (Eur.), used in Persian for any good thing or rare thing, however new. A newly woven good carpet would be called *انگیکه antika*. *Tuhfa* is any choice article that has not yet become common.

⁴ *Mā fī ṣamīr* *مافی ضمیر* Ar., "that which (is) in mind."

⁵ If the singular *عالم ālam* were used, it would imply death or departure from this world.

⁶ In modern Persian *میرساند mī-rasūnad*, Present Tense "(when) he does." or *نرساند bi-rasūna'l* (when) he may do."

§ 133. Subordinate Clauses (*continued*).

Adverbial (Final and Causal) Clauses.

(a) Those adverbial clauses dealing with the end or reason, *i.e.*, Final and Causal clauses, will now be dealt with.

Final clauses are constructed like Predicative Clauses [*vide* § 131 (a)], being linked to the principal clause by a final conjunction *که* *ki*, *تا* *tā*, or *که* *تا* *tā ki*, or *تا* *که* *ki tā*.

Clauses negatively final and introduced in English by the conjunction 'lest,' are introduced in Persian by the phrases *مبادا* *mabādā*, or *خدا نکرده* *Khudā na-karda*: or else by *که* *ki* 'that' with the verb in the negative. Examples of these conjunctions have been given.

Under *Hurūf-i 'Illat* and *Kalimāt-i 'Illat*, native grammarians include both the final and the causal conjunctions; they are:— چرا که - زیرا که - چه - که - که - به علت آنکه - بسبب اینکه - از این صوم - بنابراین - از رهگذر اینکه - از این سبب - از این رهگذر.

(b) Examples of Final Clauses:—

(1) "My companions held out inducements to the end that I might journey in their company." ^۸ رفقایم مرا ترغیب کردند تا ^۲ من نیز همراه ایشان سفر کنم ^۸ *rufaḳā-yam marā tarḡīb kardand¹ tā² man nīz bi-hamrāh-i īshān saḡar kunam.⁸*

(2) "Keep your hand here lest the child should awake and feel frightened." دست را همین جا بگذار مبادا بچه بیدار شده بترسد *dast-at rū hamīn jā bi. guzār mabādā bachcha bīdār shuda bi-tarsad.*

Here *خدا نکرده* *Khudā na-karda* could be substituted for *مبادا* *mabādā*. If however *که* *ki* were substituted for *مبادا* *mabādā*, the sentence would have to be reconstructed: دست را همین جا بگذار مبادا بچه بیدار شود و نه ترسد - با دست را: *dast-at rū hamīnjā bi-guzār ki bachcha bīdār na-shavad va na-tarsad*, or *dast-at rū hamīnjā bi-guzār tā bachcha ki + bī-dār mī-shavad na-tarsad.*

[The sentence *dast-at rū hamīnjā bi-guzār ki bachcha bīdār shuda na-tarsad* would mean "place your hand here so that the child may wake up but may not be frightened."]

(3) "I should not wonder if he has deceived you, in order to get something for himself" من تعجب نمی کنم که او شما را فریفته باشد تا ازین میان یک چیزی

¹ *Kardand* کردند here implies that 'I agreed to go with them.' *Mī-kardand* میکردند would leave the matter doubtful.

² Or *تا* *tā ki*, or *تا* *که* *ki tā*, or *که* *ki* alone.

³ This final clause can be converted into a predicative clause by substituting *که* *ki* for *تا* *tā* and employing the direct narration, as: *رفقایم مرا ترغیب کردند که* *که* *ki* *rufaḳā-yam marā tarḡīb kardand ki hamrāh-i mā biyā.*

⁴ *Ki* که "when."

شود خودش *man ta'ajjub namī kunam ki ū shumū rā farījta bāshad*
 تـا از این میـان یـک چیز-ی 'ا'ید-ی *khud-ash bi-shavad*; or عجب که ترا فریخته *az ān jâ-tâ*
 — باشد *chi* ' *ajab ki turâ farījta bāshad tā*—; or عجب نیست اگر— *ajab nâsi*
agar—.

(4) "Write me word of his departure, in order that I may set on foot preparations for his reception" از آنجا تاریخ حرکتش را بنویسید تا من در تدارک *tadārūk-i*
 پیدایش از وقت *az ānjâ tārīkh-i harakat-ash rā bi-navisid tā man dar tadārūk-i*
pīshvāz-i ū bāsham (m.c.).

(5) "Grease his palm a little lest he put a spoke in our wheel" پیش از وقت *pīsh az vaqt ūrā bi-bīn*²
 پش از وقت *urā bi-bīn*² *tā dar mu'āmala-yi mā mukhl na-shavad* (m.c.)

(6) "He shook the pot to find out what it was filled with" دنگ وانگن *dīg rā takān dād tā ma'lūm kunad*
 کی در آن چیست (یا پر از چیست) *ki dar ān chīst* (or *pur az chīst*)³.

(7) "Chastisement ought to be inflicted, to the intent that people may see it and take warning" ازین سبب تنبیه کردن لازم است تا مردم دیده عبرت گیرند *az ān sabab tāmīh kardan lāzim ast tā*⁴
mardum dīda 'ibrat gīrand.

(c) Unlike final clauses, Causal Clauses generally precede the principal clause (after the manner of temporal, local and modal clauses). They are introduced by the causal conjunctions 'since,' 'because,' چون *chūn* or چونکه *chūnki* از آنجائیکه *az ān jâ-i ki*, از بسکه *az baski*,⁵ چه *chī*, از اینجهت که *az in jihāt* که *ki*, etc., *binā bar ān ki*, چرا که *chirā ki*, بی‌علت که *bi-'illat-i* *in ki*, etc.

The correlatives are از اینجهت *az in jihāt*, از این سبب *az in sabab*, etc.

Causal clauses may also follow the principal clause.

(d) Examples of Causal Clauses (جمله معلله)⁷—

(1) "As this verb is intransitive, the sign of the agent is not used with the past tenses" چونکه این فعل لازم است ازین سبب در صیغهای ماضی *chūnki in fi'l lāzim ast az in sabab dar shighahā-yi māzī*
alāmat-i jā'il namī-āyad. Vide also No. (6).

(2) "You had better post a sentry here too, for this ravine is, so to speak, the postern of this place" بهتر اینست که اینجا نیز پاسبانی وادارید چونکه این رود *chūnki in jâ-i shab rā bi-ū bi-gū* "tell him the countersign."

¹ Or استقبال *istiqbāl*.

² Or اسم شب *ism-i shab* *rā bi-ū bi-gū* "tell him the countersign."

³ Vulgarly *pur i chīst*.

⁴ Or که *ki*.

⁵ For classical and m.c. meanings of از بسکه *az bas ki* 'vide' elsewhere.

⁶ The که *ki* is frequently separated from آنچه *az ān jihat*.

⁷ The term حرف تعلیل *harf-i ta'līl* "a causal particle," includes such particles as برای and all the final particles.

⁸ Urdu grammar. In India لازمی *lāzimī* is generally used for "intransitive."

است *bihtar in ast ki inja niz pasban-i va darid chunki in rud-khana gūyā madkhal-i¹ makhfi-yi in mahall ast.*

(3) "I cross-examined him, because they say he was one of the deceased man's intimates" من از این سبب جرح می‌کردم که مردم می‌گویند این شخص یکی از *man az in sabab² jarh mi-kardam ki² mardum mi-gūyand in shakhs yak-i az rufaqā-yi mard-i mutavaffa³ būd.*

(4) "Do not take his part, for his criminality is unquestionable" حمایت او را نکنید از این جهت که او لا کلام مقصّر است *himāyat-i ūrā na-kunīd az in jihat ki ū lā kalām muqassir ast.*

(5) "Inasmuch as nothing was found against me in the informers' statements, I was not summoned" چونکه در اظهارات مخبرین امرادی برضد من یافت *chunki dar izhārāt-i mukhbirin irād-i bar zidd-i man یافت na-shud hukumat marā na-talabīd.*

(6) "As this verb is transitive the sign of the agent is used" چون این فعل *chūn in fi'l muta'addī-st + 'alāmat-i fā'il isti'māl mi-shavad.* 'Vide' No. (1).

(7) "As he learned English in his childhood, he must be more or less proficient in the language" چون در ایام طفولیت زبان انگلیسی را یاد گرفته است لهذا مهارت کم *chūn dar ayyām-i tufūliyyat zabān-i Inglisī ra yād girifta ast lihāzā mahārat-i kam yā bish-i bāyad dāshta bāshad.*

(8) "As you are fond of obliging me, I feel sure you will not grudge me (help) in this matter" از بسکه خاطر من را عزیز میدارید یقین است که درین امر نیز *az bas ki⁶ khātir-am rā 'aziz mi-dārid yaqīn ast ki dar in امر niz muzāyaga na-khwāhīd kard.*

(9) "You ought to confess your fault, for reconciliation is impossible without it" باید که بتقصیر خود اقرار کنی زیرا که بغیر اقرار آشتی کردن ممکن نیست *bāyad ki bi-taqṣir-i khud iqrār kunī zira-ki bi-ghayr-i iqrār āshti kardan mumkin nīst.*

(e) As in conditional and temporal clauses, the Future Indicative sometimes in classical Persian takes the place of the Present Tense, as: چون عاقبت کار رخت زندگی به عرقاب فنا خواهد افتاد میخواهم که هرچند زود تر *chūn 'āqibat-i kār rakht-i*

¹ In m.c. مخرج *makhraj* is generally used for the throat, as: از مخرج باید خواند *az makhraj bāyad khwānd* "pronounce the Arabic guttural letters well out of the throat."

² Note that *az in sabab* is separated from *ki*.

³ Generally applied to a Christian or a Jew. *Marhūm* معروف for a Muslim.

⁴ Note the correlative *az in jihat* or *lihāzā* is omitted: it could of course be inserted.

⁵ *Chunki* more modern than *az bas ki* چونکه.

⁶ Instead of the pronoun 'it', it would be better in English also to repeat the noun —"without confession."

zindagī bi-ghargāb-i janā khūpāhad uftād mī-khūwāham ki hār-chand zūdtar khud rā az mazīq-i ta'alluqāt-i dunyā bi-fazā-yi rāhat-ābād-i 'uqbā rasānam:— (Anv. Suh., Chap. IV, St. 11) "and since in the end the goods of life must fall in the whirlpool of annihilation, I desire with all possible speed to transport myself from the narrow strait of worldly things to the expanse of the blissful regions of Eternity."—(East. trans.).

(f) If the causal clause precedes the principal, the conjunction may be omitted, as: *روم است بیرون نمی هوا گرم havā garm ast bīrūn namī-ravam* = *روم چونکه هوا گرم است bīrūn namī ravam chūnki havā garm ast* = *روم چونکه هوا گرم است بیرون نمی روم chūnki havā garm ast bīrūn namī ravam.*

§ 134 — Co-ordinate Clauses.

(a) "Another form of the Compound Sentence is that in which a simple sentence is extended by the annexure of co-ordinate clauses. These differ from subordinate clauses in being accessory, or even antithetic to the leading sentence, rather than explanatory of its parts. They may indeed be connected with it by conjunctions augmentatively appropriate to the meaning they convey, but are constructively independent, and this too though they may have common terms.

"Co-ordinate Clauses may be conveniently classed as (1) Appositive, (2) Adjunctive, (3) Alternative, (4) Adversative.

"The appositive or collateral relation is that in which no intermediary conjunction unites the clauses—."—*Kempson.*

(b) The following are a few m.c. examples of Appositive Clauses:—

از آثار پا میدانست که راهرو از چه قبیل است و از کجا بکجا میرود - بار دار است یا بی بار
az āghār-i pā mī-dānist ki rāh-raw az chi qabīl ast va az kujā bi-kujā mī-ravad; bīr-dār ast yā bī-bār (Tr. H. B. Chap. V) "from the foot-tracks he was able to discern whatever had travelled that way, and whence travelling and whither; and also whether laden or unladen." [*Va* or *ya'nī* is understood after *میرود mī-ravad*, but the omission of the Copulative makes the sentence more dramatic].

دوست نگو درست بشنو² "Say 'Sir' to others and 'Sir' will be said to you"
*durust bi-gū durust bt-shinaw*³ (m.c.): "I gave you this order, did I not?"
اسم آن مرد⁴ *ism-i ān mard rā ham na-shunīda am dīdan rā bi-guzārīd kinār*⁴ (m.c.): "I have never heard the name of the man, to say nothing of never having seen him"
*ism-i ān mard rā ham na-shunīda am dīdan rā bi-guzārīd kinār*⁴ (m.c.): "well I have enjoyed a sight of you; please God I shall soon hear you speak"
bār-i dōdār mī-sher shod gūfār nīz āgar khudā bī-xvāhd xvā'em shnīd

¹ A complex sentence may also be so extended.

² Hindustani *Jī kaho jī kahlō*.

³ Or *آورد* *izzat* 'izzat mī-āvarat (m.c.).

⁴ Or classically—*chi jā-yi dīdan.*

dādār muyassar shud guftār nīz agar Khudā bi-khūpāhad khūpāham shunīd (Prof. S. T.): “the earth moves round the sun, I allow. Why ‘allow’? Say rather it does so move” میگردد - گیرم چرا بلکه چنان بگو که حقیقتاً میگردد
gīram dunyā dawr-i āftāb mī-gardad Gīram chirā? Balki chunān bi-gū ki haqīqatⁿ mī-gardad (m.c.): “I looked for him in all directions—not a trace of him could be found” عقب او اینجا کجا گشتم هیچ آنری از او نیافتم
aqab-i ū īnjā ānjā gashtam; ¹ hīch aṣār-i az ū na-yāftam (m.c.): “why should I object? I am at the service of my friends” اعتراض چرا من خادم احباب هستم
i’tirāz chirā? man khādīm-i aḥbāb hastam: “it is easy for some people to lie, difficult for others” برای بعضی دروغ گفتن آسان است برای بعضی مشکل
barāy-i ba’z-i darūgh guftan āsān ast, barāy-i ba’z-i mushkil (m.c.): “some are devoted to philosophy, others have a greater liking for mathematics” بعضی برای علم حکمت
ba’z-i barāy-i ‘ilm-i ḥikmat² mī-mīrand, ba’z-i dīgar shawq-i riyāzī dārand: “the higher I ascended the lighter the air became” من هر قدر در بالون صعود میکردم همانقدر هوا خفیفتر میشد
“the more I cherished you the lazier you became” (پروردم or پروردم) هر قدر ترا بیشتر ی پروردم (همانقدر) بیشتر تنبل و بیکاره بر آمدی

(c) The Adjunctive Conjunctions (حروف عطف) enumerated by native grammarians are—*va*, پس *pas*, سپس *sipas*, نیز *nīz*, and هم *ham*. Adjunctive Clauses (جمله عطفیه):—

(1) In these the principal connective is ‘and’, *va*³, which may denote simultaneity of action, or antithesis.

Examples:—“What is right is one thing and what one wishes is another”
rāh-i ṣalāḥ dīgar ast va khūpāhish-i dīl dīgar (m.c.): “nausea (of cholera) was no sooner felt than Fate* overtook him”
hālat-i qayy hamān būd va rasīdan-i qazā-yi mubram⁴ hamān: “what comparison is there between the Raja Bhoj and Ganga, the oilman⁵?”
shāh kujā va gadā kujā? “such a big business as this, and you not to know of it!”
amr-i bi-īn buzurgī va tu bi-khabar!: “look at your own insignificance before you abuse others”
khud-at rā nigāh kun

¹ Or *ān tarāf va īn tarāf nigāh kardam*.

² Or *faylasūfiyya* Gr., or *falsafa* Ar. form.

³ When a number of clauses are connected by و, as, زید آمد و نشست و بعد از آن رفت: *Zayd āmad va nishast va ba’d azān raft*, the sentence is called جمله عطفیه.

⁴ “Many Muslims hold that Fate is, in some respects, absolute and unchangeable: in others that it admits of alteration; and almost all of them act, in many of the affairs of life, as if this were their belief. In the former case, it is called ‘*el-kadā el-mohkam*’: in the latter, ‘*el-kadā el-mubram*’ (which term, without the explanation, might be regarded as exactly synonymous with the former).”—Lane’s *Arabian Nights*.

Compare *ajal-i mahtūm* (beyond which period a man cannot possibly live), and *ajal-i mu’allaq* (accidental death that may occur before the previous period).

⁵ *Kahān Rājā Bhoj aur kahān Gangā telī*, a common Hindustani proverb.

*va dushnām*¹ *bi-buzurgān dādan rā* (or add *ma-dih*): "my son and capable of theft!" "پسر من و دزدی" *pisar-i man va dazdi!* "this amount of labour and you gasp for breath!" "بگذر زحمت کشیدن و نفس زدن" *in qadr zahmat kashidan va nafas zadan!* "it is the property of lodestone to attract iron, and the nearer the iron is placed to it, the greater is the attracting force" "در سنگ مغناطیس این خاصیت است که آهن را جذب میکند و هر قدر آهن نزدیک تر باشد همانقدر" *dar sang-i maqnāfīs in² khāssiyat ast ki āhan rā jazb mikunad va har qadr āhan nazdiktar bāshad*³ *hamān qadr qurva-yi jāziba bishtar ast*⁴: "it is not advisable to leave him to live alone, accordingly⁵ do you and he continue together" "و را تنها گذاشتن مصلحت نیست بنابراین شما و او باهم بمانید" *ūrā tanhā guzāshtan maslahat nist binābar*⁶ *in shumā va ū bāham bi-mānīd*.

(2) If the adjoined clause implies a logical sequence of thought, then for *va*, may be substituted *pas* "then"; *bāz* "again"; *ba'd* "again, afterwards"; *binābar in* "therefore." Examples:—"There has been a terrible dacoity in this village; accordingly the village governor has come in person to investigate it" "درین ده هزنی فربیی واقع شده است بنابراین آقای فباط خود شان" *dar in dih rahzanī-yi ghārīb-i vāqi' shuda ast binā-barīn Āqā-yī zābūt khud-i shān bi-nafsih bi-jihāt-i taḥqīqāt tashrif āvarda and* (m.c.): "he asked for you, so you must go" "ایشان ایست را گرفته اند پس باید رفت" *ishān ism-atrā girifta and, pasbāyad raft*: "His Excellency presented me with a watch; well it was of no use to me; for four days I kept thinking I would return it, then I thought he would be offended, so at last I retained it" "حضرت اجل یک ساعتی مرحمت فرمودند خوب بچه درد من میخورد ؟ تا چهار روز فکر میکردم Hazrat-i Ajall yak sā'at-i marhamat farmūdand-khūb bi-chi dard-i man mī-khurd? Tā chahār rūz fikr mī-kardam ki pas bi diham, bāz khayāl kardam ki dilgīr khvāhand shud; ākhīr sā'at rā nigāh dāsham": "first that man came, then this one" "اول آن مرد" *avval ān mard āmad ba'd in yak-i*: "the wood is damp and yet you ask why it does not burn" "هیزم تر است باز هم می پرسى که چرا نمی سوزد" *hizam tar ast, bāz ham mī-pursī ki chirā namī-sūzad?* (m.c.): "what need was there for him to put in his oar? Then too he had no right to contradict me" "مداخله او چه لازم بود و از آن گذشته رد قولم نیکو جهت نداشت" *mudākhalā-yi ū chi lāzim būd? va az ān guzāshta radd-i qawl-am nīz jihat na-dāshat*.

¹ In m.c. often pronounced *dushmūn* (for *dushnūm*), by educated Persians even.

² If *hamīn* were used here it would mean "only this."

³ Or *ast*.

⁴ Or *mī-shavad*.

⁵ In Urdu چنانچه *chunānchī* would be correct, but not in modern Persian:—*usko akelā chīlōrjānā maslahat nahīn chunānchī tum aur wuh sātīh rahā karo*.

⁶ Not چنانچه *chnānchī* which might, however, be used by Indians and Afghans for "accordingly," even at the beginning of a sentence

Remark.—What are apparently adjunctive clauses introduced by ‘therefore’ or a synonym, are in reality principal clauses which are preceded by causal clauses with the conjunction چونکه *chūnki*, etc., understood, as:—

“It is not advisable to leave him to live alone, accordingly let you and him continue together” may also be rendered by چونکه اورا تنها گذاشتن مصلحت نیست *chūnki ūrā tanhā guzāshstan maslahat nīst lihāzā shumā va ū bāham bi-mānīd*.

(d) Alternative clauses (جمله تردیدیه) are joined:—

(1) By the conjunction یا *yā*, or ¹ *va yā* “or,” as: چندان مبالغه در وصف ایشان کردی و سخنهاى پريشان گفتی که وهم تصور کند زهر فاقه را تریاق اند و یا کلید خزینه ارزاق *chandān mubālaghā dar vaṣṭ-i īshān kardī va sukhānhā-yi parīshān guftī ki vahm tasavvur kunad ki zahr-i fāqa rā taryāq and, va yā kalid-i khazīna-yi arzāq* (Sa’di): و بهمان قانع بود که گلا گلا بوی موشی از سوراخی شنیدى و با نقش پای او : *bi-hamān qānī būd ki gāh gāh bū-yi mūsh-i az sūrākhi-shunūdī va yā naqsh-i pā-yi ū bar rū-yi takhta-yi khāk bi-dīdī* (Anw. Suh., Chap. I, St. III) “it (the cat) was content if occasionally it smelt the odour of a mouse from its hole, or saw the print of the foot of one on the surface of a board”² (East. Trans.): ما بین تو و او هیچ خصومتی نیست یا نه : *mā-bayn-i tu va ū hīch khuṣūmat-i ast yā na?* “is there any enmity between you two or not?”

The pleonastic *va* is seldom used in connecting two short clauses unless there are two *yā*.

In some phrases the “or” is omitted, as: *du si kitāb* دو سه کتاب “two or three books”; *yakī du tā* یکی دوتا “one or two”; *haft hasht dah tā*³ “about seven or eight” or “about nine and ten”; *dah bist sī tā* ده بیست سی تا *sī chihāl*; چهل پنجاه *chihāl panjāh*, etc.; but *hashād navad* هشتاد نود or *navad sad* نود صد are not used.

Interrogation can be expressed by adding the words یا نه *yā na* to the end of the sentence, as: *hamchunīn ast yā na* همچنین است یا نه (m.c.) “is this so or not?”

(2) “Either..or,” is, یا *yā* .. یا *yā*; or یا *yā* .. یا *va-yā*; but when the sentence is interrogative the first *yā* becomes *āyā*.⁴ Examples: یا تخت یا تخته *yā takht yā takhta* “a throne or a bier, a man or a mouse, do or die” = یا کلاه یا کلاه *yā sar yā kulāh*: یا سر من بکش *yā sar yā kulāh*: یا سر یا کلاه

¹ *Va yā* و یا common in classical and consequently in Indian Persian.

² The reading *takhta-yi khāk* means the “mud floor” compared to the board or canvas for painting on which the *naqsh* or drawing of the foot was made.

³ In m.c. generally slurred into *haṣ ash dah tā*. The word ‘nine’ is always omitted.

⁴ Only in interrogative clauses in direct narration does آیا *āyā* mean ‘whether.’ In m.c. مگر *magar* generally takes the place of آیا *āyā*.

at bi-kun va¹ yā dast az sar-i man bi-kash (m.c.) “either do your work or be off and don’t bother me”: *āyā² bīdār-am yā khwāb mī-bīnam* “am I awake or in a dream?” (آیا) من بیدارم یا خواب می بینم
man taraddud-i khāṭir dāram ki (āyā) bi-vilāyat-i khud biravam yā in tābistān rā dar kūhistān bi-sar baram? “I am perplexed whether³ to go home or spend the hot weather in the hills”: *āyā tu az khud iqrār kardī va⁴ yā kas-i bi-tu ta’līm dāda būd* “did you confess of your own accord, or did some one prompt you to do so?”

(3) Other alternative conjunctions are the verbal derivative *khwāh*, or the interrogative *chi*⁵. Examples: در چه در روی و چه در *chi* مودت اهل صفا چه در روی و چه در *chi* “the friendship of the sincere shows itself in the same way before your face as it does behind your back”
 من بنی نوع انسانرا عزیز میدارم *khwāh* مسلمان *khwāh* هندو (و) *khwāh* نصرانی: (Sa’di.)
man banī naw’-i insān rā ‘azīz mī-dāram khwāh Muslim khwāh Hindū (va)⁶ khwāh Naṣrānī “I love the sons of Adam, be they Muslims, Hindus or Christians”: *har qadr just u jū bi-shavad dar in shahr Musalmān paydā namī-shavad chi az amīr (va) chi az faqīr va chi az ahl-i hīrfa⁷* “search as you will, no Muslim is to be found in this city—prince, pauper, or tradesman”: *hama-yi shahr khwāh هندو *khwāh* مسلمان دعای نذرستی او را می کنند: *shahr khwāh Hindū, khwāh Muslim du‘ā yi tandurustī-yi urā mī-kunand, (or hama-yi shahr chi مسلم باشند و چه هندو دعای شفاى او را میکنند *chi Muslim bāshand va chi Hindū du‘ā-yi shifā-yi ūrāmī-kunand* ⁸)* “the whole city, Hindus and Muhammadans alike, are praying for his recovery”*

¹ Or better omit the *va*. In mod. Pers. the *va* is usually prefixed to *yā*, only when it is preceded by another *yā*.

² Here *āyā* simply introduces the direct question and does not mean “whether.” *Magar* could not be substituted.

³ Note that *āyā* translated “whether” introduces the direct narration and the clause is therefore merely equivalent to a direct question. It is better to omit *āyā* when possible.

⁴ Or better omit *va*.

⁵ *Chi* “what does it matter one way or the other?” There is no distinction between *chi* and *khwāh* as there is between the Hindi verbal form *chāhe* . . . *chāhe* and the Hindi interrogatives *kyā* . . . *kyā* (‘Vide’ *Hindustani Stumbling Blocks*).

⁶ *Mī-dāram* (and not *dāram*); comp. verb.

⁷ Here *az* gives the sense of ‘amongst’ and means *chi az amīr just ujū bi-shavad*: omit *az* and the meaning is *na muslim-i amīr na muslim-i faqīr paydā mī-shavad*.

⁸ From this sentence it is not clear whether the whole city is Muhammadan or the whole Hindu, or whether mixed. *tamāmī-yi shahr chi* از همه شهر *chi* از *Muslim chi* as *Hindū* shows that the population is mixed. *tamāmī-yi shahr chi hama Muslim bāshand chi Hindū*—needs no explanation.

چه من و چه شما : "whether this or that" *a'amm az in yā ān* "whether you or I." *chi man va¹ chi shumā*

"Whether or not" is rendered by *خواه* *khwāh-khwāh na*, both verbs being in the Subjunctive, as: *خواه مصلحت باشد خواه نباشد میروم* *khwāh maslahat bāshad khwāh na-bāshad mī-ravam*: "whether advisable or not I'm going": *خواه مصلحت بود خواه نبود رفتم* *khwāh maslahat būd khwāh na-būd raftam* "whether it was advisable or not, I went."

(4) Negative alternation is expressed by *نه na... نه na*, or *نه na... و نه va na*.

The English adverb 'else' is rendered by *و نه* *varna* or *و گرنه* *vagarna* (contractions of *و اگر نه* *va agar na*), and are consequently conditional clauses in a contracted form. Synonyms for these are *و الا* *va illā*, and *یا اینکه* *yā inki*.

Examples:—

نه *na ū az mavājib-i khud rāzī-st, va² na-man az kār kardan-i ū khushnūd* "neither is he satisfied with his pay, nor am I pleased with his work": *نه زیاد* *na ziyād va² na kam* "neither more nor less": *کاغذم تمام شد و نه برای تفریح خاطر زیاد می* *kāghaz-am tamām shud varna barā-yi tafarruj-i khātir-at ziyāda mī-navishtam³* "my paper is used up, or I would write more for your amusement": *میان دو آدم آتش روشن مکن و الا دویمیان ایشان نزاعی می افتد* *mīyān-i du ādam ātash rawshan ma-kun va illā dar mīyān-i īshān nizā'-i mī-uftad* "don't light a fire between two persons, otherwise they will have a quarrel": *میراسلا اولین شما که* *murāsala-yi avvalīn-i shumā ki dar in raqīma zikr-ash rā mī-kunūd⁴ bi-man na-rasīda, va illā mumkin na-būd ki javāb-ash rā na-navīsam* (mod.) "I did not get your first letter, which you refer to in this, else I should have answered it as a matter of course."

Remark.—If *mumkin nīst* were substituted for *ممکن نبود* *mumkin na-būd*, the Past Subjunctive *باشم* *na-navishta bāsham* would be correct. In the preceding instances the Subjunctive follows *ki*, but omit — *ممکن نبود* *mumkin na-būd* (or *nīst*) *ki*—, and the sentence would have to run— *و الا بلا شک جوابش را* *va illā bilā shak javāb-ash rā mī-navishtam* *می نوشتم*. Similarly in, "My paper is finished, otherwise I would write more for you" *کاغذم تمام شده و الا برای شما زیادتر می نوشتم* *kāghaz-am tamām shuda va illā barā-yi shumā ziyād-tar mī-navishtam*, the Subjunctive could not be used for *mī-navishtam*, and obviously the Future could not be used; it would

¹ Better omit the *و*.

² Or omit *va*.

³ *Mī-navishtam* می نوشتم could also mean "would have written." *Navishta būdam* (m.c.) however could refer to the past only.

⁴ Or *karda-īd*, no difference.

however be correct to say, *kāghaz na-dāshtam ki bishtar bi-navāsam*. Similarly *yak haftā pīsh dast az jān shustam¹ valī imrūz khud bi-khud bar khāsta dākhil-i dā'ira-yi aḥbāb shudam* "a week ago I despaired of life, whereas to-day I was able to get up and join the company"; but *yak haftā mī-shavad ki dast az jān shustam valī*—: here *shustam* would be incorrect; the Present Tense *mī-shavad* shows that the action is continuing and therefore the Perfect is necessary to signify "I despaired and still despair."

(e) Adversative Clauses (جمله انصرافی):—

When a clause restricts the meaning of another, the relation is adversative, and the conjunctions in use are *لیکن* *līkin* or *لاکن* *lākin* "but", and its synonyms *امّا* *ammā*, *ولی* *valī*, *بل* *bal* or *بلکه* *balki*, *جز اینکه* *juz īnki*, *غیر از اینکه* *ghayr az īnki*, *مگر* *magar*, etc.

Balki *بلکه* has properly the enhansive sense of 'more' or 'nay rather' (and in m.c. means 'perhaps'). Sometimes *balki* *بلکه* 'moreover' may be omitted.

Bāz ham *باز هم* 'still, nevertheless,' are also adversative conjunctions.²

To introduce an afterthought *ولی* *valī hā*, or the exclamation *هابل* *hā balī* is used, or *باش باش* *bāsh bāsh* (m.c.) "stay, stay."

Examples: *guftā bi'izzat-i 'a'im va suhbat-i qadīm ki dam bar nayāram va qadam bar na-dāram magar āngāh ki sukhān gufta shavad* (Sa'di) "he said I swear by the Great Glory³ and our ancient friendship that I will not draw breath nor move from this spot till I hear you speak"; *nisbat bi-shāh-zāda khānum sār-i dukhtarhā muftis būdand valī⁴ nisbat bi-yak digar yak-i⁵ ghanī, yakī mutavassil⁶-l-hāl va yak-i faqīr* "all the girls were poor in comparison with the Princess, but, compared with each other one was well off, another middling, another very poor"; *man bi-shahr namī-ravam juz īn-ki⁶ shumā bā man bi-yāyīd* (m.c.) "I won't go to the city unless you accompany me";

¹ *Shusta būdam* *شسته بودم* would signify that at the time mentioned, i.e. a week ago, I had previous to that washed my hands of life: the Preterite fixes the action at the time mentioned.

² And *tāham* *تا هم* "yet still" (Indian and Afghan).

³ i.e. God. A common m.c. expression is *bi-haqq-i Khudā* *بحق خدا و بحق سلام* *va bi-haqq-i salām*.

⁴ Or *ammā* *امّا*, *līkin* *لیکن* or *va-līkin*.

⁵ Or *ba'z-i būdand*.

⁶ *Ghayr az īnki* *غیر از اینکه* could be substituted for *juz īnki*. *Bi-ravīd* *بروید* could not be idiomatically used for *bi-yāyīd*.

نه نالیده بودم و روی از گردش آسمان دوعم نکشیده مگر وقتیکه پایم برهنه بود و استطاعت پای
 نگارم *hargiz az dawr-i zamān na-nālida būdam va rūy az gardish-i āsmān*
darham na-kashida magar vaqt-i ki pūyam barahana būd va istitā'at-i pāy-
pūshī nā-dāsham (*Gulistān*, Book 3, St. 19) “never had I grumbled at my
 ill-luck nor got upset by my ill-fortune, but once, when I had not the means
 to get protection for my feet” : اسم او را تنها حسن نمی گویند بلکه او را حاجی حسن :
ism-i ūrā tanhā ¹ *Hasan namī-gūyand balki ūrā Hājī Hasan mī-nāmand*
 “no one calls him by the bare name of Hasan but all call him Hājī Hasan” :
 این سگ نیست بلکه پدریست برای شما *in sag nīst balki* ² *pidar-i 'st barā-yi shumā*
 (m.c.). “this is not a dog you keep, rather it's an intelligent human creature” :
 نه راحت شما بلکه حفاظت جانتان درین منحصراًست که از مصاحبت ایشان دست بکشید
na ³ *rāhat-i shumā balki ḥifāẓat-i jān-i tān dar in munḥasir ast ki az muṣāḥabat-i*
ishān dast bi-kashīd “your comfort, nay more, your safety depends on your
 withdrawing from their society” : *na ānki* ⁴ *'ilāj kardāi balki mu'jiza namūda-i* “it isn't a cure you have performed, it's
 a miracle” : *ishtibāh chi ma'-nī dārad* ! *balki fi'l waqī* : *'amda nā-farmānī kardāi* “what do you mean by
 a misapprehension of orders? the plain fact is you have been guilty of
 wilful disobedience” : *na man mī-khuyānam va na tu balki harkī* ⁵ *nawbat-ash bāshad*, “neither will you read nor
 I, but he whose turn it is” : *ziring chīst* ! *balki chunān bi-gū ki* ⁶ *sar-i pīr-i mujarrab rā*
bar dūsh-i javān-i naṣb kardā and “you may well call him intelligent; why he
 has an old head upon young shoulders” : *na faqat mā balki tamām-i shahr mushṭāq-i āmadan-i ū hastand* “not
 we alone, the whole city, I may say, longs for his advent” : *az pidar-i khud*
pūl giriftan chī, balki az talabīdan ham parvā'i nīst ; *pūl-i ū bi-'aynīh māl-i*
khud-i shumā-st “there is nothing wrong in taking money from your father
 —nay more there is nothing wrong in asking for it; his money is really your
 own” : *tā khaylī vaqt dar in kār mashvarat kardīm, būz ham* ⁶ *tadbīr-i muvāfiq bi-nazar na-*
yāmad “we had a long consultation on the matter but no suitable remedy
 was arranged” : *siyāh chīst ? ū* (or *qīr ast*)

¹ Or *Hasan-i tanhā*.

² Or omit *balki*.

³ Or insert *faqat* after *na*, and *nīz* after *tān*.

⁴ Or *har kas ki* : also *ast* could be substituted for *bāshad* but would not be so good.

⁵ Or omit either the words *chūnīn bi-gū ki*, or *balki*.

⁶ Or *likin*, or *ammā*, or *valī*.

*gūya*¹ *kūn-i dīg ast*² (or *qīr ast*) “black do you call him? why he’s as black as my hat”: *harchi mī-khūwāhīd bi-gūyīd bāz ham*³ *jān-i insān az hama chīz ‘azīz-tar ast* “talk as much as you please, a man’s life is the dearest of his possessions”: *کس لایق این کار بخایالم نمیرسد - ها بلی - نه‌رست اشخاصیکه طالب ذرکری هستند موجود است* *namī-rasad, hā balī fihrist-i ashkhāṣ-i ki tālib-i nawkarī hastand mawjūd ast, shāyad dar ān yak-i dilkhūwāh-i man paydā bi-shavad* “I can’t think of a good man just now—but stay, the list of applicants is here—perhaps a suitable person may be found in it”: *فردا همین وقت بیائید - ها باش باش - فردا جائی :* *فردا hamīn vaqt bi-yāyīd, hā bāsh⁴ bāsh, fardā jā’i va’da dāram* (m.c.) “come to-morrow at this time—but stay, no,—I have an appointment somewhere”: *چنین کتابی نایاب است ولی صبر کنید در کتابخانه دولتی چند کتاب صرف و :* *chunīn kitāb-i nāyāb ast valī sabr kunīd dar kitāb-khāna-yi dawlatī chand kitāb-i sarf u nahv hast, agar bi-farmāyīd⁵ ānhā rā khūwāham tālabīd* “no such book is obtainable;—but stay there are several works on grammar in the Government Library; if you wish it, I will send for them.”

¹ Or *balki*.

² Or, *az siyāh ham siyāh tar ast* “he’s blacker than a blackey.”

³ Or omit *bāz ham*.

⁴ Note the m. c. singular *bāsh*; the plural *bāshīd* would also be correct.

⁵ Or *agar rūy-i mubārak qarār بگیرد*.

CHAPTER XIX.

§ 135. Concord of Subject and Verb.

The following are the rules for concord in Classical Persian:—

(a) A Persian or Arabic plural noun expressive of rational beings, is followed by the verb in the plural, as: پنبه فروشان شکایت به پادشاه بردند *pambā-farūshān shikāyat bi-pādishāh burdand* “the cotton sellers carried their complaint to the king”: حکما گفته اند *ḥukamā gufta and* “the (ancient) philosophers have said”: اغلب تهی دستان دامن عصمت به معصیت آلایند *aghlab-i tukhīdastān dāmān-i ‘ismat bi-ma‘ṣiyat ālāyand* (Sa’di) “most of the poor are forced to do wrong”: تنی چند از روندگان متفق سیاحت بودند و شریک رنج و راحت *tan-i chand az ravandagān muttafiq-i siyāhat būdand va sharik-i ranj u rāḥat* (Sa’di) “some few travellers joined together to make a journey¹ and share together the pains and pleasures of the way.”

(b) If the plural noun expresses irrational beings the verb is usually in concord with it, as: گفت مگسان تشویشم میدهد *guft magasān tashvīsh-am mī-dihand* “he said the flies are worrying me.”

Remark.—*Ast* است “is” and بود *būd* “was” are frequently in Modern Persian used after a plural irrational noun provided it has the plural termination ها *hā* (and not in آن *ān*), as: اسپهای اینجا خوب است (بود) *asphā-yi injā khūb ast* (or *būd*); but اسپان اینجا خوب اند *asphān-i injā khūb and*. *Vide* (j) (18).

(c) Two or more nouns in the singular expressive of rational beings take the verb in the plural, as: چون هوا گرم شد پادشاه و شاهزاده لبادۀ خود را بردوش *chūn havā garm shud, pādishah va shāh-zāda labāda-yi khūd rā bar dūsh-i maskhara-i nihādand* “when the day became hot, the king and the prince gave their cloaks to a jester with them, to carry”: یاد دارم که در ایام پیشین *yād dāram ki dar ayyām-i pīshīn man va dūst-i chūn du magh-z-i bādām dar pūst-i suḥbat dāshīm* (Gul., Book V, St. 4): اعرابی پرسید که زن و فرزند و شتر من همه سالم اند *‘arābī pursīd ki zan va farzand va shutur-i man hama sālim-and?* “the Arab asked if his wife and son and camel were all well.”

(d) Two or more singular nouns expressive of irrational animals of distinct genera are followed by a plural verb, as: اسب و خر از یک جنس نیستند *asp u khar az yak jins nīstand*² “the horse and the ass are not of the same

¹ *Siyāhat* سیاحت probably implies a pilgrimage, as no Persian would travel in Persia for pleasure.

² In m.c. *nīst* might be used.

genus": *asp-i va khar-i va gāv-i kushta shudand* اسپی و خری و گاوی کشته شدند: "a horse, an ass, and an ox were killed."

(e) Nouns of Multitude, and Collective Nouns expressive of things with life, follow the same rule in Persian as in English, and take a singular or plural verb according to the idea in the speaker's mind; *vide* § 119 (a) to (d): *galla-yigūs and parāganda shudand* گوسفند پراگنده شدند: "the flock of sheep scattered"¹ *siyārī az ahl-i ʿilm mu'taqid ānd bar* بسیاری از اهل علم معتقد اند بر: *bisyr-i az ahl-i 'ilm mu'taqid and bar inki*—(mod.) "a many of the scientists are of opinion that": *ṣāhib-manṣab u sarbāz-i ziyād-i būdand* (Shah's D.) "there were a lot of officers and soldiers there."

Remark.—A generic noun in the singular and expressive of rational beings, may in Mod. Pers. be followed by the verb in the singular, as: *ṣāhib-manṣab-i ziyād-i būd* (m.c.), also *ṣāhib-manṣab-i ziyād-i raft* (or better *raftand*); but *ṣāhib-manṣab va sarbāz-i ziyād-i būdand* (Shah's D.) (or not so good, *būd*). The plural verb gives an idea of greater plurality or of scattered individuals; the singular verb gives a collective idea.

(f) Though a noun preceded by a cardinal number does not take the plural termination, yet, if it denotes rational beings, it usually requires a plural verb, as: *dah darvīsh dar iqlīm-i na-gunjand* ده درویش در گلیمی نمیگنجند *gi-līm-i bi-khuspand va du pādishāh dar iqlīm-i na-gunjand* (Sa'di) "ten darvishes can sleep on one carpet, while two kings can't exist together in one kingdom."²

Remark.—Occasionally the singular is used, especially with irrational animals and large numbers, as: *ṣad hazār asp (or mard) kushta shud* صد هزار اسب (یا مرد) کشته شد (class. and m.c.) "a hundred thousand horses were killed":

هزار و صد و شصت گرد دلیر یک زخم شد کشته در جنگ شیر
'Hazār u ṣad u shaṣṭ gurd-i dilīr

Bi-yak zakhm shud kushta dar ʿang-i shīr

(*Shāh Nāma*, jild-i avval; *Razm-i Īrānīyān bi Turkān va shikast-i Turkān*).

(g) If the noun preceded by the cardinal number expresses irrational beings, the verb is usually in the plural, as: *du kabutar am ke* دو کبوتر در: وزیر گفت شنوده ام که دو کبوتر در:

¹ Note the English phrases, 'all is well' where 'all' is singular. Also 'a thousand years is as one day,' a 'thousand years' here being taken as a unit of time. "Twelve per cent is extortionate interest." In, 'Nineteen twentieths of his fortune is derived from coal,' the fraction being less than the whole is singular. In 'Thine is the kingdom and the power and the glory,' the word *is*, is probably understood after each nominative.

² *Iqlīm* قلم in Mod. Pers. is a "continent" and *mamlakat* a "kingdom." By Arab Geographers *iqlīm* is used in the sense of a province. Sa'di has *Iqlīm-i Fars*.

³ Another reading is *marḍ-i dilīr* مرد دلیر

دو پرنده در یک آشیانهٔ دمساز بودند *vazir guft*¹ *shunūda am ki du kabūtar dar āshiyāna-i dam-sāz būdand*¹ (Anvār-i Suh.) "the Vazir said I have heard that two pigeons consorted together in one nest." The verb may however be singular, especially in the Passive, as: چهار اسب کشته شد *chahār asp kushta shud* "four horses were killed": *vide* (f) Remark, and example No. 6 (j).

(h) Plural neuter nouns expressive of *material* things are generally followed by a singular verb (especially if the verb is in the passive voice):—

(1) دست از این حرکت کوتاه کن که واقعا در پیش است و دشمنان در پس *dast az in harakat kūtah kun ki vāqi'ahā dar pīsh ast va dushmanān dar pas* (Sa'di) "discontinue this (extravagance), for dangers are before you and enemies behind you": آثار شوخی و دلیری از صفحات ادوال تو بغایت روشن است *āsār-i shūkhī va dilīrī az šafaḥāt-i aḥvāl-i tu bi-ghāyat rawshan ast* (Anvār-i Suh.) "the marks of audacity and hardihood are very manifest on the pages of thy condition" (East Trans.) "": و هر کس یک چوب داد که همهٔ آنها در طول برابر بود *va bi-har kas yak chūb dād ki ḥama-yi ānhā dar tūl barābar būd*² "and he gave to each a stick, the length of all of them being the same".

(2) Such neuter nouns may however be followed by the plural, as: پادشاهی در خواب دید که همهٔ دندانهای او افتاده اند *bādishāh-i dar khayāb دید ki ḥama-yi dandānhā-yi ū uftāda*³ and (Sa'di) "a king once dreamed that all his teeth had fallen out": خانه‌های مردم خراب شدند *khānahā-yi mardum kharāb shudand*⁴ "the houses of the people were destroyed": خوشا بحال چشمان شما که می بیند: *khushā bi-ḥāl-i chashmān-i shumā ki mī-bīnand va gūshhā-yi shumā ki mī-shīnavand* "but blessed are your eyes, for they see: and your ears for they hear"; *vide* end of Remark to (e): جملهٔ وجود او: *ki jumla-yi vujūd-i ū rikkhta va khūk shuda magar chashmān-ash ki dar chashm-khāna hamī-gardīdand*⁵ *va naẓar mī-kardand* (Sa'di) "that all his body had rotted (gone to pieces) except his eyes which were still rolling in their sockets"; *vide* Remark to (b).

Remark.— باز در دلم گذشت اگر شاخهای آن درخت که دروادر خانه نهال کرده ام *bāz dar dīl-am guzasht agar shākhā-yi ān darakhṭ ki daurā-dawr-i khāna nihāl karda am awarda zambīl bi-bāfam shāyad na-shikanand*

¹ Note absence of *که* *ki* after *گفت* *guft*. In mod Pers. *būd* singular.

² Or *būdand*.

³ Note the dramatic Perfect for the English Pluperfect, and also the indirect narration. Also *ū* instead of *khud*.

⁴ *Shud* *شد* would be used in mod. Pers. and would probably be better in classical Persian. Possibly the word *mardum* close to the verb has influenced the concord.

⁵ Another reading is *gardīd* after this neuter plural in *ān*. After *rikkhta* the word *ast* (or *būd*) is understood. Also note the Imperfect *hamī-gardīd* or *hamī gardīdand*, instead of the more dramatic Present, which would be preferred in modern Persian.

(Af.); here the plural verb نشکنند *na-shikanand* is required after the neuter plural (*shākhā*) for the reason stated in § 138 (m) (8).

(3) If several such neuter nouns representing *distinct classes* have a common verb, it is in the plural, as: آب و خاک و برضد یکدیگر اند *āb u ātash u khāk bar zidd-i yak digar and* ¹ “water, fire and earth are enemies of each other.”

If however such neuter nouns represent the same quality or class, the verb is usually in the singular, as: در باغ ما انگور و انجیر و گیلاس و شلیل *dar bāgh-i mā angūr va anjir va gilas va shalilhā-yi khūb paydā mī-shavad* ² “grapes, figs, cherries and good nectarines are grown in our garden”: (note that the adjective خوب *khūb* may refer to شلیلها *shalilhā* only, or may qualify all the preceding nouns; the sentence should be reconstructed to remove this ambiguity).

(4) Several *abstract* nouns are followed by a singular verb, as: نقصی و تقاعدیکه در مصافحت خدمت بارگاه خداوندی میروند بنابران است که طایفه حکمای هند *taqṣir-i va taqā'ud-i ki dar muvāḥat khidmat-i bārgāh-i khudāvandī mī-ravad, binā barān ast ki tāyifa-yi hukamā-yi Hind* —“the omission and negligence that I show in your service are due to what the Indian philosophers have—”: غم و شادی و مرگ و زندگی از خدا میروند *gham va shādī va marg va zindagī az Khudā mī-rasad* “grief, joy, death, and life (all) proceed from God”; but if همه *hama* is used, the plural verb is used, as: غم و مرگ و زندگی همه از خدا میروند *gham va marg va zindagī hama az Khudā mī-rasand*.

دوران بفا چو باد صحرا بگذشت نلخی و خوشی و زشت و زبیا بگذشت

Dawrān-i baqā chu bād-i ṣaḥrā bi-guzasht

Talkhī u khushī u zisht u zībā bi-guzasht (Sa'di)

“Time that we thought would last for ever, has passed like the wind;

Passed too is the bitterness and joy, and the bad and good.”

پادشاهی از من چندی پرسید *ay aḥmaq rūz u shab dar chashm-i tu yaksānast* “O fool! day and night are alike to thee”: پادشاهی از من چندی پرسید *pādishāh-i az munajjim-i pursid ki chand sāl az 'umr-i man bāqī-st* “a king asked an astrologer how many years he had to live.”

(i) A plural verb is sometimes used with a singular subject (rational) to express respect, as: حضرت اجل تشریف آوردند *Hazrat-i ajall tashrif āvardand* “His Excellency has just arrived.”

¹ Even in m.c., *and* and not *ast* would be used here.

² The plural would probably be used in classical Persian.

³ The person addressed was blind and carrying a lamp.

⁴ The plural of majesty: a form of hyperbole. Similarly ایشان تشریف آوردند *ishān tashrif āvardand* “he has just arrived (lit. they have arrived).” حضرت اجل *Hazrat-i Ajall*, H. E., a title of governors of large districts when not royal princes. In the latter case they are styled حضرت والا *Hazrat-i Vālā*, while نوب والا *Nawāb-i Vālā* is used for princes not royal, or not nearly related to the reigning Shah.

(j) Modern Persians are somewhat slovenly in their concords, but mistakes in this respect should not be copied even in speaking.¹ Liberties are especially taken with the verb “to be”—*vide* (8) and § 136 (a), page 593.

The following examples are taken from modern colloquial:—

(1) “There are many sheep here” اینجا بره بسیار است *injā barra² bisyār ast*, or اینجا بره بسیار است *injā barra-yi bisyār ast*.

(2) “There are many wind-mills here” اینجا آسیای بادی بسیار است *injā āsiyā-yi bādī ham bisyār ast*.

Remark.—If the word for “wind-mills” were qualified by any other adjective, it would be in the plural, as: اینجا آسیاهای خوبی است *injā āsiyā-hā-yi khūb-ī ast*, or اینجا آسیاهای بادی خوبی است *injā āsiyāhā-yi bādī-yi khūb-ī ast*.

(3) — (3) کالسکها همه بهم وصل بود طوری که *kāliskahā hama bi-ham vaṣl būd ṭawr-i ki*—(Shah’s D.) “the (railway) carriages all communicated with one another so that”—.

(4) کالسکهای این شهر واسپهای کالسکها بزیادی و خوبی کالسکهای روس و اسپهای آنجا نیست *kāliskahā-yi īn shahr va asphā-yi kāliskahā bi-ziyādī va khūbī-yi kāliskahā-yi Rūs va asphā-yi ānjā nīst* (Shah’s Diary) “the carriages of this place,⁴ and the horses in the carriages, are not so numerous nor so beautiful as those in Russia.”

(5) اقسام مرغهای آبی در دریاچه بود *aqsām-i murghhā-yi ābi dar daryāchahā būd*⁵ (Shah’s diary) “there were various species of waterfowl in the ponds.”

(6) دو پلنگ سیاه هم دیده شد⁶ از آفریق که خیلی غریب و مهیب بودند *du palang-i siyāh ham dīda shud⁶ a Afriq ki khaylī gharīb va muhīb būdand* (Shah’s D.) “also two black leopards from Africa were there, singular and terrific to look at”: دو شخص دیده شد که در کمال خوشگلی بودند: *du shakhṣ dīda shud ki dar kamāl-i khush-gilī būdand* (m.c.).

¹ In the *Vazīr-i Lankarān* occurs the expression مردم همه در فکر و خیال آسایش *mardum hama dar fikr u khayāl-i āsāyish-i khud ast*. This is much the same as the English vulgarism “says we.”

² *Barra* بره properly a “lamb.”

³ Better کالسکهای اسپهای *asphā-yi kāliska* and not کالسکها *kāliskahā*. *Biraw asphā-yi kāliskahā rā biyār* (not *kāliska rā*) “go and bring the horses for the carriages: *asphā-yi kāliska rā* would mean for one carriage; but اسپهای کالسک کرمان *asphā-yi kāliska-yi Kirmān* (not plural) “the carriage-horses of Kirman.”

⁴ i.e. of “Königsberg.”

⁵ A mistake; should be بودند *būdand*.

⁶ In No. (6), note *dīda shud* the Passive singular followed by بودند *būdand* the plural, the subject to both being *du palang*; while in number No. (7), *du fil* and *si zarāfa* are followed by a singular verb. The plural *dīda shudand* would not be used, but either *būd* or *būdand* could be substituted.

(7) *du fīl būd* (Shah's D.) "there were two elephants," (or not so good *būdand*): *si zarūfa būd* (Shah's D.) "there were three giraffes." In these examples the idea is a single collection.

(8) انواع خوک و گراز و حیوانات عجیب دیگر هم آنقدر در آنجا بود که بحساب نمی آمد *anvā'-i khūk u gurāz va hayvānāt-i 'ajīb-i digar ham ān qadr dar ān jā būd ki bi-hisāb namī-āmad* (Shah's D.) "various kinds of swine and other strange creatures were collected in that place to an extent that couldn't be computed": vide *Remark* to (9).

(9) انواع طوطیها و طاووسها و قرقاولهای طلایی استرالیا که بسیار قشنگ بود و انواع مرغها *anvā'-i tūtīhā va tāūs-hā va qarqāvil-hā-yi tīlā'-i-yi Ūstrāliyā ki bisyār qashang būd, va anvā'-i murghhā-yi khush-rang dar qafaṣ-i bisyār buzurg mashghul-i parvāz va bāzī būdand* (Shah's D.).

Remark.—Note that one verb is singular and one plural. The second verb must be plural to give the idea of number; thus, though انواع مرغها *anvā'-i murghhā būd* is correct, انواع مرغها مشغول خواندن بود *anvā'-i murghhā, mashghul-i khwāndan būd* is incorrect; the plural بودند *būdand* is necessary.

(10) یک گنّه گوسفندی دیده شد که بسیار چاق بودند *yak galla-yi gūsfandī¹ dīda shud ki bisyār chāq būdand* "we saw a flock of sheep (the members of) which were very fat".

(11) چاکشهای غربی است مثل کوه *chakushhā-yi gharīb-i² ast miṣl-i kūh* (Shah's D.) "they are wonderful hammers like mountains."

(12) او فاعله است *ū fa'ala³ ast* (m.c.) "he is a workman" (specially one engaged in building)."

(13) انگشترهای آئینه دار و چاقو و کارد و مقراض و تبر و چیزهای خورد خورد بودند *angushtarhā-yi āfīnadār va chāqū va kārḍ va miqrāz va tabar va chizhā-yi khurd khurd būdand⁴* (m.c.) "there were rings with small mirrors, penknives, knives, scissors, axes and many small articles."

(14) ده هزار فوج کشته شد (or کشته شدند) *dah hazār fawj kushta shud* (or *kushta shudand*) (m.c.) "ten thousand of the army were killed."

(15) و آنچه گندم و جو که بالای جهاز بود همه را مرش خورده بودند *va ānchi gandum va jaw ki bālā-yi jahāz būd hama rā mūsh khawrda būdand⁵* (Afghan)

¹ *gūsfandī*, adj.: the subs. *gūs'and* could be used. Note, first the sing. passive, and then the plural *būdand* for the individuals.

² Note the ي of unity with the plural noun, "a set of hammers."

³ *fa'ala* (Ar. pl of فاعل *fā'il*) is in m.c. generally used as a singular.

⁴ Or *būd*, but the pl *būdand* here is better as the articles are miscellaneous; but if *vaghayrah* were inserted after *khurd*, the singular *būd* would be better, as *vaghayrah* itself gives the idea of miscellany.

⁵ This ought to be بود *būd* singular after the generic noun مرش *mūsh*; or موشها *mūshhā khurda būdand*: also in Mod. Pers. در جهاز تری *tū-yi* or در جهاز بالای *bālā-yi jahāz*.

“and as for the wheat and barley left in the ship, the mice ate it all”; *vide* No. (16).

(16) In the sentence, “Partridges fly in covies” کبک گله می پرد *kabk galla galla mī-parad* (m.c.), the singular is better than the plural می پرند *mī-parand*.

(17) باغها و خانهها و قناتهای بسیار بود *bāghhā va khānahā va qanāthā-yi bisyār*¹ *būd* “there were many gardens and houses and underground channels.”

(18) اسبهای کرمانی خوب اند *aspān-i Kirmānī khūb and* (not *ast*) (m.c.), or اسبهای کرمانی خوب است *asphā-yi kirmānī khūb ast* (m.c.) “the Kirman horses are good, but بار می برند *asphā-yi Kirmānī khaylī bār mī-barand* (not *mī-barad*). *Vide* (b) Remark.

(19) باغبانیکه بطرف چال رفته بودند چون تعداد آنها فقط دوهزار بودند چندان ایستادگی نکردند *yāghhānīk-i ki bi-taraf-i chāl rafta būdand chūn ta’dād-i ānhā faqaṭ du hazār būdand chandān istādagi na-kardand* (Memoirs ‘Abdu-l-Rahmān, p. 28); here بودند *būdand* should be بود *būd*.²

§ 136. Concord of Subject and Verb—(continued).

Errors in ConCORDS, etc.

(a) When the nominative is separated from its verb by a phrase or clause, some noun in that phrase or clause is oftentimes mistaken for the nominative. This error has been termed the “Error of Proximity.”

An English example is, ‘His attempt to preach extempore, and the shame and pain to which his failure expose him, are in a small way really tragic (‘Failure exposes’, not ‘shame and pain which expose’).

Since in Persian, neuter nouns, even when plural, are followed by a singular noun, the error illustrated above cannot be repeated in translation. Compare however: اند *ān rā karda and* “has any one of them done that?”; the grammatical است *ast* would rarely be used in modern Persian.

A similar error, however, common both in English and in modern Persian, is to treat a singular nominative and an objective after ‘as well as’ or ‘with’, as the joint subject of a plural verb.³ Thus:—“Magnus with 4000 of his supposed accomplices were put to death”

¹ *Vide* (h) (3). Note that *bisyār* may qualify all three substantives or only the last.

² In modern Persian عدد *adad* would be used and not تعداد *ta’dād* for ‘number,’ but *ta’dād kardan* (m.c.) “to count.”

³ This copulative use of ‘with’ is occasionally adopted by even good English writers.

(Gibbon's Roman Empire) او هستند کشته شدند *Magnas bā chahār hazār nafar bi-khayāl-i īnki hamdast-ī ū hastand kushta shudand* (mod. Pers.): من با او رفتم *man bā ū raftīm* (m.c.) "I went with him": من را رفتم *man u ū raftam* (m.c.). بخدا اگر هزاران هزار باشند یارای امام رضا یکی از ایشان سر زنده بگور نخواهند برد *bi-ittifāq mī-guftīm ki bi-guzār biyāyand bi-Khudā agar hazārān hazār bāshand bi-yārī-yi Imām Rīzā yak-ī az īshān sar-ī zinda bi-gūr na-khāwāhand burd*¹ (Trans. *Ḥaṭī Bābā*, Chap. II) "we one and all exclaimed let them [the Turkomans] come. By God should there be thousands upon thousands of them, by the help of the Imam Rīzā not one of them would go to the grave with a whole head on his shoulders." "I have made some *changāl* and will eat it with my husband."—(Prof. S. T.). The error is traceable to the fact that sentences like 'Pharoah and all his host were drowned in the sea' and 'Pharoah with all his host were drowned in the sea,' convey the same meaning. Grammatically the adjuncts of the nominative should not affect the concord between it and the verb.

The construction under discussion is found both in ancient and in modern languages. It certainly violates strict rules of concord. However, according to one English writer, it is occasionally preferable² to the correct form of expression.

Sa'di in the *Gulistan*, it is worthy of remark, often adheres to the correct concord: بزرگان در کشتی نشسته بودم *bā tāyifa-yi buzurgān dar kashtī nishasta būdam*³ (Book I, St. 35) "I was seated in a boat in the company of a party of great people"; یکی از ملوک با تنی چند از خاصان در شکارگاهی به زمستان *yak-ī az mulūk bā tan-ī chand az khāṣṣān dar shikārgāh-ī bi-zamistān az 'imārat dūr uftād* (Sa'di) "a certain king with his companions was belated in winter while hunting."

¹ A singular verb is correct after *yak-ī*.

² "A woman with a child in her arms needs only one ticket" زنی با بچهٔ بغلش *zan-ī bā bachcha-yi baḡhal-ash faqāt yak bilūt lāzim dārad* is both good grammar and good sense; but 'A woman with a man requires two tickets' is as faulty in sense as 'A woman with a man require two tickets,' is faulty in grammar."

Where plurality is signified (as in woman and man) the copulative 'and' و must be used both in English and in Persian, and not 'with', or 'as well as.'

³ Apparent violations of this concord are frequent in the *Gulistan*, as: طایفهٔ اوباش *tāyifa-yi awbāsh-i maḥalla dar ū paivastand* (Bk. I, St. 4). It will be found however that Sa'di prefers a plural verb after the collective noun طایفه *tāyifa*, etc., and that the intervening genitive اوباش *awbāsh* does not here affect the concord: و گروهی *va gurūh-ī bi-khīlāf-i īn maḥlahat dīda and* (Gul., Bk. 8, No. 52).

“The house and the goods *were* burnt” *khāna va ashbāb-ash sūkh̄ta shud*; but “The house with the goods *was*¹ burnt” *khāna bā sbāb-ash sūkh̄ta shud*: no difference in Persian in the concord.

“The material and mental *world* have their points of union blending them together”—(Read ‘the material and mental worlds have, etc.’) *Vide* also § 123 (d). In, *alam-i jismānī va rūhānī rabṭ-i kullī bi-ham dārad* (mod. Pers.) the verb should be plural *dārand*, otherwise *alam* may at first appear to be one singular noun qualified by the two adjectives *jismānī* and *rūhānī*; it would however be much better to repeat the word *alam* before *rūhānī*.

In modern Persian, the correct concord in the case of the verb “to be” is often violated: *اما از شومی بخت همه بیماران عطار سده دار و همه کافذ لقانۀ دوائی* (Tr. B. Chap. XI), “but unfortunately all my patients were not druggists with an obstruction in their bowels, and every paper was not the wrapper that had contained an emetic.” *Vide* (j) p. 589

The correct number of the relative pronoun is frequently overlooked. *Vide* (c).

(b) (1) When the subject consists of several singular nouns or pronouns connected by the disjunctives ‘or’ or ‘nor,’ the verb, both in English and in Persian, should be in the Singular as:—

“Either Muḥammad or Ḥasan *is* come” *yā Muḥammad yā Ḥasan āmada ast*, (but better *yā Muḥammad āmada ast yā Ḥasan*): “neither man, woman, child, nor beast was to be seen” *na mard na zan na bachcha va na ḥayvān dīda shud* (m.c.); better *na mard na zan na bachcha (va) na ḥayvān dīda shud*, *na zan, na bachcha (va) na ḥayvān*.

(2) If however one of the nouns forming the subject is plural it should be placed last, the verb agreeing with it:—

“Neither the man nor the woman nor the horses were there” *na mard na zan na aspān ānjā būdand* (or *aspān būdand* or *aspān būd*): “neither dog, cat, nor mice, are in the house” *na sag na gurba va na mūsh dar khāna ast*.

(3) When the nominatives require different forms of the verb, it is in English generally more elegant to express the verb, or its auxiliary, with each of them, as:—

“Neither were their number, nor was their destination known”; “either thou art a knave or I am.” In Persian it is more elegant to express

¹ Not ‘were.’

² The plural *mūshhā* should not here be used: it would be contrary to idiom.

the auxiliary after the first nominative and let it be understood for the rest, as: *یا تو یا من مقصّر یا* *yā man muqassir-am yā tu*: "either Muhammad will take the prize or I will" *یا من انعام را خواهیم گرفت با محمد* *yā man in'ām rā khwāham girift yā Muḥammad*¹ (m.c.). Vide also (d).

(4) As stated, the above-mentioned forms are more elegant. There are however other methods of rendering such expressions in English and in Persian. English grammarians are by no means agreed as to the correct forms of such sentences. One writer says that the verb must agree with the nominative placed nearest to it, and be understood to the rest, as: "Neither he nor his brothers were there", "neither you nor I am concerned." Another writer states, "If the pronoun 'you' forms one of the nominatives grammatically connected by 'or', and the first personal pronoun 'I' is absent, the verb is in the plural form; 'Either he or you were playing.'² If, however, the pronoun 'I' is one of a series of singular nominatives grammatically conjoined by 'or', the pronoun 'I' goes last in the series, and the verb takes the form of the first person singular. One must not say 'John, (or) James, or I is to win the prize,' but 'John, (or) James. or I am to win the prize.'³ Hodgson writes, "A very nice question arises, when two singular⁴ pronouns of different persons are connected by a disjunctive, as to what person and number the verb should stand in. Should one say 'Neither he nor I are wrong'; 'Neither he nor I am wrong'; or 'Neither he nor I is wrong?'"

Apparently, "Whenever my wife or I die" should be in Persian *هر وقت که من یا زنم بمیرد* *har vaqt ki man yā zan-am bi-mīrad*⁵; (in modern colloquial *از او من و دو* *bi-mūrim* would often be used). But instead of *از او من و دو آمدند* *az ū man va du barādur-am bi-vujūd āmadand*, say *آمدیم* *amadīm* because of the copula (not disjunctive) *va*.

(5) *نه من مقصّر نه او* *na man⁶ muqassir-am na ū* (elegant) "neither am I wrong nor is he."

نه او مقصّر نه من *na man va na ū muqassir-īm* (not elegant).

نه او هیچ کدام مقصّر نیستیم *na man va na ū hīch-kudām muqassri*

¹ For further Persian examples vide (5).

² *یا شما بازي ميکوريد* *yā shumā yā ū bāzī mī-kardid*: better *یا شما یا او بازي ميکوريد* *yā shumā tāzī mī-kardid yā ū*.

³ *یا محمد انعام را ميگیریم* *man yā Muḥammad in'ām rā mī-gīrīm* (m.c.); also *mī-gīram* (m.c.).

⁴ 'You' is by some English grammarians considered singular as well as plural.

⁵ Or *هر وقت من بمیرم یا زنم* *har vaqt man bi-mīram yā zanam*.

⁶ *نه من مقصّر هستیم* *na man va na ū muqassir hastīm* (m.c.); better *نه او مقصّر نه من* *na man muqassiram va na ū*.

nīstīm m.c.; (the grammatical نیست *nīst* is never used in such cases in modern Persian).

یا شما بازی میکردید یا *yā shumā bāzī mī-kardīd yā ū*¹ (elegant) “either you were playing or he was.”

یا شما یا او بازی میکردید *yā shumā yā ū bāzī mī-kardīd* (m.c.).

شما با او یک کدام بازی میکردید *shumā ya ū yak kudām bāzī mī-kard* (class.) (in mod. Persian میگردید *mī-kardīd*).

یا شما یا او یکی بازی میکردید *yā shumā yā ū yak-i bāzī mī-kard* (but in mod. Pers. often میگردید *mī-kardīd*).

یا من انعام را میگیرم یا محمد *yā man in‘ām rā mī-gīram yā Muḥammad* (elegant) “either I will take the prize or Muhammad.”

من یا محمد انعام را میگیرم *man yā Muḥammad in‘ām rā mī-gīrīm* (modern).

من یا محمد یک کدام انعام را میگیرم *man yā Muḥammad yak kudām in‘ām rā mī-gīrad* (class.); in mod. Pers. میگیرم *mī-gīrīm*.

محمد یا من یکی انعام را میگیرم *Muḥammad yā man yak-i in‘ām rā mī-gīrad* (in speaking میگیرم *mī-gīrīm*).

خوای من او را کشته باشم *khwāh man ūrā kushta bāsham khwāh īshān tafāvut na-dārad* (elegant).

خوای من خواهی او را کشته باشیم *khwāh man khwāh īshān ūrā kushta bāshīm tafāvat na-dārad* (not good, but used).

من کنیزم و تو خانم یا تو کنیزی و من خانم *man kanīz-am va tu khānum, yā tu kanīz-i va man khānum?* (Tr. H. B. Chap. xxiv) “am I the slave and are you the mistress, or are you the slave and am I the mistress?”

Remark.—In رفیقی داشتم که سالها باهم سفر کرده بودیم *rafīq-i dāsh tam ki sāl hā bā-ham safar karda būdim* (Sa‘di), there is an ellipsis of ما هر دو *mā har du* or *man va ū* after *ki*, “I had a friend that (conj.) (we two) travelled together for years.” Persians delight in elliptical expressions. Vide also (d).

(c) (1) When the nominative is a relative pronoun, the antecedent determines the number of the verb: ‘all ye that pass by.’ “The following,” writes Hodgson, “is a common error: ‘one of the most valuable books that has appeared in any language.’”

“‘Snelling is one of the most esteemed numismatical writers that this country has produced’ (Right; but, ‘that have appeared in this country’)”.

از او یکی از اشهر مصنفین است که در ملک ایران پیدا شده است *ū yak-i az ash-har muṣannifīn ast ki dar mulk i Irān paydā shuda ast* (wrong; and).

¹ *na ū muḡassir-ast va na man* is also used in m.c. In English the speaker does not always put himself last though grammars tell him to. Similarly یا او بازی میکرد یا شما *yā ū bāzī mī-kard yā shumā*.

² The modern tendency is to use چه *chi*—چه *chi* for خواه *khwāh*—خواه *khwāh*.

“I confess that I am one of those who am unable to refuse *my* assent to the conclusions of those philosophers who assert that nothing exists but as it is perceived; (read ‘are’ for ‘am’ and omit ‘my’)” من اقرار میکنم که من یکی از جمله آن اشخاص هستم که نمیتوانم قبول بکنم که— *man iqrār mī-kunam ki man yak-i az jumla-yi ān ashkhās hastam ki namī-tavānam qabūl bī-kunam ki*—; (write *namī-tavānand qabūl bī-kunand*).

(2) By a similar mistake, a demonstrative or personal pronoun is sometimes used that does not refer to the true antecedent, as :—

“I am one of those who cannot describe what I (they) do not see” من یکی از آنهایی هستم که نمیتوانم بیان چیزهای ندیده بکنم *man yak-i az ānhā-i hastam ki namī tavānam bayān-i chizhā-yi na-dīda bī-kunam* (should be *namī tavānand—bī-kunand*).

بمرگ خودم و بمرگ خودت من از آنان نیستم که مرشد توهم بتواند این جفتگها را با من *bi-marg-i khudam va bi-marg-i khudat man az ānāu nīstam ki murshid-i tu ham bitavānad īn jafanghā rā bā man qālīb bi-zanad tā chi rasad bi-tu nar qalandar* (Tr. H. B., Chap. 11);¹ instead of *bā man* read *bā īshān*.

من از آن مرد نیستم که به سخنان شما فریفته و مغرور شوم *man az ān mard nīstam ki bi-sukhānān-i shumā farīfta u maghrūr shavam* (Mirkhond) “I’m not the sort of man to be deluded by your words”; (read *mī-shavad*).

(d) Sometimes in a contracted compound sentence, one predicate has two or more subjects, there being then an ellipsis of one or more verbs, as: “Not a drum was heard, not a funeral note (was heard).” According to Hodgson this contraction is, in English, only admissible when the subjects are in the same number.” The following are examples cited by him as errors :—

“His (Peter the Hermit’s) diet was abstemious, his prayers (were²) long and fervent, and the alms which he received with one hand, he distributed with the other.”—*Gibbon*.

In Persian, on the contrary, not only are ellipses like those just mentioned, considered grammatically correct, but also a species of ornament. Examples :—

گفت این فرزند تست تربیتش چنان کن که یکی از فرزندان خود³ *guft īn farzand-i tust, tarbiyat-ash chunān kun ki yak-i az farzandān-i khud*³ (Sa’di); (supply—*rā tarbiyat mī-kunī*).

¹ جفتگ *jafang* (m.c.) “bosh” : قالب زدن *qālīb zadan* (m.c.) “make to swallow, stuff with (lit. to put inside one as in a mould)” : نر قلندر *nar-qalandar* (m.c.) “you buck *qalandar*” (abusive).

² This English error, if true error it be, generally occurs in the case of the verb ‘to be.’

³ The omission of *rā* after *khud* is perhaps a typographical error. The *rā* is necessary in modern Persian.

چه بودی از سر زلفش بدستم افتادی چو آستین کریمان بدست درویشان

Chi būdī ar sar-i zulf-ash bi-dast-am uftādī

Chū āstīn-i karīmān bi-dast-i darvīshān—(Sa'dī).

ملک زاده را شنیدم که کوتاه¹ قد بود و حقیر و دیگر برادرانش بلند بالا و خوب روی
malik-zāda-i rā shunīdam ki kūtah¹ qadd būd va ḥaqīr, va dīgar baradarān-ash
buland-bālā va khūb-rūy (Sa'dī, B. I., St. 13) "I have heard of a certain prince
who was diminutive in stature and mean in appearance, while his brothers
were tall and handsome."

و معلوم که اگر تنها بگویم مانند بسیاری از دیگران از سر نو گرفتار و عذابم یک بر هزار شود
va ma'lūm² ki agar tanhā bi-gurīzam, mānand-i bisyār-i az dīgarān, az
sar-i naw giriftār, va 'azāb-am yak bar hazār shavad (Tr. H. B., Chap. V.);
though the verb expressed is 3rd pers. شود (*shavad*), the 1st pers. (شوم
shavam) has to be supplied after گرفتار *giriftār*.

در حجره کوچک در رخت خواب دراز کشیده است و نوکرانش در پیرامون او گرد آمده
dar ḥujra-i kūchak dar rakht-i khwāb dirāz kashīda ast va nūkarān-ash dar pay-
rāmūn-i ū gird āmada (Intro. Trans. Haji Baba) "there, on a bed spread
in the middle of a small room, surrounded by several of his servants, I—":
in the Persian there is an ellipsis of اند *and* after آمده *āmada*, though the
preceding verb است *kashīda ast* is singular.

Compare—همه بلکه من و حکیم هم—*bā ḥālat-i bā'is-i ḥayrat-i*
hama, balki man va ḥakīm ham—(Tr. H. B., Chap. 11) "when, to the
astonishment of all, not excepting myself and the doctor—" (H. B.,
p. 50): (too elliptical even for Persian; repeat *bā'is-i ḥayrat-i* after *balki*).

(e) In English the pronominal adjectives 'each' and 'every' should
be in the 3rd pers., sing., and when they are the leading words in their
clauses they require singular verbs and pronouns to agree with them.

In Persian however a plural verb generally follows 'each' and 'every,'
(هر یک *har yak* and هر کدام *har kudām*) etc., not only in the modern but also
in the classical⁴ language:—

اسپی دارند (هر کدام or هر یک *har yak* (or *har kudām*) *asp-i dārānd* (m.c.)
"each one has a horse." For examples from Sa'dī, vide § 39 (j) (2).

تا هر کدام دست موافقت در دامن عقل زنند بدهم شرف بفرجات و لقد گرمنا بنی آدم
tā har kudām dast-i muvāfaqat dar dāman-i 'aql' zanand bi-qadam-i
sharaf bi-darajūt-i 'va la-qad⁵ karramnābanī Adam' taragqī numāyand (Anvār-i
Suhayli, Chap. I, Intro.) "so that every one should place the hand of compli-

¹ In m.c. قد کوتاه *qad kūtah*.

² Note omission of بود *būd*.

³ Also either and neither; "vide" (f).

⁴ For examples of *hama* before a noun with the ی of unity and signifying 'every' vide § 39 (i) (1).

⁵ Quotation from the Quran, xvii. 72.

ance on the skirt of reason, and by the step of exaltation should be promoted to the rank of, 'And now have we honoured the children of Adam.'"

هریک از ایشان صفاتی از صفات حمیده و خصلتی از خصال پسندیده را تعریف میکردند
har yak az īshan šifat-ī az šifāt-ī ḥamīda va khaṣlat-ī az khīṣul-i pasandīda
rā ta'rif mī-kardand (Anv. Suh.).

دایشلیم فرمود که تا این خوانده نشود شبهه مرتفع نخواهد شد و هیچ یک از حاضران بر
dābīshlīm farmūd ki tā īn khwānda na-shavad shubha murtafi' na-khṣāhad shud va hīch yak az ḥāzīrān bar qā'ida-yi ān khatt
vuqūf na-dāshand—(Anv. Suh., Chap. I, Intro.) "Dābīshlīm said that until
 this should be read the doubt would not be removed, and that as no one of
 those present was acquainted with that character—."

It is however more logical to use the singular verb.

(2) هرکس *har kas*, however, even in slovenly modern Persian, is usually followed by the singular verb, but همه *hama kas* by a plural one. The Persian translator of *Ḥāqī Bābā of Isfahān* however uses a singular verb after همه *hama kas*.

ملازمان رکاب دولت انتساب هر یک بولب جوئی در سایهٔ درختی آرام یافتند
mulāzimān-i rikāb-i dawlat-intisāb har yak bar lab-i jū'ī dar sāya-yi daraḥt-ī ārām yāftand
 (Anw. Suh., Chap. I, Intro.) "the attendants of his auspicious retinue disposed themselves to rest under the shade of trees on the bank of a rivulet and—" (East. Trans.).

In modern Persian it is not unusual for the same author to use the singular or the plural verb indifferently after همه *hama kas*.

(3) Instances of *each* or *every* being in English erroneously followed by a plural pronoun are:—

"He is not tied down to relate *every* minute passage or circumstance, if *they* (it) be not absolutely necessary to the main story, etc." "Each of the girls went up into *their* separate rooms to rest and calm *themselves*"¹; (Mrs. Gaskell's *Wives and Daughters* (1867), Ch. 42, p. 419)" هر یک از دختران
har yak az dukhtarān bi-ulāghā-yi khud-i shān raftand tā rāhat shavand.

In modern Persian هیچ یک از شما *har yak az mā guftand*; هیچ یک از ایشان *hīch yak az shumā lāyiq-i īn kār nīstīd*; هر کس (از ایشان) *inkār kardand*, etc., etc., are used both in speaking and in writing. The Persians will hardly acknowledge that these concords are incorrect.

(4) "Every strong and every weak point of those who might probably be his rivals were laid down on the charts." "Point' should follow 'strong' as well as 'weak,' but authorities differ as to the proper number of the verb. Crombie, in his *Etymological Syntax of the English Language*

¹ Corrected: "Each of the girls went up into her separate room to rest and calm herself."

(5th Ed. 1843), p. 167, opines that, (1) 'Every officer and every soldier claims', is easier and more precise than, (2) 'Every officer and every soldier claim', though the latter 'is unquestionably more agreeable to analogy.'"¹ Professor Bain too says (English Grammar, p. 175):—"Plurality is certainly implied, but there is a disagreeable effect produced by joining 'every' with a plural verb, and we might take shelter under the elliptical usage, and say, "Every officer (claims), and every soldier claims""². The dilemma might be solved by using 'all.'"³

In Persian, the plural verb would be preferred for No. (1), as:—هر صاحب منصب و سرباز ادعا می کنند *har šāhib manṣab va sarbāz iddi'ā' mī-kunand ki*—, but the singular verb for No. (2), as: هر صاحب منصب و هر سرباز ادعا میکند *har šāhib manṣab va har sarbāz iddi'ā' mī-kunad ki*; in the latter case the verb is understood to the first subject.

(5) "A difficulty arises in the English when both genders are implied in *each, every*, etc., and according to Professor Bain the plural may then be used. 'Where everybody [all] can ride as soon as they are born.'⁴ 'In Europe *no one* marries unless *they* have the certain means of supporting their children':—Madame Bonaparte, *Life and Letters* (1879), Ch. 8, p. 135. [Read, 'people do not marry'.]⁵"—Hodgson.

As the pronouns in Persian have no distinction for gender, this error is practically absent. Thus the last example might be rendered: در فرنگستان هیچ کس تا وجه کفاف نداشته باشد عروسی نمیکند *dar Farangistān hīch kas tā vajh-i kifāf na-dāshtha bāshad 'arūsi namī-kunad*.⁶ "Let every man do *their* own work"; هر کس باید کار خودش را بکند *har kas bāyad kār-i khud-ash rā bi-kunad*.

The indefinite pronoun 'one,' is in Persian آدم *ādam*, انسان *īnsān*, etc., and this would naturally be followed by a singular pronoun and a singular verb.

(f) Like *each* and *every*,⁴ the distributive pronouns *either* and *neither*, should in English be followed by a singular verb.

In modern Persian, however, not only are these distributive pronouns followed by a plural verb but, by a confusion of thought, their adjuncts⁵ (if the pronoun be the subject) affect the verb,⁶ as: هیچ یک از شماها لایق این کار نیستید *hīch yak az shumāhā lāyiq-i īn kar nīstīd* (should be *nīst*) (m.c.) "neither (or none) of you *are* [is] fit for this business": هیچ که از شماها لایق مرحمت من:

¹ Note that *har* is not usually repeated. هر پسر و دختر *har pisar va dukhtar* "Each boy and each girl."

² *Chūn dar mulk-i—har kas mī-tavānand az vaqt-i tavallud savār bi-sharand*—: better *hama kas*, or else the verb in the singular.

³ Note that in the Persian there are two negatives for one in English.

⁴ For *each* and *every* 'vide' (e).

⁵ "Error of Proximity" vide (a).

⁶ This error may in modern Persian be considered universal.

نيسيد *hīch ki¹ az shumāhā lāyiq-imarḥamathā-yi man nīstīd.* (Vazīr-i Lankarān) “not one (none) of you are (is) deserving of my many kindnesses”: که حاجي اگر تو بخواهي در اين راه با اين اسب خردواني بکني: *ki “Hājī agar tu bi-khūwāhī dar īn rāh bā īn asp khar-davānī bi-kunī hīch yak sar-i salāmat bi-manzil na-khūwāhīd burd* (Pers. Trans. *Haji Baba of Isfahan*) “*Hājī, if you mean to play the fool like this with your horse neither of you will finish the day’s march in safety.*”

Concord of Adjectives, and of Pronoun with Noun.

(g) Some errors in the use of the demonstrative pronouns have been noticed [vide (c) (2)]. An English blunder is to make them plural before the singular nouns *kind* and *sort*, as: “I always delight in overthrowing *those* [that] *kind* of schemes and cheating a person of *their* [his] premeditated contempt.” (Miss Austen, *Pride and Prejudice*, Ch. X.)

In Persian اينچور *īn jūr* “this kind” etc., is used before either a singular or a plural noun or verb, as: اينچور آدم در ايران خيلىست *īn jūr ādam dar Īrān khaylī-st* “this sort of character is common in Persian” and اينچور آدمها در ايران خيلى هستند *īn jūr ādamhā dar Īrān khaylī hastand.*

(h) With the exception of the feminine affix *ē* of Arabic adjectives and participles, adjectives in Persian may be said to have no inflections.² With the exception of the one or two points already referred to in § 43 (n) (s) and (t) and footnote to (t) (1), questions of the concord of adjectives are not likely to arise.

(i) The antecedent, in Persian, of a pronoun in the plural should not be a singular collective noun. In: وجود پيرو زن بسبب ند او عوري ايشان در سر راه شاه *Tr. H. B., Chap. XXXIII*), not only is *ishān* incorrect but the collocation is faulty. Omit ايشان *ishān*, and after *zan* insert در سر راه شاه *dar sar-i rāh-i Shāh.*

§ 137. Government of Verbs, Prepositions (معمولات افعال), and Errors.

(a) Transitive verbs govern, in English, the objective, and in Persian the accusative case. The following English errors are taken from Hodgson:—

“*He*, who had always inspired in her a respect which almost overcame her affection, she now *saw* the object of open pleasantry—(Miss Austen, *Pride and Prejudice*, Ch. 61) [For ‘*he*’ read ‘*him*’].”

This error can hardly be repeated in Persian. For one thing, the pronoun ‘in her’ could not in Persian prose precede the pronoun ‘she,’ which is the subject of the principal clause. *Ān kas-i ki hamīsha Muḥammad*

¹ *Hīch ki*, m.c. for *hīch kas*

² The case of a plural adjective being used as a plural noun [vide § 43 (m)] need not be considered.

bi-ū ihtirām mī-kard hālā ū rā dar ma'raz-i mazhaka uftāda dīd آن کسی که همیشه محمد باو احترام می کرد حالا در معرض مضحکه افتاده دید, or *ān kas-i rā ki hamīsha Muḥammad ihtirām mī-kard hālā dar ma'raz-i mazhaka uftāda dīd* آن کسی را که همیشه محمد احترام می کرد حالا در معرض مضحکه افتاده دید, are both incorrect; the subject to *dīd* is obscure, nor is it clear to whom *ūrā* refers in the first example. In *Muḥammad ān kas-i rā ki hamīsha bi-ū ihtirām mī-kard*—, the subject to *mī-kard* might be either *Muḥammad* or *ān kas-i*; but omit *bi-ū* and write, *Muḥammad ān kas-i rā ki hamīsha ihtirām mī-kard hālā dar ma'raz-i mazhaka uftāda dīd* and the sense is clear, *Muḥammad* being clearly the subject to both verbs.

(b) Conjunctions connect nouns and pronouns in the same case. Also nouns or pronouns in apposition, must in English be in the same case. The following English errors are taken from Hodgson:—

(1) "God will send no such fools as I [me] upon His errands:—*Westward Ho!*" *Khudā hīch aḥmaq-i miṣl-i man-i¹ rā bi-payghambari intikhāb namī-kunad* (m.c.). خدا هیچ احمقی مثل منی را به پیغمبری انتخاب نمی کند.

(2) "In this state Frank Churchill found her, *she* [her] trembling, *they* [them] loud and insolent.' Miss Austen, *Emma*, Ch. 39." *Fulān ūrā dar in ḥālāt yāft-ūrā larzān va īshān rā gustākḥ* فلان او را در این حالت یافت او لرزان و ایشان را گستاخ. In the Persian sentence if *ū larzān* were substituted, the pronoun *ū* would refer to Frank.

(c) Prepositions in English govern the objective case, and nouns and pronouns in apposition to a noun or pronoun so governed must be in the same case.

"God forbid that I should refuse a penny to a poor man—and *he* [him] my own son" *hāshā ki man az yak pūl dādan bi-faqr-i inkār bi-kunam va ān ham pisar-i khud-am*, or *Khudā na-kunad ki man pūl dādan bi-faqr-i inkār kunam va ḥāl ān ki pisar-i khud-am ast*. خدا نکند که من پول دادن بفقیری انکار بکنم و حال آنکه پسر خودم است.

Remark.—After "God forbid" and similar expressions, an affirmative verb is required in Persian, thus "God forbid that I should *refuse*, etc." is correct; but "God forbid that I should *not* give, etc.," *Hāshā* (or *Khudā na-kunad*) *ki bi-faqr-i pūl na-diham* حاشا (یا خدا نکند) که بفقیری پول ندهم, etc., is unusual.

(e) One relative pronoun may do duty for more than one clause as, "Muḥammad who was born and buried in Tabriz—" *Muḥammad ki dar Tabriz mutawallid va madfūn shud* محمد که در تبریز متولد و مدفون شد.

If however the relative pronoun is in different cases, it should be

¹ Note accusative of *man*. Or *aḥmaq-i miṣl-i manrā* (not *marā*).

repeated in English but not in Persian. An example of an error in English is—

“The upper part of the house of which I know nothing, and [which I] have never seen.—*A Life for a Life* (1859), Vol. II, p. 65.” طیفه بالای خانه را
 ام هیچ نمیدانم و هرگز ندیده ام *tabaqa-yi bālā-yi khāna rā ki man dar bāra-yi ān hīch namī-dānam va hargiz na dīda am*—.

(f) The following examples illustrate the government of some verbs and prepositions:—

- (1) *Az ū pūrsīdand* (mod.) } “He was asked; they asked
 Ūrā pūrsīdand (class) } him.”
- (2) *Az shumā iltimās dāram ki—* از شما التماس دارم که } “I
Nīzd-i shumā,¹ iltimās mī-kunam ki— نزد شما التماس میکنم که } beseech
Az shumā multimas-am ki از شما ملتسمم که } you.”
- (3) *Az shumā mamnūn-am* از شما ممنونم } “I am (much) obliged to
Mamnūn-i shumā hastam ممنون شما هستم } you.”
- (4) *Muhtāj-i ān* (or *muhtāj bi-ān*) *nīstam* محتاج آن (یا محتاج بان) نیستم }
 = *ān rā lāzim na-dāram* آنرا لازم ندارم } “I am not in need of it.”
- (5) *Dar fikr-i in amr hastam* در فکر این هستم } “I’m thinking about it.”
- (6) *Dar vāy nāzar kard* در وی نظر کرد (class.) = *bi-ū nāzar kard* بر او نظر کرد (mod.) } “he looked at him.”
- (7) *Az ū khaylī mī-tarsam* از او خیلی میترسم } “I’m much afraid of him.”
- (8) *Bāyad bi-taqṣīr-i khud i’tirāf kunī* باید بنقصیر خود اعتراف کنی }
Bāyad taqṣīr-at ra iqrār kunī باید تقصیرت را اقرار کنی } “You ought to confess your fault.”
- (9) *Az² ‘aqab-i ū īnjā āmada am* از عقب او اینجا آمده ام } “I have come here to look for him” (now or previously).
Az ‘aqab-i ū ānja raftam از عقب او آنجا رفتم } “I went there to look after him” (on a certain day).
Az³ ‘aqab-i ū uftādam از عقب او افتادم (= either *āmadan* or *raftan*) } “I followed him.”

(10) *Az mihmānī khaylī mutamatti’ shudīm* از مهمانی خیلی ممتع شدم } “we enjoyed the entertainment”; (*mihmānī* here may mean being guests or being hosts).

(11) *Khil’at⁴ bar hākīm pūshānīdand* خلعت بر حاکم پوشانیدند (in m.c. *bi-hākīm*) “The governor was presented with a dress of honour”; also *hākīm rā khil’at pūshānīdand* or *kardand* حاکم را خلعت پوشانیدند or کردند.

(12) *Az namāz pardākht* از نماز پرداخت } “he finished his prayers”:

Bi-namāz pardākht بنماز پرداخت } “he began to pray.”

¹ Or *bi-shumā*.

² Or *dar ‘aqab*, or *bi-‘aqab*.

³ Or *dar ‘aqab*, or *bi-‘aqab*.

⁴ Here *khil’at* is used generally and does not need the *ی* of unity.

(13) *Az naẓar-i shāh pīshkash rā guzarāndand* از نظر شاه پیشکش را گذراندند
 “the gift was presented to the Shah.”

(14) *Az vay dar guzasht* از وی در گذشت (class.) “he passed by him” (but
 in mod. Per. = “he forgave him his fault,” or “he beat him in the race
 etc.).”

Az ū guzasht (or *radd shud*) (از او گذشت or رد شد) (mod.) “he passed
 by him.”

(15) *Bar ū khandīdand* بر او خندیدند (modern); *az ū khandīdand* از او خندیدند (class.) :
az harf-i ū khandīdand از حرف او خندیدند } “They laughed at him.”
 (mod.) also *bar harf-i ū*—.

(16) *Ū az man bi-ū* (or *pīsh-i ū*) *shikāyat burd* (or *kard*) او از من باو
 (or کرد or برد) شکایت (or پیش او) “he made a complaint against me to him.”

(17) *Az ān sukhan hīch ittilā‘ na-yāfta am* از آن سخن هیچ اطلاع نیافته ام
 = *bar-ān sukhan muttali‘ na-shuda am* بر آن سخن مطلع نشده ام “I know
 nothing about the matter.”

CHAPTER XX.

138. Order of Words and Phrases.

(a) The formal or conventional order of words in a simple sentence is, generally speaking, the same as in Latin, *i.e.* subject, object or complement, and verb, as: فقیر چیزی خواست *faqīr chīz-i khwāst* “the beggar asked for something”; او سفر رفت *ū bi-safar raft* “he started on a journey.”

It is also a general principle that things to be thought of together should be placed in close conjunction. یعقوب یوسف را بیشتر از همه فرزندان دیگر خود *ya'qūb yūsūf rā bishṭar az hama-yi farzandān-i dīgar-i khud dūst mī-dāst* “Jacob loved Joseph more than all his other sons.”

Remark.—Even if the accusative is part of a compound verb it does not always immediately precede the actual verb, as: در آنوقت یاد خدا کردم *dar ān vaqt yād-i Khudā kardam* (or *Khudā rā yād kardam* ¹).

(b) The dative generally follows the accusative, unless the accusative forms part of a compound verb, as: باز را باو دادم *bāz rā bi-ū dādam* “I gave him the female goshawk”; او نما سلام کرد *ū bi-mā salām kard*.²

(c) Words and phrases denoting time, when they apply to the whole sentence, are usually placed first, as: شبی قاضی در کتابی دید که *shab-i qāzī-i dar kitāb-i dīd ki*—“one night a Qazi read in a book that—”; روزی مردی در *rūz-i mard-i dar masjid-i nishasta būd ki*—“one day a certain man was sitting (seated) in a mosque when—”; روزی در شهری درویشی *rūz-i dar shahr-i darvish-i dar-i dūkān-i baqqāl-i raft* “one day, in a certain city, a darvish went to the shop of a green-grocer.”⁴

(d) When the complement to the verb is a complete sentence, it is put last, as: مرد پرسید مرا احق می پنداری:— *mard pursīd marā ahmaq mī-pīndārī* “the man enquired saying, ‘Do you think me a fool?’”; دیدم که در میان دریا: *dīdam ki dar miyān-i daryā chand kūhhā-yi dīgar ham būd* (m.c.) “I saw that there were several other rocks as well, in the middle of the sea.”

(e) When the object is qualified by a relative sentence, the object may immediately precede the verb and the relative clause follow, as: پادشاهی را—

¹ امید خلاصی یافتن *az injā khalāṣī yāftan ummīd nīst*, or امید خلاصی یافتن *umīd-i khalāṣī yāftan az injā nīst*.

² سلام کردم *salām kardan* “orally, or with the hand.” The Afghans say خواندن *khawāndan* for the former.

³ Or روزی درویشی در شهری *rūz-i darvish-i dar shahr-i*.

⁴ باقال *baqqāl* “a man who sells dried and fresh fruits, *ghī*, curds, etc.

⁵ Note plural noun after *chand*. The singular could be used.

کرد *ishārat kard* (Sa'di) "I have heard of a king who made a signal for a captive to be put to death."

The collocation of relative sentences is fully illustrated by the examples in § 120 (g) Relative Pronouns, and § 130 Relative Clauses.

(f) As the verb closes the clause, it may happen in a complex and intricate sentence that more than one verb is found at the end, *vide* § 130 (a) (3) and (b).

If however the verb is in the Imperative, it can correctly begin the clause, as:—

کنونت که امکان گفتار هست * بگو ای برادر بلطف و خوشی (که فردا —)

Kunūn-at ki imkān-i guftār hast

Bi-gū ay barādar bi-luṭf u khushī

Ki fardā..... (Sa'di).

برو به آهستگی *bi-raw bi-āhistagī*, or less emphatic *bi-raw bi-āhistagī*

(g) In m.c., a few verbs frequently precede their dative, as: رفت *raft khāna* ¹ "he went home"; رسیدیم *rasīdīm bi-dih* "we reached the village"; پول را دادمش *pūl rā dādam-ash* "I gave him the money"; پول را دادم بیفقی *pūl rā dādam bi-faqīr* "I gave the money to the beggar"; برو بازار *bi-raw bāzār* ² "go to the bazar."

(h) The position of the first portion of a verb, compound and potential, is illustrated by the following examples: اینجا نمیتوان صحبت کرد *injā namī-tavān shuhbat kard*, or اینجا صحبت نمیتوان کرد *injā shuhbat namī-tavān kard* "we (one) can't talk together in this place."

(i) The formal order of the sentence as described above is frequently altered or reversed. This departure from the normal order is called 'Inversion.'³ The object of Inversion is to place important words or phrases in the most prominent place in the sentence and thereby excite attention to them.

In grammar and rhetoric this figure is also known as Hyperbaton, and rarely as Trajection.

A sentence that fails to excite attention is ill-constructed.

The following are a few examples of the object of Inversion:—

(1) *Substantive and Adjective.* The qualifying adjective sometimes precedes its noun for the sake of emphasis, *vide* § 43 (b). Other instances of the

¹ For بخانه *bi-khāna*.

² For بازار *bi-bāzār*.

³ *انقلاب کلام* *inqilāb-i kalām*. 'Inversion is a branch of Ornament.' A striking example in English is "Sunk are thy towers in shapeless ruin all."

displacement of the adjective, either for emphasis or for the sake of avoiding a strain on the attention, are:—

“He is a man, wise, just and honourable” او مردیست عادل عاقل و صالح *ū mardī-st ‘ādil, ‘āqil va sālih*:¹ “one of you who is braver (than the rest)—and manly and strong should climb on to this pillar and—” یکی از شما که *yak-i az shumā ki dilāvar tar ast*² *va mardāna va zūrmand bāyad ki bar īn sutūn bi-ravad va rismān-i kashī bi-gīrad* (Sa’dī).

For an instance of the displacement of an adjective or participle in Apposition *vide* end of § 139 (d).

(2) *Predicate before subject*.—The predicate is presented before the subject, when it is desired that the latter should at once be conceived in connection with the special aspect of the former, as:—“Blessed are the peace-makers” مبارکند صلح کنندگان *mubārak-and ṣulḥ-kunandagān*.³ “For wide is the gate and broad is the way that leadeth to destruction” زیرا که *zīrā ki farākh ast ān dar va vāsī ast ān rāh ki mu’addī bi-halākat ast*. *‘ālim Ahmad ast*, and—مرد آنست که *mard ān ast ki*: this construction is called *ḥasr* “restricting,” i.e. “wise is Ahmad and Ahmad alone.”

(3) *Copula or Auxiliary verb, and subject; or, verb and subject*.—The copula or auxiliary verb, and the subject, may often in English be advantageously inverted, e.g. in questions; “Are you well?” “Is your father at home?”

Inversion is not employed in Persian to signify interrogation.

“Eyes was I to the blind” چشم بودم برای کوران *chashm būdam barā-yi kūrān*: “feet was I to the lame” پا بودم برای لنگان *va pā būdam barā-yi langān*.

طریقه خرج این نقد را من میدانم *Tarīqa-yi kharj-i īn naqd rā man mī-dānam*, (H. B., Chap. V) “the proper way to spend this money I know.”

(4) *Object and Subject of verb*.—Prominence in English is given to the object by inverting it and placing it first, as: “Silver and gold have I none.” In Persian, the object naturally precedes the verb: inversion therefore requires that it should follow, as: ندارم سیم و زر *na dāram sīm u zar*.

¹ Ordinarily *ū mard-i ‘ādil-i ‘āqil-i sālih-i-st*, or *mard-i ‘ādil va ‘āqil va sālih-i-st*; or the *ی* of unity could be added to *mard*.

² Note that *yak-i az shumā* is correctly followed by the verb in the 3rd pers. sing.: even in modern Persian the usual error would not be made with the verb so close to *yak-i*.

³ Better خوشا بحال صلح کنندگان *khushā bi-hāl-i ṣulḥ kunandagān*.

In conditional, concessional, and temporal sentences, the object or subject may, for emphasis, precede the conjunction, as: چشم و استخوان کعب (H. B., Chap. XI) “the eye and knuckle-bones of a wolf, attached to a boy’s person, give him courage”; حکیم چون سوارانرا چون چشم بما افتاد: *hakīm chūn raft* “when the doctor departed”; *savārān rā chūn chashm bi-mā uftād tākh̄tan āvardand*, for چون چشم سواران *chūn chasm-i savārān*—.

(5) *Subordinate before Principal Proposition*.—When a sentence consists of two Propositions, a principal one and a subordinate, greater force¹ is obtained if the subordinate precedes the principal, as: “If you stay I’ll go” *agar tu bi-mānī man mī-ravam*.²

Remark.—When the inversion is so violent as to confuse the sense (as sometimes in poetry) it is called *Synchysis*. *

(j) Never crowd many circumstances together. ‘When in a complex sentence the qualifications of the subject or the modifications of the predicate are numerous, the most judicious course is to distribute them, placing part before and part after the subject or predicate.’³ Example: “At one blow was his head severed from his body” *bi-yak zarb sar-ash az tan judā shud*. Here of the two modifications, ‘at one blow’ and ‘from his body’, one is placed before and one after the predicate.

(k) “A circumstance ought never to be placed between two *capital* members; since, by such a proposition, it is doubtful to which it belongs. By placing it between parts of the member to which it belongs, ambiguity is avoided, and the capital members are kept distinct.

“By the articles subsisting between us, on the day of marriage, you agree to pay down the sum of eight thousand pounds.”

“Better thus:—‘By the articles subsisting between us, you agree to pay down on the day of marriage, the sum of eighty thousand pounds.’”

For example *vide* (n) (1).

The following sentence from *Hāfī Bābā* is not clear at first sight:—

بجای انکار بهتر که دشمنه ابدار بر سینۀ خود فرو کنم اما نه معلوم است تقدیر چنین بوده است

(l) “When different things have an obvious relation to each other with respect to the order of time, place, cause and effect, or the like, a corresponding order should be observed in assigning them their position in the sentence. Better *zinda va sālīm* “alive and well”, than *sālīm va zinda* “well and alive.” *Vide* also (n) (5).

¹ And also ‘Suspense.’

² More forcible than “I’ll go if you stay” *man mī-ravam agar tu bi-mānī*.

³ *Vide* Herbert Spencer on “Style.”

⁴ A semi-colon is required after *na* to make the sense clear.

(m) The following Persian examples of collocation will repay study:—

(1) پادشاه گفت منم سلطان این ملک *pādishāh guft man-am sultān-i īn mulk* “the king said ‘It is I who am the king of this realm.’”

(2) ناگاه درویشی در آمد با دلقی و انبانی و عصائی *nā-gah darvīsh-i dar āmad bā dalq-i va ambān-i va ‘aṣā-i*, “suddenly a darvish entered with his habit, and leather bag, and staff.”

(3) ساقهای گندم دید از قد آدم بلند تر *sāqhā-yi gandum dīd az qadd-i ādam buland-tar* “he saw stalks of wheat, taller were they than a man’s stature.”

(4) خود شهر تجارنکاه بزرگی است *khud-i shahr tijāratgāh-i buzurg-i ast* (mod.) “the same city is a large commercial place.”

(5) بارها دیده شده است که شخصی را که بسیار سود آید همانقدر هم ناو زیان میرسد *bārḥā dīda shuda ast ki shakhṣ-i rā ki bisyār sūd āyad hamān qadr ham-bi-ū ziyān mī-rasad*.

(6) سه دفعه زمین بچنان شدت لرزید که روی زمین آنجا عمارت بسیار بزرگی اگر می افتاد *si da’fa zamīn bi-chunān¹ shiddat larzīd ki rūy-i zamīn-i ānjā ‘imārat-i bisyār buzurg-i agar mī-būd yaqīn² mī-uftād* “the earth shook three times with such violence that had there been a large building there, it would certainly have fallen”.

(7) در وقت خورد سالی در جائیکه خانه ام بود در آنجا چند خانه ونبیل سازان بود *dar vaqt-i khurd sālī dar jā-i ki khāna-am būd dar ānjā² chand khāna-yi zambīl-sāzān būd* “there were several houses of basket weavers near the home of my youth.”

(8) از در دلم گذشت که از درختیکه شاخهایش را گوداگرد نهال زده ام اگر از همان *bāz dar dil-am guzāshat ki az darakht-i ki shākhkhā-yash rā gird-ā gird-i khāna nihāl zada am agar az hamān darakht³ shākhkhā-yi kūchak bi-yāram shāyad bi-vaqt-i bāftan-i zambīl na-shikanand* “it then crossed my mind that if I were to bring some twigs from the same tree from which I had gathered the cuttings which I had planted round the house, perhaps, they would not break when weaving the baskets.”

(9) چون بافتاب می بر آمدم *chūn bi-āftāb mī bar āmadam* (Afghan) (m.c. *bar mī-āmadam*) “when I went out in the sun (sunshine).” *

¹ Or چنان بشدت لرزید *chunān bi-shiddat larzīd*.

² Note repetition of noun of place after relative clause: *dar jā-i ki* and *dar ānjā*. Also چند خانه ونبیل ساز *chand khāna-yi zambīl-sāz* (sing.).—

³ Note repetition of substantive after relative clause. Also that the plural verb *na-shikanand* is used after the neuter pl. *shākhkhā* to avoid the possibility of the word *darakht* being mistaken for the subject.

* *Bar-i āftāb raftan* بر آفتاب رفتن, or *pīsh-i āftāb raftan* پیش آفتاب رفتن, mod. “to go out in the sun.”

(10) *yak-i rā¹ az mulūk maraz-i hā'il būd*—(Sa'di) "a certain king was afflicted with a horrible disease."

(11) *guft ki fulān rā² dīr shud ki na-dīdī*—(Sa'di) "he said with regard to So-and-so—it's a long time since you saw him."

(12) *yak-i rā az³ hukamā shunīdam ki mī-guft*—(Sa'di) "one of the leading men of the day, I heard him say that—".

(13) *zan-i javān⁴ rā agar tīr-i dar pahlū nishīnad bih ki pīr-i*—(Sa'di) "for a young girl it is better to be wounded by an arrow than to have an old husband."

(14) *na har ki bi-sūrat nīkū ast sīrat-i zībā dar ūst⁵*—(Sa'di) "not every one who has a pleasing exterior, has a pleasing disposition."

(15) *va bā shamshīr zad gardan-i salmānī rā*—(Prof. S. T.) "the neck of that barber he cut in two."

(16) *guft sukhān bi-andīsha bāyad guftan va harakāt-i pasandīda bāyad kardan hama khalq rā, khāṣṣa pādīshān⁶ rā*—(Sa'di) "he said, to speak after consideration and to act with propriety is proper for all—but especially for kings."

(17) *mizāj agarchi mustaqīm būd i'timād baqā ra nashāyad*—(Sa'di) "even if a person's health be perfect, one cannot hope for everlasting life for him on that account."

(18) *manki pīshlar az in safar-i jahāz na karda būdam dil-am barham khwurd* (m.c.) "I who had never voyaged in a ship before, my stomach felt sick."

(19) *banda hargiz in jūr musāḥarat khush-am⁷ namī-āyad* (m.c.) "I never like this kind of travelling."

1 More common *yak-i az mulūk rā*.

2 Note *fulān rā* object of *na-dīdī*.

3 *yak-i az hukamā rā* more usual order. Also *shunīdam ki yak-i az hukamā mī-guft*. In mod. Pers., the plural verb *mī-guftand* would probably be used after *yak-i az hukamā*.

4 More forcible than *agar zan-i javān rā tīr-i dar pahlū nishīnad*, or *javan nishīd* *dar pahlū* *zan-i javān nishīnad*.

5 More forcible than *sīrat-i nīkū ast* *bi-sūrat nīkū ast nīst*.

6 In modern Persian, to avoid the repetition of *rā*, this would be worded—*hama khalq khāṣṣa pādīshān rā*.

7 Note that there is no verb for *banda*; the subject to *namī-āyad* is *musāḥarat* *musāḥarat*: 'vide' § 130 (a) (2).

(20) اگر تنبل نبود او هم یک گوسفند گیرش می آمد *agar tam̄bal na-būd ō ham yak gūsand gīr-ash mī-āmad* (m.c.) “had he not been lazy, he too would have got hold of a sheep.”

منکه روز اول گفته بودم که بار دیگر اسم جهاز هم نخواهم برد این سخن را دوست (21) *man ki ruz-i avval gufta būdam ki bār-i dīgar nām-i jahāz ham na-khwāham burd īn suḵhan² rā dūst-i man bi-yād āvarda guft ki—* “I who had formerly said that I would never even mention the word ‘ship’—my friend recollected what I had said, and said to me.”

حاتم طائی که بیابان نشین بود اگر در شهر بودی از جوش گدایان بیچاره گشتی (22) *Ḥātīm-i Tāī³ ki biyābān-nishīn būd agar dar shahr būdi az jūsh-i gadāyān bī-chara gashṭi* (Gul., Chap. VII, St. 19).

و در زمرة صاحب جلالان متجلی نشود مگر آنگاه که متجلی گردد بزور قبول میر (23) *va dar zumra-yi ṣāhib-jamālān mutajallī na-shavad magar āngāh ki mutajallī gardad bi-zīvar-i qabūl-i amīr-i kabīr-i ālim-i ādil-i muʿyyad-i muẓaffar-i, etc. etc.* (Gul., *Muqaddama*; *Zikr-i, Amīr-i Kabīr-i, etc.*, 3rd line).

(24) Vide example in § 129 (b), Remark and footnote.

اما مانند رد مظالم نیمه بریان پیشکشی را کمر بسنم که به عثمان آغا فرستم (25) *ammā mānand-i radd-i maẓālīm, nīma-yi biryān-i pishkashī rā, kamar bastam ki bi-ʿUṣmān Āghā firistam* (Tr. H. B., Chap. IV) “but I determined to send to ‘Uṣmān Āghā as a reparation, half the roast (sheep’s head) that had been bestowed on me”: note position of *kamar bastam ki*.

طبيب انشخصه که (26) *ṭabīb hamān khūb ast ki—*; or *طبيب انشخصه که* *ṭabīb ān shakhṣ ast ki* “he is rightly called a physician who—”.

معتمد الدوله که از قولنج و سده کم مانده بود که کارش ماخته شود از ناآیر آن (27) *Muʿtamad^u-d-Dawla ki az qūlinj va sudda kam mānda būd ki kār-ash sākhṭa shavad az taʿsir-i ān ḥabb ḥayāt-i tāza yāft* (Tr. H. B., Chap. XIX) “the Muʿtamad^u-d-Dawla, who from colic and an obstruction in the intestines had very nearly died, got from this pill a new lease of life.”

(n) The following are instances of faulty collocation:—

(1) “The Moor seizing a bolster, full of rage and jealousy smothers her.” مغربي متکائي گرفته پر از غيظ و خشم زني را خفه ميکند *maghribī muttakāī girta pur az ghayṣ va khashm zan-ash rā khafa mī-kunad*. Corrected, ‘The Moor, full of rage and jealousy, seizing a bolster, smothers her’ مغربي پر از غيظ

¹ Note that there is no verb for *ū*: ‘vide’ note 7, p. 609.

² Note how the sentence breaks off in the middle, a second clause being introduced by a new subject.

³ طائي *tāī* is the relative adjective from طي *ṭayy*.

مغربی که پر از غیظ و خشم بود متکائی گرفته زنش را خفه میکند *maghribi pur az ghayz va khashm muttakā-i girifta zan-ash rā khafa mi-kunad*.¹

(2) “ ‘ A keen eye and a graphic pen see and set down for us the characteristic details of both scenery and manners.’ (Corrected by Hodgson; ‘ a keen eye sees and a graphic pen sets down—’).

The original collocation (apart from the error in the concord of the verb) would not be considered faulty in Persian,² as:—همه امور مملکت را چشم تیز و قلم نقش بندش می بیند و مینگرد *hama-yi umūr-i mamlakat rā chashm-i tiz va qalam-i naqsh-band-ash mī-bīnad va mī-nigārad*; (better چشم تیزش می بیند و قلم نقش بندش می نگارد *chashm-i tiz-ash mī-bīnad va-qalam-i naqsh-band-ash mī-nigārad*).

(3) “ Though all seeds do not contain albumen ” اگرچه همه تخمها نشاسته ندارند *garchi hama-yi tukhmā nishāsta na-dārand* [bāz dar ba‘zī paydā mī-shavad] (m.c.). If all seeds do not contain albumen, then is there no seed which contains albumen. Corrected “ Though not all seeds contain albumen ” اگرچه هر تخمی نشاسته ندارد [باز —] *agarchi har tukhm-i nishāsta na-dārad* [bāz—].

(4) “ All who lay claim to these virtues, are not to be depended upon ” همه اشخاصیکه ادعای فضل می کنند لائق اعتبار نیستند *hama-yi ashkhāṣ-i ki idda‘ā-yi faṣl mī-kunand lā‘iq-i i‘tibār nīstand*. Corrected, “ Not all who lay claim to these virtues are to be depended on ” نه هر که ادعای فضل میکند لائق اعتبار است *na har ki idda‘ā-yi faṣl mī kunad lā‘iq-i i‘tibār ast*.

(5) “ He was bred and born in Kerman ” او در کرمان بزرگ و زائیده شد *ū dar Kirmān buzurg va zā‘ida shud*; ‘ vide ’ (l). Corrected, “ He was born and bred in Kerman ” او در کرمان زائیده و بزرگ شد *ū dar Kirmān zā‘ida va buzurg shud*.

(7) “ Do you wish me to roast or boil the meat ? ” میخواهید که گوشت را بریان یا آب پز کنم *mī-khwāhīd ki gūsh-t rā biryān ya āb-paz kunam?* (Better گوشت

¹ Simple and more natural مغربی که پر از غیظ و خشم بود متکائی گرفته زنش را خفه میکند *Maghribi ki pur az ghayz va khashm būd muttakā-i bi-dahn-i zan-ash guzāsh-ta ūrā khafa mi-kunad*.

² Obscurity is not necessarily a fault in Persian. However, in modern Persian, the simpler collocation as in the corrected English example would be preferred—همه امور مملکت را چشم تیزش می بیند و قلم نقش بندش می نگارد *hama-yi umūr-i mamlakat rā chashm-i tiz-ash mī bīnad va qalam-i naqsh-band ash mī-nigārad*.

⁸ is unidiomatic. نه همه تخمها نشاسته دارند

is unidiomatic. نه همه کسانی که ادعای فضل میکنند لائق اعتبار اند

را بریان کنم یا آب پز *gūsh t rā bīryān¹ kunam yā āb-paz*—grill the meat or boil it).

(8) اما مشتقریان پایدار و لقمهای چرب و شیرین درویش اندرونیان پادشاهی بودند که (8) *ammā, mushtariyān-i pāydār va luqmahā-yi charb u shīrīn-i darvīsh, andarūniyān-i pādshāhī būdanp ki hama maḥabbat-i pādshāh rā bi-nīrū-yi sihr bi-khud munḥasir mī-khwāstand* (Tr. H. B., Chap. 11) “but the ladies of the king’s seraglio were his principal customers. Their most urgent demand was some powerful charm to insure the attention of the king”: (put *bi-nīrū-yi sihr* after *hama*).

(9) و گر نه من نه اگر بوعلی هم از گور در آید کاری از او بر نمی آید *vagar na man na agar Bu ‘Alī ham az gūr dar āyad, kār-i az ū bar namī-āyad* (Tr. H. B., Chap. 11) “—otherwise not alone I, why Avicenna himself could do nothing, were he to rise from the dead”: [to make the sense clear insert, in the Persian, a comma after each *na*: also *agar* should follow the subject of the conditional clause, i.e. be placed after *ham*].

(10) من ترسان و لرزان که مبادا ارسلان سلطان بیاید و استخوان منازم فیه را از میان برباید (10) *man tarsān u larzān ki mabādā Arslān Sultān biyāyad va ustukhūyān-i munāzi‘ fih rā az miyān bi-rubāyad Khudā pidarash rā bi-yāmurzad, munajjim nīz bi-miyān uftād* (Tr. H. B., Chap. IV) “I all the while in terror lest Arslan Sultan should arrive and bear off the bone of contention. God bless his² father, the astrologer too interfered.” As *his* refers to *astrologer* following it, and as there are no stops in the original, the phrase God bless his father, might, and does at first appear to, refer to Sultan Arslan; but place *munajjim* before *Khudā* and the ambiguity disappears.

(11) *man dukhtar-i Ūkūz Āghā nām-i Shaykh-am³* (Tr. H. B., Chap. XXVI, 1st line): note the awkwardness of an *izāfat* after *nām*. Re-constructed *man dukhtar-i Shaykh akūz āghā nām hastam*, or *man dukhtar-i Shaykh-am Ūkūz Āghā nām*.

Remark I.—The order of sentences is no less important than the order of words in a sentence.

¹ *bīryān k.* to roast or fry; *qirmiz k.* to fry in oil or butter: *birishṭa k.* “to parch”; also to bake bread in the Persian fashion; *kabāb k.* “to broil”; (to ‘pop’ Indian corn is either *birishṭa k.* or *kabāb k.*; *bū dādan* “to fry coffee berries, gram, melon seeds, nuts”).

² Example of *ایضمار قبل الذکر* a construction admissible in poetry only.


³ Or with the *ی* of unity *shaykh-i am*.

When the sense of a sentence is a logical sequence of the sense of its preceding sentence, then are the two sentences in a proper order and the sense of each sentence should be carried a step further by the sentence following.

When a sentence refers less to the sentence immediately preceding it than to some earlier sentence, it is not in its proper place.

Remark II.—Sentences closely related to each other form, in English, a paragraph, and each paragraph should start a new departure.

In Persian there are no paragraphs, but a chapter (*bāb*)¹ is sometimes, in MSS., divided into sections (*faṣl*), each *faṣl* having this word in red ink at its commencement.

Sometimes the first word of a sentence has a red ink line over it. Sometimes a full stop is shown in red ink by four dots, thus , two of the centres being usually joined. Such aids, however, are rare.

In modern Persian, a short dash is often made to represent a comma, while a full stop is indicated by the plus +, or the multiplication sign × called in Persian *chaprāst*. Proper names have a red line over them like the first word in a sentence.

Remark III.—In a comprehensive composition, paragraphs related to each other, together form a chapter, and each chapter has usually an express heading of its own, stating the matter in it.

¹ باب *bāb* or sometimes گفتار *guftār*.

CHAPTER XXI.

§ 139. Apposition.

(a) “ Apposition is the relation to a noun or pronoun, of another noun, or in some cases of an adjective, or a clause, added by way of explanation or characterisation.”

It is a rule that a noun or pronoun, etc., placed in apposition must be in the same case¹ as the noun or pronoun to which it is apposed.

Arab grammarians enumerate² descriptions of what may be called apposition. For practical purposes there is but one apposition.

A substantive or adjective in apposition is called تابع (pl. توابع) “ the follower or appositive ”; it follows the noun to which it refers, which is called متبوع “ that which is followed.”

Badal-i ba‘z, بدل بعض, a form of the ‘Apposition of Substitution’, corrects a statement respecting the whole of a thing, and states that a portion only was meant, as in ‘I eat the loaf, the half of it.’ This apposition is rare in Persian. Ex:—خوردم ماهی را نصف آن “ I eat the fish—half of it.”

بد است این پسر طبع و خویش و لیک
مرا زو طبیعت شود خوی نیک

Badal-i ishtimāl بدل اشتمال is the substitution of a word or phrase to correct a statement and to state that it is not the person himself or the thing itself, but something connected with him or it. The first example above is a better example of بدل اشتمال *badal-i ishtimāl* than of بدل بعض *badal-i ba‘z*. This بدل *badal* is very rare in Persian.

Badal-i ghalat بدل غلط is the substitution of a word or phrase to correct a *lapsus lingua* as “I rode the horse—the she-camel!” *Savār-i asp shudam-na*; سوار اسپ شدم نه شتر. This *badal* is rare in Persian. Possibly the following is an example:—روستائی سقط شد خرس: villagers are considered dolts, خر *khar*, and the term سقط شدن *saqaṭ shudan* “to die” is applied to animals, not to human beings. Another explanation of the construction is that بود *būd* is understood after روستائی *rūstā-ī*.

It will be seen that the distinction between these three last descriptions of بدل *badal* is fine.

The simple term بدل *badal* could with advantage be applied to all these descriptions of بدل *badal* and also to عطف بیان *atf-i bayān* for which vide (b) (4), Remarks I and II.

¹ It must be recollected that the accusative has two forms. one with را *rā* and one without.

² Viz. عطف - نعت عطف البيان - بدل - توكيد.

There is a sixth form of apposition in Persian, called تابع مهمل, “the meaningless appositive”,¹ as: لوطی پوطی *lūṭī pūṭī* “lutis and such like low fellows.” Vide also § 140 (a).

(b) Examples:—

(1) Pronoun and Adjective.—من از نشانۀ لطف کدبانو امیدوار سوداهاى خام *man az nishāna-yi lutf-i kad-bānū ummādvār² sawdāhā-yi khām mī-pukhtam*—(Tr. Haji Baba) “the mark of favour which I had just received had set my imagination to work, and—”, (lit. “I, hopeful from the mark of favour of the chief wife,—”); *man* and *ummādvār* are in apposition: دیدار و رطایى هول انگیز و پست و بلندىهای سهم آميز بچشم مانند من آدمي ناشي در نهايت وحشت *didār-i varta-hā-yi-hawl-angīz va past u bulandīhā-yi sahm-āmīz, bi-chasm-i mānand-i man, ādam-i nāshī, dar nihāyat-i vahshat u dahshat mī-namūd* (Tr. H. B., Chap. V) “the danger of the precipices and the steep ascents were something quite appalling to a young traveller like me—”; (note that there is no *izāfat* after *man*, though grammatically one might be expected).

(2) Noun and Adjectives, or Phrase:—درويش سروپا برهنه *darvīsh, sar u³ pā barahna* (Sa’dī) “a darvish, bare headed and footed, but سروپا برهنه *darvīsh-i sar u pā barahna* “a bare-headed and bare-footed darvish”: فراشها شال: *farrāshhā, shāl bi-dast, ḥarakat-i dīgar kardā nazdīk-tar mī-rasand* (Vazīr-i Lankarān) “the farrashes, shawl in hand, make another movement and draw nearer”: بانو آستين بر زده * بر روى خرسک نا شکيب: *bānū āstīn bar⁴ zada bar rūy-i khirsak,⁵ nā-shikīb chashm bi-rāh-i man⁶ nishasta būd* (Tr. Haji Baba) “—where I found the Banou seated on a carpet on the ground, waiting for me with great impatience.” Here the adjective نا شکيب *nā-shikīb* and the phrase چشم برآه من *chashm bi-rāh-i man* are both in apposition to the nominative *Bānū*.

Adjectives and phrases in apposition may follow the verb, as:—

يکى از آنان مردى بود پنجاه ساله باريک قد نيز نگاه سرخ رخسار انبوه ريش زبرجامۀ قصب *yak-i az ānān mard-i būd panjāh-sāla, bārīk-qadd, tiz-nigāh, surkh-rukhsār, ambūh-rīsh, zār-jāma-yi qaṣab dar pā, va kulīja-yi Kashmīrī dar bar, shabīh bi-ahl-i dar-i khāna* (Tr. H. B., Chap. VI)

¹ So common in Urdu.

² In Arabic *ummādvār* here would not be considered apposition: it would be *hāl*.

³ سروپا برهنه *sar u pā barahna* may be considered a compound adjective. If in the accusative. “I saw a certain dervish with bare head and feet” سروپا را دیدم *darvīsh-i rū dīdam sar u pā barahna*; or, “I saw a bareheaded and barefooted dervish” را دیدم *darvīsh-i sar u pā barahna-i rū dīdam*.

⁴ آستين بر زده *astīn bar zada* “having rolled up her sleeve.”

⁵ خرسک *khirsak*, a coarse, rough, and badly woven rug or carpet. The word is often applied as an adjective by carpet weavers to express bad work.

⁶ *Būda* understood.

“one of them was a man of fifty years, short, quick-sighted, rosy-cheeked, thickly-bearded, fine muslin under-drawers on his legs, and a Kashmir overcoat on his body.”

(3) Two Indefinite Nouns in Accusative.—شخصی ده تا گوسفند بدوشت نوکری *shakhs-i dah tā gūsfand bi-tavassut-i navkar-i ta'āruḥ*¹ *fristād* (m.c.) “a person once sent by means of his servant ten head of sheep as a present (to some one).”

(4) Two Nouns in Nominative.—پسر محمد میگوید *pisara Muḥammad*² *mī-gūyad ki*—“the boy Muhammad says—” : زید برادر شما آمد *Zayd barādar-i shumā āmad* “Zaid your brother come,” but better زید آمد *barādar-i shumā Zayd āmad*, [or زید برادرت آمد *Zayd-i barādar-at āmad* (vulg.) m.c. and incorrect] “your brother Zaid came.” These are examples of بدل *badal*, or بدل کل *badal-i kuḥl*.

Remark I.—عطف بیان “Explanatory Apposition” defines more particularly something that has gone before. It is also a form of بدل or the “Apposition of Substitution.” Ex.—عبدالله ابن عمر، عطف بیان، as the تابع is a better known person; but زید برادر شما، بدل. There is, however, really no difference between the two.

Remark II.—A poet's name and his تخلص *takhalluṣ*, ‘nom de plume’, should grammatically speaking be in apposition: however, in Persia, but not in India, they are joined by an *izāfat*. In Persia, but not in India, a person's name and his trade also are joined by an *izāfat*.

(5) Nouns in Vocative.—و چون میرفت میگفت ای پسرم ابشالم - ای پسرم پسر - ای اشالم پسر من *va chūn mī-raft mī-guft ay pisar-am Abshālūm, ay pisar-am pisar-am Abshālūm! Kāshki bi-jā-yi tu mī-murdam ay Abshālūm pisar-i man*³ “and as he went thus he said, ‘Oh, my son Absalom, my son, my son Absalom! Would to God I had died for thee, O Absalom, my son, my son!’”⁴

(6) Noun or Pronoun understood.—خواهید گفت زن هدایت خان برای—شعله خانم سوغات فرستاده است *khayāhūd guft zan-i Hidāyat Khān barāy-i Shu'la Khānum sawqāt*⁵ *fristāda ast* (Vaziri Lankaran) “You'll say will you that ‘The wife of Hidayat Khan has sent it⁶ (or the jacket) as a present?’”

(c) Corroborative Apposition takes place, either in the words,

¹ *ta'āruḥ* could be considered حال *hal*, or مفعول *maf'ūl laḥ*.

² In *Muḥammad-i pisara*, *pisara* is *ḥifāt*; but in *pisara Muḥammad*, ‘Muhammad’ is *‘atf-i bayān* or *badal*.

³ Also *ay Abshālūm-i pisar-i man*. This *izāfat* is m.c. and incorrect.

⁴ An example of *badal* or *‘atf-i bayān*.

⁵ *Sawqāt* is *ḥāl* or *maf'ūl laḥ*, and *ān rā* understood, is *maf'ūl-nabihi* or “object.”

⁶ *Ān rā* or *nīm tana rā* understood.

تأکید معنوی *ta'kid-i ma'navī*, or in the sense *تأکید لفظی ta'kid-i lafzī*, Examples of *تأکید لفظی ta'kid-i lafzī* are:—

(1) *Muḥammad pīsh-i man āmad Muḥammad* “Muhammad, Muhammad, came to me” *تو زد تو زد tu zadī tu* “thou struckest, thou” *Muḥammad rā دیدم Muḥammad rā* “I saw Muhammad, Muhammad” *man az bar-i tu guzashtam az bar-i tu* “I passed¹ by thee, thee” or *من از بر تو تو از بر تو man az bar-i tu az bar-i tu guzashtam*: *تو تو آمدی tu tu āmadī*, or better *تو آمدی تو tu āmadī tu*. “thou camest, thou.”

داری ذکوة حسن و ندانی کرا دهی
من مستحقم ای شه خوان بمن بمن

Dārī zakāt-i ḥusn u na-dānī kirā dihī
Man mustahiqq-am ay Shāh-i khūbān, bi-man bi-man.

“You have such a store that you must give alms of beauty, and you know not to whom to give. I, I have claim on it, oh, Prince of Beauties.” *balay balay āmadam* “all right, I’m with you.”

(2) In the species of apposition called *تأکید معنوی* the “Corroboration or Strengthening in Meaning,” the appositive is any word that strengthens the idea of the self or of the totality of the *متبوع*—Examples of *تأکید معنوی ta'kid-i ma'navī* are:—“Zaid, he himself came” *Zayd khud āmad*: “the people came all of them” *mardum āmadand*, *hama-shān*: “I met the army all together” *fawj rā دیدم rā bāham*: “the two parties agreed—both of them” *طرفین taraḥayn rāzī shudand har du taraḥ*. Vide also (f).

(3) In, *دو من روغن biyār du man rūghan* “bring two maunds of *ghī*,” *man* and *rūghan*, though in apposition, are not so considered by native grammarians: *du man* is called *معیّن mumayyaz* “specified,” and *روغن rūghan* is called *تامیّز tamyīz* “specificative,” or else, *mumayyiz* ‘the specifier’ Vide also (h).

Remark.—*چهار پنج chahār panj* “four or five” is an example of *تابع*.

¹ Corroborative Apposition (*توکید*), which takes place in the *words*. For Corroborative Apposition in *sense* vide (2) and (f).

² Also *Zayd bi-naḥs khud*, or *Zayd bi-naḥs* “Zaid himself”: *fulānīhā* or *fulān hā*, *binaḥsīhim* or *khud-i shām* *فلانیها (فلانها) بنفسهم* (خودشان, or)

The following are further examples of **تاکید لفظی** *ta'kīd-i lafẓī*; مار مار *mār mār*! *mār*! "snake! snake!"; or مارست مارست *mār ast! mār ast!*.

گر بما شب گذرانی چه شود * چه شود آه فلانی چه شود

شعلۀ عشق در تنم همچو شرور به کاغذ است * حلقه بهلقه خم بخم حلقه بهلقه خم بخم

مدعی از چشم گریان دلم غافل مباش * قطره قطره رفته رفته موج طوفان میشود

زینهار از توین بد زینهار

(d) When a *definite* noun in the accusative has an adjective, participle, or phrase in *apposition* to it, the noun requires the affix *rā*. (The affix *rā* can, however, be added at the end of the entire phrase without much alteration in meaning).

If the noun is *indefinite*, the *rā* is not usually required to mark the noun, *vide* (b) (3).

Examples:— دیدم: دیدم *zālim-i rā khufta*¹ *dīdam*, "I saw a tyrant asleep," but دیدم *zālim-i khufta*² *rā dīdam*, or دیدم *zālim-i khufta rā dīdam* "I saw a sleeping tyrant": دیدم *علي (رضي الله عنه) را بخواب دیدم*: *‘Alī (raḥīya-‘llāh-‘anh-‘) rā bikhūb dīdam* "I saw 'Ali (may Allah be pleased with him) in a dream." It is incorrect to place *rā* after *علي*, though often so placed. "I had a servant, a fool" *nawkar-i dāshtam aḥmaq*; but *nawkar-i aḥmaq dāshtam*, or *نوکر داشتم احمق* *nawkar-i aḥmaq dāshtam* "I had a foolish servant."

A similar construction is admissible for the dative, as: *منت خدا برا عز و* *جَل minnat Khudāy rā ‘azz^a va jall^a ki—*; here *rā* could be added after the Arabic phrase *عز وجل* *‘azz^a wa jall^a*: *شخصی را گفتم جنگ آزموده*: *shakhṣ-i jang-āzmūda rā guftam* "I said to a certain person, who had seen much fighting"; but better *شخصی جنگ آزموده را گفتم* *shakhṣ-i jang-āzmūda rā guftam* (or *شخص جنگ آزموده را* *shakhṣ-i jang-āzmūda-i rā*).

Sometimes the adjective or past participle is separated from its noun by a verb, as: دیدم *اشجار بیبار* *ashjār-i dīdam mashhūn bi-asmār-i bisyār* "I saw a lot of trees covered with fruits".

Vide also § 118 (c) (9) and (d) (4) and (5).

¹ *Khufṭa* is *ḥāl*.

² *Ṣifāt*.

³ *Jumla-yi ṣifāt*. If *rā* were to follow immediately after 'Alī, the clause would be parenthetical, *jumla-yi mu'tariza*. The Shias say 'Alī 'alayh 's-salām.

(e) Words connected by certain particles are also considered by Arab grammarians to be in apposition. This is عطف or 'Simple Apposition,'¹ or عطف بحروف, 'Apposition by means of a Conjunction.' Examples:—

(1) زید و عمرو Zayd va 'Amr(ū) "Zaid and Amr."² و "and."

(2) زوار رسیدند حتی پیدگان هم—hatta "even to." *zuvvār rasīdand ḥatta piyādagān ham*³ "the pilgrims arrived even to those on foot" (or زوار مردم را کشتند حتی : *zuvvār ḥatta piyādagān ham rasīdand*) : بچگانرا نیز⁴ *mardum rā kushand ḥatta bachchagān rā nīz*⁵ "they killed the people, even to the children."

(3) زید یا عمرو آمد Zayd āmad yā 'Amr⁶, or آمرد یا عمرو Zayd āmad yā 'Amr āmad "Zaid or 'Amr came": آری زید یا تو هست یا عمرو yā 'Amr "Is Zaid or 'Amr with you"? : داشت من و تو قصد داشت kalām-ash man va turā qaṣd dāšt "he meant you and me."

(4) یا فقه یا حکمت تحصیل کرده است yā—yā "either—or", as: *fiqh yā ḥikmat tahṣīl karda ast* "he has learnt either religious law or philosophy"; or *yā fiqh tahṣīl karda ast yā ḥikmat*. Compare with No. (9).

(5) زید آمد نه عمرو Zayd āmad, na 'Amr "Zaid came, not 'Amr." نه na "not."

(6) زید پیش من آمد - نه خیر عمر—na khayr. *Zayd pīsh-i man āmad—na khayr 'Amr* "Zaid came to me—nay, rather, 'Amr"; نه خیر na-khayr is عطف نسق *atf-i nasaq*, and 'Amr is *badal-i ghalat*.

(7) *asprā kushtam, khayr khar rā*. *khayr* "no." خیر خرا —.

(8) حکیمی را پرسیدند که چندین درخت نامر که خدای تعالی آفریده است و برومند *hakīm-i rā pursīdand ki chandīn darakht-i nāmvar ki Khudāy Ta'ālā āfarīda ast va barūmand gardānīda ast hīch yak-i rā āzād na khwānand magar*⁶ *sarv rā ki šamar na-dārad* (Gul.) "a certain philosopher was asked, why out of all the noteworthy and fruit-bearing trees created by God, none is called 'free' except the cypress, which does not bear." Here *sarv rā* may be considered in apposition to *hīch yak-i rā*; the *rā* is necessary, both because *sarv*

¹ As distinguished from عطف بیان. This 'atf is called عطف نسق.

² 'Amr spelt عمرو to distinguish it from Umar عمر, called عمر خطاب.

³ Better omit *ham* and *nīz* here.

⁴ This is 'atf-i nasaq.

⁵ Or مقصود داشتم *maqṣūd dāšt*. In *maqṣūd-ash man va tu budīm* (mod. Pers.), the verb should of course be *būd*; however most Persians say *būdīm* in this and like cases.

⁶ In Arabic, words connected by particles or nouns of exception are not in apposition: these come under special rules.

is definite and because without this affix, *sarv* might at first be taken for a nominative qualified by the relative *ki*.

(9) *man hama rā firistādam magar yak-i rā*¹: “I sent all but one”. Compare with No. (4).

(10) *ghayr az Zayd kas-i rā*² *na-dīdam* “I saw no one but Zaid.”

(f) Apposition in Persian occasionally supersedes the genitive in English, as: *shakhṣ-i Ibrāhīm nām* “a person of the name of (or named) Ibrāhīm”; *shakhṣ-i Muḥammad nām* “the person called Muḥammad.”

(g) On the other hand, in some cases where the English idiom requires apposition, the Persian idiom requires the *izāfat*, as: *lafẓ-i daryā* “the word sea”; *rūd-i Nīl* “the river Nile”; *darakht-i chinār* “the plane tree”; *gul-i aṭlasī* “the petunia”; *mazhab-i Islām* “the religion Islam” (or of Islam); *mīvā-yi kharbuza* “the fruit melon”; *filizz-i āhan* “the metal iron”; *tu-yi ghulām* “thou the slave”³: “Oh Abraham, the Friend of God” *ay Ibrāhīm-i Khālīl*⁴ *llāh* (m.c.): “Oh, Zayd, the slave” *ay Zayd-i ghulām*⁴: “I am the slayer of the man, Zaid” *qātīl-i ān mard-i Zayd*⁵ *nām man-am*: “I am the beater of the slave Zaid” *man-am zananda-yi Zayd-i ghulām*.⁶

If the Arabic interjection *yā* be used, it is better to employ the correct Arabic construction, as: *yā Ibrāhīm* *Khālīl*⁶ *llāh*, but such a construction is of course not colloquial.

Remark.—It will be seen that in m.c., an *izāfat* is often incorrectly inserted; thus *ay ghulām-i pisar-i man* (m.c.), “oh slave of my son”, or *ay ghulām! pisar-i man*, might be said by a slave to his son: *ay Muḥammad pisar-am* “O Muḥammad my son” is correct, but *ay Muḥammad-i pisar-am* though used in m.c. in the foregoing sense, might and should mean “Oh Muḥammad belonging to my son”. In *Muḥam-*

¹ *Jumla-yi istiṣnāʿi*.

² In speaking, this *rā* might be omitted.

³ *man-i banda* is sometimes used in m.c., but *man banda* sounds better; while *man-i bīchāra* is better than *man bīchāra*. The Afghans say, *man-i bandā*.

⁴ *ʿAkf-i bayān*.

⁵ *ʿAkf-i bayān* and *badal*.

⁶ *Badal*.

mad-i ghulām “Muhammad the slave”, or in *محمد غلام من* *Muḥammad-i ghulām-i man* “Muhammad my slave”, the word or words following *محمد* *Muḥammad* are considered *ṣifat*; but in *محمد غلام من* *Muḥammad ghulām-i man*, the words *محمد غلام من* *ghulām-i man* are *badal* or ‘apposition of substitution.’

(h) Qualifying words used with numerals or signifying quantity [*vide* (c) (3) and § 47 (g)] are usually in Persian placed in apposition, as:—
yak gaz u nīm¹ āb “one and a half yards’ depth of water”:
yak musht jaw “a handful of barley”: *ده من جو* *dah man jaw* “ten maunds of barley”: *این فرمایده هزار من سنگ بر میدارد* *in farū-māya hazār man sang bar mī-dārad* (Sa’di) “this common fellow can lift a thousand maunds in weight”: *چهار پنجه انگشت پارچه* *chahār panj angusht pārcha* “four or five finger’s breadth of cloth.”

Remark.—The words *مبلغ* *mablagh* “sum” and *موازی²* *muwāzī* “equal to (parallel), to the amount of,” etc., are followed by the *izāfat*. as:—*مبلغ دوست تومان* *mablagh-i duvist tūmān* “the sum of two hundred tumans”: *موازی پنجده جلد کتاب* *muwāzī-yi panj jild kitāb* “five volumes”: *موازی ده نفر شتر* *muwāzī-yi dah nafar shutur* “ten camels”; *مقدار ده من گندم* *miqdār-i dah man gandum* “wheat to the quantity of ten maunds.”

(i) The pronouns when in apposition to a noun or to an adjective, seem either to take or omit the *izāfat*. Modern Persians prefer the *izāfat* with the singular but not with the plural personal pronouns. According to Platts, *man* and *mā* may either be in apposition (without an *izāfat*) to an adjective, or connected to an adjective by an *izāfat*; but the other separate pronouns cannot be joined by an *izāfat* to a qualifying adjective. From the following examples, however, this does not appear to be correct:—
man-i banda³ (m.c.) “I the slave,” but *man banda* (m.c.) “I, that is to say, the slave”: Persians prefer the latter, Afghans the former. *من* *man-i Muḥammad⁴* and *من حکیم⁴* *man-i ḥakīm⁴* are in m.c. preferred to *man Muḥammad*, and *من حکیم* *man-ḥakīm*. *من بیچاره* *man-i bīchāra* “I the helpless creature” or *من بیچاره* *bīchāra man*, are preferred to *man bīchāra*. *تو غلام* *tu ghulām* or *تو ی غلام* *tu-yi ghulām* “thou the slave” (also

¹ *yak u nīm gaz āb* (Afghan).

² For things that can be counted only.

³ Also, *بیکاره آن ها* *bīchāra ānhā*, but rarely *آنهای بیکاره* *ānhā-yi bīchāra*; for the latter *بیکارگان آن* *ān bīchāragān* is used.

⁴ Better *من که محمد* *man ki Muḥammad am*, or *من که حکیم* *man ki ḥakīm-am*, etc.

تو آدم رستم *tu ādam-i Rustam*, the *izāfat* would be incorrect after تو *tu*.

The *izāfat* does not appear to be used after *ū*, thus: او شیر خدا *ū shīr-i Khudā*¹ is correct: او ی فقیر *ū-yi faqīr* does not appear to be used, though grammatically correct.

With the plural, the adjectives are either coupled to their pronouns by an *izāfat* as ordinary adjectives, or else placed in apposition without the *izāfat* but in the plural, thus: ما نادانان *mā-nādanān*, or ما نادان *mā-yi nādān*, or بیچاره ایشان *ishān-i bīchāra*, or ایشان بیچارگان *ishān bīchāragān* (or ایشان بیچاره *bīchāra ishān*): ما بندگان خدا *mā bandagān-i Khudā* "we the slaves of God," or ما بنده خدا *mā banda-yi Khudā*; شما بیچاره *shumā bīchāra*, (apposition), or شما بیچاره *shumā-yi bīchāra*, (also شما بیچاره ها *shumā bīchārahā*). ما *mā* and شما *shumā*, in modern Persian, colloquially admit of the plural termination *hā* when used in an extended sense; but ما بندگان گناه *māyān² gunāhgāran*, or ما بندگان گناه گاران *māyān-i gunāhgār²* is Afghan, for ما بندگان گناه گاران *mā gunāhkārān*.

§ 140. Repetition of a Word or Phrase; Jingling Sounds; Alliteration.

(a) The Persians are extremely fond of alliterative and jingling sounds. Words of the hurry-scurry type abound. Sometimes the second word is a synonym; sometimes it is a real word used merely for sound and not for sense; and sometimes it is a meaningless sound used for the sake of rhyme.

In خوش و خرم *khush u khurram*³ "pleased and cheerful" each adjective has a meaning by itself and the combination is more expressive than the single adjective. Similarly with the nouns شک و شبهه *bī shakk u shubha*; و گریه *yū-yi girya u zārī*. In تر و نازگی *tar u tāzagi* "freshness," the مصدر *yū-yi maṣdar* is understood after *tar* which is an adjective: this is an instance of the Persian dislike to the repetition of the same sound; but تر و نازگی *tarī u tāzagi* is also correct. In قال و قیتال *qāl u qītāl*, a vulgarism for قال و قیل *qāl u qīl* "chattering, wrangling," the second word is meaningless. In جادال و جدال *jang u jadāl* the first word is Persian and the second Arabic. In اورا لخت و لوچ کردند *ūrā lakht u lūch kardand* "he was robbed of everything," the word *lūch* (properly "squint-eyed") is vulgar for لُچ *luch* "naked".

¹ Better او که شیر خداست *ū ki shīr-Khudā 'st*.

² The *izāfat* cannot be used when the predicate is in the plural.

³ مرادف *murādif*, synonymous.

⁴ From Arabic *qīla* "it was said" and *qāla* "he said." In Arabic قَالَ وَقِيلَ

In *bachcha machcha* ¹ (or *bacha macha*, m.c.) the second word is meaningless, but it gives a plural idea. It should be remarked that the form of this meaningless word is in Persia, as in India, fixed by usage: to say *bachcha tachcha*, or *bachcha wachcha* ² would raise a laugh.

Remark I.—In Persia, in words of the *bachcha machcha* description, the second word generally begins with *mīm* unless the first word begins with *mīm*: in this case the second word usually commences with *p* or *b*, as *māst u pāst* “curds”: *mīz u bīz* “table, etc.” This is called *تابع مهمل* “the meaningless appositive, vide § 139 (a).

As a rule, the shorter of the two words comes first, but *āmad u shud*; *āvard u burd*, “transporting,” and possibly one or two more are exceptions.

Remark II.—The use of a second meaningless word to rhyme with the first is especially common in Kirman. A new governor, struck with the peculiarity, asked the *Kalāntar* its reason and received the reply, *mardum-i dānā hamchunīn namī-gūyand lūfī pūfī-hā mī-gūyand*

(b) The same number repeated has: (1) sometimes a distributive sense, as: *bi-har kas yak yak³ chūb³ dād* “he gave them a stick apiece”; (2) sometimes a continuative sense, as: *bārān nam nam mī-āyad* “it keeps on drizzling”; *rāst rāst ki mī-ravīd, mī-rasīd bi-bāzār* (m.c.) “if you keep straight on you’ll reach the bazar”; (3) sometimes an intensive sense, as: *man bāyad fikr-i hazār hazār nafar rā⁴ dāshta bāsham* (Vazīr-i Lankarān) “I must take thought for thousands⁴ of people—”; *parandagān jūq jūq shuda⁵ parīdand* (m.c.) “the birds rose in whole flocks”; *zār zār zūd zūd* “very quickly”; *zār zār girīstan* “to weep very bitterly”:

¹ Compare “chick or child.” In some districts in India this jingling of words is carried to excess: *pānī tānī, rasta masta* (or *wasta*), etc. etc. vide *Hindustani Manual*, Lesson 48.

² Examples of dual phrases in English are ‘wear and tear’; ‘might and main’; ‘tooth and nail’; ‘sum and substance.’ In ‘use and wont’; ‘act and deed’; ‘acknowledge and confess’, Norman and Saxon are linked together.

³ *تأکید لفظی ta’kīd-i lafẓī.*

⁴ Note *rā* here to mark the accusative after a cardinal number; it does not make the noun definite. The *rā* could be omitted. Perhaps the meaning is, “as many as a thousand.”

⁵ Or omit *shuda*. *mardum fawj fawj āmadand. Jūq colloquial for jawq.*

andak andak khaylī shavad va qatra qatra sayl-i gardad (Sa'dī) "many mickles make a muckle, many drops a flood":

اندک اندک بهم شود بسیار
دانه دانه است گله در انبار

Andak andak biham shavad bisyār,
Dāna dāna ast ghalla dar ambār—(Sa'dī).

Remark.—Note the idiom شیر یا آب *āb-i āb bi-dih yā shīr-i shīr* (m.c.) "give either all water, or all milk" (used literally): خاک یا خاك *khāk-i khāk bi-dih yā gandum-i gandum* (m.c.) "give all earth or all wheat."

(c) Sometimes an Arabic singular is followed by its broken plural to signify excess, as:—فقير فقرا *faqīr fuqarā*¹ "beggars and such like": وزیر وزرا *vazīr vuzarā* "ministers, etc.": غني غني *ghānī aghniyā* "the rich and the well-off": شريك شركا *sharīk shurakā* "partners."²

Uneducated people are specially fond of this kind of phrase, under the impression that they are using different words.²

(d) Sometimes the repetition consists of two different measures from the same root, as: طب و طببات *ṭibb u ṭibābat* "the medical art": صدق و صدقات مشهور است *bi-ṣidq u ṣadāqat mashhūr ast*. Here either word alone would be sufficient for the sense.

(e) In a few cases, a Persian plural precedes a Persian singular, as: سالهای سال *sālhā-yi sāl* "long years, many years": قرنهای قرن *qarnhā-yi qarn* "long ages." But ماههای ماه *māhā-yi māh* and هفتههای هفته *haftahā-yi hafta* are not used.

(f) Professional story-tellers frequently repeat a word several times to indicate continuation, as:—کم کم کم کم بهتری می شود *kam kam, kam kam, bihtar mi-shavad* (Prof. S. T.) "by little and little and little he improves": رفت رفت رفت تا بهتری رسید که *raft raft raft tā bi-shahr-i rasīd ki* (Prof. S. T.) "he travelled on and on till he reached a city where—": شخص باید در هر کاری سعی: *shakhṣ bāyad dar har kār-i sa'y kunad sa'y kunad sa'y kunad, tā bi-maṭlab bi-rasad* (m.c.) "you must try, try, try again."

(g) The repetition of the same word or phrase is also used for emphasis, *vide* Corroborative Apposition § 139 (c): the example, there, "Thou struckest

¹ Compare the Hindustani idiom *dūdh kā dūdh yā pānī kā pānī* "all milk or all water", i.e. one thing or the other.

² Vulgarly, فقير فقرا *faqīr fuqarā* is used for one beggar.

³ But فقير الفقراء *faqīr al-fuqarā*; and مست مستان *mast-i mastān* are intensive adjectives.

⁴ Either two, or four, *kam* can be used, but not three.

⁵ Or four *raft*.

me, thou," could also be expressed by تو مرا زدی تو مرا زدی *tu marā zadī tu marā zadī*.

Balay balay بلای بلای "yes, yes" and *āray balay*¹ آری بلای "yes certainly."

شود حلقه بغوش *luṭf kun luṭf ki biḡāna shavad ḥalqa bi-ḡūsh* (Sa'di).

The following expressions give the idea of excess:—
صحرا در صحرا لشکر - دشت در دشت فوج - کوه در کوه لاله - قطار در قطار آهو.

Remark.—Compare شش گز در شش گز *shash gaz dar shash gaz* "four yards by four yards; four yards square."

(h) The following example illustrates another signification of the repetition of a substantive with the *izāfat*. In chapter XXII of *Hājī Bābā*, the hero relates to his master the *Hakīm*, a fable of the dog and the wolves, as a broad hint that he wants a salary. The dog makes up its mind to become either a pure dog or a pure wolf: چون از حالت تردد طاقش طاق شد و بیش از آن چوین از حالت تردد طاقش طاق شد و بیش از آن چوین چوین *chūn az ḥālat-i taraddud ṭāqat-ash ṭāq shud va bīsh az ān taḥammul-ash na-mānd, bar ān shud ki, bā mujāhada-yi tamām, yā sag-i sag shavad yā gurg-i gurg* (Trans. Haji Baba) "when . . . he (the dog) had no more power of endurance left, he determined to do his best to become either a real dog or a real wolf." So also *yā shīr-i shīr biyār yā āb-i āb* (m.c.), or more commonly *yā shīr-i shīr biyār yā āb-i āb*² (m.c.) "bring either pure milk or pure water."

(i) The following examples illustrate the signification of repetitions, etc. :—

(1) *va bā zabān-i kaj u maj guft* (m.c.) "altering his accent he said—"

(2) *kām nā kām* "willing or unwilling."

(3) *jabr^{an} va qahr^{an}* "by force and violence"; خواه مخواه *khwāh ma-khwāh*, or خواه ناخواه *khwāh-na-khwāh*.

(4) *pilla pillā bālā mī-ravand* (m.c.) "things are done gradually, step by step."

¹ In Arabic, the repetition of these particles would come under the head of Corroborative Apposition. In the first example the same word is repeated; in the second the sense is repeated by a synonym.

The Zardushtis use the phrase *āray balay* to signify the assent (= "I do"; by Muslims merely, *balay*) of a Zardushti bride, in reply to the questions of the *Dastūr*.

² The *ی* in *شیری* and *آبی* is adjectival. Compare § 140 (b) Remark.

(5) دورادور *dawr-ā dawr-i*¹ *daryācha* “all round the lake”²: سر تا سر *sar-ā sar* or سر بسر *sar bi-sar*, or سر تا سر *sar tā sar* (also سرآپا *sarāpā*, سر تا پا *sar tā pā*, etc.) “throughout, completely”: دست بدست *dast bi-dast* “hand in hand; also from hand to hand.”

(6) مالا مال *māl-ā-māl*³ “heaped, to the fullest extent”: گردا گرد *gird-ā gird* “right round, all round”: کمابیش *kam-ā-bīsh* “more or less.”

(7) لابلاب *lab-ā-lab*⁴ “brimful”: گوناگون *gūn-ā gūn* “of various kinds”: برابر *barābar* (lit. “breast to breast”) “level, opposite, equal to.”

(8) اینها هر کدام یک یک بروند *in-hā har kudām yak yak bi-ravand* “let them all go singly.”

(9) احوال پرسیدم *sūfarā rā yak yak aḥvāl-pursī kardam* (Shah's D.) “I asked the Ambassadors, each singly, the state of his health.”

(10) یکی یکی *yak yak* or یکایک *yakāyak*, یگان یگان *yagān yagān* or یکی یکی *yak-i yak-i* “singly, one by one”: دوتا دوتا *du tā dutā*, or دو بدو *du bi-du* “two and two.”

(11) هه‌ره‌هه *hūbara*⁵ *tak tak paydā mī-shavad* “an hubara is to be found here and there.”

(12) بدنش خط خط بود *badan-ash khatt khatt būd* “it (the zebra) was marked all over with stripes.”

(13) رتق و فتق *ratq u fatq-i umūrāt* “ordering of affairs” (lit. *ratq* “closing a fissure, mending”, and *fatq* “cleaving, rending”).

(14) قیل و قال *qīl u qāl* “altercation (vide page 619, footnote 1).

(15) شاط و شوط *shāt u shūt* “loud jabber and chatter.”

(16) دلیجه دلیجه *dalīja*⁶ *malīja* (m.c.) “kestrils and such small (useless) hawks”: تار و مار *tār u mār* “jumbled”: لوطی لوطی *lūtī pūtī* “loose and low people, etc.”, or لوطی لوطی *lūtī mūtī*: خورد و مرده کردن *khwurd u murd* (or *khurd u khamūr*) *kardan* “to smash into bits.”

(17) شاخ در شاخ *shākh dar shākh* “entwined; ramified.”

(18) شور و شار *shūr u shār* “noise and tumult”: زور و شور *zūr u shūr* (of a waterfall, river; or of attacking soldiers entering a city).

(19) دور و دراز *dūr u darāz* “far off.”

(20) کار و بار *kār u bār* “business.”

¹ دورا دور *dawr-ā-dawr* from Ar.; گرداگرد *gird-ā-gird*, P.

² This *alif* joining two words exactly alike is called *الف رابطہ* *alif-i rābiṭa*. In *daw-ā-daw* (old) “incessantly running”, the *alif* joins two imperative roots: cf. *kush ā-kush* “killing all the way.” If however it joins two different words, as: *shab ā-rūz* (adv.) “day and night”; *sar ā-pa* “head to foot”; *tak ā-pū* “searching”, it is called *الف* *alif-i ‘af*; ‘vide’ also § 110 (b).

³ For Ar. *حباری*

⁴ In falconers' parlance. *Malīja* is a meaningless appositive.

(21) دیدۀ دانسته *dīda u dānista* "knowingly, with the eyes open"; also purposely, wittingly": رفتۀ رفتۀ *rafta rafta* "gradually."

(22) کَنارۀ کَنارۀ *kināra kināra raftim* "we hugged the coast."

(23) بزودی *bi-zūdī-yi*¹ *zūd* (m.c.) "as quickly as possible."

(24) خورده بود کہ خورده بود *khurda būd ki khurda būd* (m.c.) "he embezzled it clean": رفت کہ رفت *raft ki raft* (m.c.) "he went right off."

(25) شَبی خوردی *shām u shab-i khurdī* (vulg.) "have you eaten any dinner?"

(26) بردند کَشان کَشان *kashān kashān*² *ūrā nazd-i ḥakīm burdand* "they carried him before the Governor dragging him all the way." کش *kash-ā-kash*, or کش کش *kash, ma-kash* (subs.) "pulling and dragging different ways."

(27) رَہ و رسم *rāh u rasm*, or رَواج و رسم *rasm u ravāj*, "custom."

(28) پلیدۀ پلیدۀ پیدا نمود *palīda palīda paydā namūd* (Afghan³) "after a long continued search, or gradually searching, I found it."

(29) روز روز *rūz rūz* (Indian) "every day" = روز بروز *rūz bi-rūz* (Pers.), also روز تا روز *rūz tā rūz* (m.c.).

(30) جویا و پویا *jūyā u pūyā*, or افتان و خیزان *uftān u khīzān* "limping, staggering, tottering, in a broken-down condition": سرکن پرکن *sarkān parkān*⁴ (Afghan and Persian) "in great agitation."

(31) آوازهای طرح طرح میخواندند *āvāzhā-yi tarḥ tarḥ mī-khāwandand* "(the birds) were all singing."

(32) در هر جَوَال پنجاه پنجاه *dar har jawāl panjāh panjāh*⁵ *man būd* (Afghan) "in each sack were fifty maunds": نیم من یا من من بارود در صندوقها *nīm nīm man, yā man man, bārūd dar sandūqhā andākhta zamīn rā kanda judā judā gor kardam* (Afghan)⁶ "I put from half a maund to a maund's weight of powder in all the boxes and then digging up the earth buried them."

(33) گاه بیگاه *gāh bi-gāh*, or وقت بیوقت *vaqt bi-vaqt* "in season and out of season; at all times": گاهی گاهی *gāh gāh-i* "occasionally": *gāh na gāh-i*⁶ (Afghan) "some time or other": یکی یکی *yak-i na yak-i* (m.c.) "one or the other."

¹ The same as the classical *bi-zūdī-yi harchi tamām-tar*.

² The Persians do not double the past participle in this sense.

³ For سرکن پرکن *sar kanad par kanad*; probably old Persian.

⁴ The پنجاه *panjāh* would not be repeated in Persia.

⁵ In modern Persian نیم من یا من من بارود در صندوقها *nīm man nīm man yā man man bārūd dar sandūqhā karda zamīn rā kanda daft kardam*.

⁶ In Mod. Pers. گاهی از اوقات *gāh-i az awqāt*; but اوقات *awqāt* "rarely."

(34) مال و منال *māl u manāl* “wealth and property.”

(35) سال سال می شود که من او را نمی بینم *sāl sāl mī-shavad ki man ūrā namī bīnam* “I don’t see him from year’s end to year’s end; I only see him after an interval of years.” Similarly رسد برایم نمی رسد *hafta hafta kāghaz-i az barādar-am namī-rasad*, “weeks pass without my getting a letter from my brother.”

(36) چشم چشم *chashm-i chashm* “light of my eyes”; جان جان *jān-i jān* “life of my soul”: (endearing epithets).

(37) For such substantives as بود و باش *būd u bāsh* (class.) “place of abode”, گفت و شنید *guft u shanīd* “controversy,” etc., vide § 115 (j) to (o).

(j) Under Alliteration, may be classed certain forms of the rhetorical figure *Tajnīs* تجنیس¹ or *Jinās* جناس.

¹ Also the figure Paronomasia etc. comes under تجنیس or جناس.

CHAPTER XXII.

§ 141. Notes on Rhetoric and Composition.

(a) These notes are merely an introduction to the study of Rhetoric: they are not intended to take the place of special treatises. It is hoped that they will explain some points that appear conflicting to the student who is reading both English, and Arabic (or Persian) rhetoric. The question of Prosody is not touched upon.

Rhetoric originally meant the *art of speaking well*. It taught Oratory (علم خطابه). The objects of speaking well are: (1) to inform; (2) to please; and (3) to persuade. The Ancients divided Style into three kinds, corresponding to three duties of the Orator: (1) the simple, to instruct; (2) the medium or temperate, to please; and (3) the sublime, to move.

As men may be informed, pleased, and persuaded by written as well as by spoken words, 'rhetoric' came to mean the *art of writing well* also.

Rhetoric therefore means the art of speaking and writing well. It discusses and shows how language can be made effective, and it treats of the rules that govern effective composition in prose or verse.

Eloquence (بلاغه) is a faculty or natural gift. An uneducated man may be eloquent (بليغ) ¹, though he will make mistakes; but a study of Rhetoric will help to banish those mistakes. The study of rhetoric cannot make a man eloquent who is not naturally so, but it may give him a certain ease, and make him a correct and logical speaker and writer.

Oratory (علم خطابه) signifies the *art of public speaking*, or the *exercise of public speaking*. Originally it was the same as Rhetoric, but the latter has now a wider meaning. Oratory requires also, a knowledge of the people addressed, i.e. a knowledge of what most appeals to them.

Rhetoric is variously divided by different writers.

The Will is moved through the Understanding and through the Feelings.

As Logic (علم منطق) appeals to the Understanding, it is connected with Rhetoric.

There is no Arabic term that exactly corresponds to the English word Rhetoric. The best rendering appears to be either '*Ilm*'-*Balāghah* (علم البلاغة), or '*Ilm*'-*Adab* (علم الادب).

¹ In Arabic rhetoric, the term بليغ is applied to a man but not to a word or speech, but in Persian it is applied to either. A word may be فصيح (but not a man, neither in Arabic, nor in Persian), i.e. "chaste and euphonious." The pl. فصحاء can be used of men.

Arabs have divided their Rhetoric into three parts, 'Ilm-'l-Ma'ānī (علم المعاني), 'Ilm-'l-Bayān (علم البيان), and 'Ilm-'l-Badī' (علم البديع). Different writers, however, have applied these terms differently, thus while one writer calls the whole of Rhetoric 'Ilm-'l-Bayān (علم البيان), another calls it 'Ilm-'l-Badī' (علم البديع), and so on.

(b) Literary composition (النشاء) is putting words together in order to convey our thought to others. Good composition conveys our thoughts correctly, clearly, and pleasantly, so as to make them readily understood and easily remembered.

(c) Style (طرز عبادت) is the particular manner in which a writer expresses his conceptions. It is the art of choosing words, setting them in sentences, and arranging the sentences in paragraphs. It has been called "the architecture of thought."¹

There are a large number of epithets to distinguish the various kinds of style. The number of words determines whether it is diffuse (مطوّل), or verbose (كثير الالفاظ); or whether concise (جامع ومانع), or terse (قلّ ودلّ). It may be Figurative (پر بدائع), or Ornate (رنگین); or the opposites of these, Unfigurative (عديم البدائع), or Plain¹ (ساده). It may be named after any Figure (صنعت) that predominates, as: Hyperbolic² (پر مبالغه), Antithetical (پر تضاد) etc. It also may be Periodic, or Loose.

(d) There are two merits common to all styles, viz.: Perspicuity and Ornament. The former means that "care is taken, not merely that the reader *may clearly understand*, but that he *cannot possibly misunderstand*."

Perspicuity implies *purity* and *propriety* in the choice of words and phrases.

To write with grammatical purity, (1) the words must be arranged and construed according to the rules of Syntax (نحو³); and (2) they must express the precise meaning that *good* usage has affixed to them.⁴

¹ An excess of elevated language is Bombast: a deficiency Tameness.

² Arabs and Persians have divided *Mubālaghah* (مبالغه) or Hyperbole into three kinds: viz: (1) *Tabligh* (تبليغ) or exaggeration that is possible to reason and experience; (2) *Ighrāg* (اغراق) or exaggeration possible to reason but improbable; (3) *Ghuluvv* (غلو) or exaggeration that is impossible.

³ The violation of (1) is Solecism, which is bad Syntax or violation of idiom (خلاف محاوره).

⁴ The violation of (2) is Impropriety. Also using such incorrect phrases as "the best of all *others*" (for "the best of all"), such errors as 'lays' for 'lies', and the use of wrong synonyms comes under Impropriety.

Barbarism (غرابت),¹ Solecism, and Impropriety are all violations of Purity.

Perspicuity includes, (1) Clearness or Precision, and (2) Simplicity or Intelligibility.

The first, Clearness (صراحت), is opposed to obscurity (غماضت), vagueness (تشابه), or ambiguity (ابهام). A statement is clear (صریح) when there is no possibility of confounding it with anything else.

One great obstacle to clearness (صراحت), is the ambiguity of language generally. When a word has a plurality of meanings it should be placed in such a connection as to exclude all meanings but the one intended.² It is also desirable to avoid using the same word in two different senses within a short interval.³

The best known device for overcoming ambiguity (ابهام), is to employ Contrast (تضاد); i.e. to state also the opposite of what is meant. If we write "light as opposed to darkness", there is no fear of this meaning being confused with 'light' as opposed to 'heavy.'

To prevent ambiguity, it is permissible to use Tautology (حشوملیح).

Simplicity (سلاست عبارت) means being easily understood, and is opposed to abstruseness (دقت عبارت).

(e) Figures (صنائع بدائع) are a part of Ornament. A Figure is a departure from the ordinary form of words (Figures of Etymology); or from their regular construction (Figures of Syntax); or from their literal signification (Figures of Rhetoric). Figures have also been divided into Figures of Words (صنائع لفظی)⁴, and Figures of Thought (صنائع معنوی).⁵

Figures exist in all languages, though they may not be identical in classification or definition. Some Arabic and Persian Figures are confined to Poetry. It is impossible to find any exact English equivalent for many of the Arabic and Persian Figures, for there is overlapping; thus, while the *Tashbīh* (تشبیه) is the English 'Simile', it is also more; it includes a great part of Metaphor: the Euphemism (حسن تعبیر) in — گلاب بروی خوانندگان آن قدر قوی — Trans. *Hāfi Bābā*, p. 100, would by Persians be classed under the *Majāz-i Mursal* (مجاز مرسول); and the Oxymoron⁷ عاقبت ضعیف روی بقوت نهاد

¹ In Urdu (تکسال سے باہر ہونا). Barbarity means the use of un-English words, obsolete words, technical terms, and unnecessarily-coined words.

² Unless, of course, it is the writer's intention to be ambiguous.

³ Except for special effect.

⁴ Tautology as a fault is حشو قبیح.

⁵ Such as the *Tajnīs* or *Jinās* (جناس یا تجنیس).

⁶ Such as تضاد و طباق, and مبالغہ.

⁷ The Oxymoron is a form of Antithesis.

would be considered, either an Antithesis¹ (تضاد و عباق), or an *Isti'āra-yi* 'Inādiyya (استعارهٔ عنادیه).

(f) Variety requires that the length and structure of sentences should vary.² In English literature proper, easy short-cut sentences are the rule; but they are relieved by long ones. Some good English writers, however, like Macaulay, affect a succession of short sentences. In Gibbon there is an excess of the balanced period. The best style introduces every type of effective sentence that suits the subject.

There must, too, be a relief from bold figures and brilliancy. Variety is obtained by passing from the Tragic to the Comic, from the Humorous to the Pathetic.

(g) Pathos³ (درد) awakens the tender emotions, sorrow, pity, sympathy. Examples of pathos are:—

یاران چو ناتق—اق دیدار کنید باید که ز دوست یاد بسیار کنید
چون بادۀ خوشگوار نوشید بهم نوبت چو بیا رسد نگونسار کنید— (عمر خیّام).

“And when like her, O Sāqī, you shall pass
Amongst the guests, star-scattered on the grass
And in your joyous errand reach the spot
Where I made one, turn down an empty glass.”

(Fitzgerald's Trans.).

(h) The Ludicrous style (کلام مضحک), excites to laughter. It is for the most part based on the degradation of some person or interest that is associated with gravity, dignity, or power; but it is necessary that the degradation should not be of a nature to produce any other strong emotion, such as pity, anger, or fear.

(i) In Humour, the laugh assumes a kindly character: the ludicrous degradation is softened or removed by kindly or tender feeling. Thus the great masters of pathos are the greatest humorists. Humour combines the effects of wit and poetic beauty, with the ludicrous.

(j) Wit (ظرافت) is a combination of ideas, (1) unexpected, (2) ingenious, (3) consisting in a play upon words (تجسس). In English, the Epigram is regarded as the purest representation of wit. Next, are Innuendo⁴ and

¹ A Euphemism is often expressed by *Antonomasia* (naming instead of), a form of *Synchoche*.

² Hence Composition has been styled as “the art of varying well.”

³ “Pathetic” پردرد. When the language exceeds the occasion, it is *maudlin* or *sentimental*.

⁴ Innuendo or Insinuation is implying or suggesting, instead of stating plainly: often used in a bad sense. Under this head would be classed نوجیه or محتمل الضدین - توجیه - استتباع. توریع, or ایهام - ادماج. Euphemism is a special application of Innuendo.

Irony.¹ The effect produced by double meanings (ذو معنیین) including puns (تجنیس), and striking and ingenious metaphors, if they are unexpected, is Wit.

(k) The Melody or Harmony of language involves both the action of the voice and the sense of hearing. What is hard to pronounce is also disagreeable to hear. However, even difficult and hard combinations of letters (ثَقَالَت) may be an agreeable variety to monotony in sweetness. The alternative of vowel and consonant is agreeable.² The too frequent repetition of the same letters should be avoided.³

Occasionally there is Imitative Harmony, or the Harmony of Sound and Sense (Onomatopy). The softness of the following Persian couplet is intended to imitate the soft notes of entreaty:—

گفتم • بُنا نگارا • سروا مها • به • ارا
کافست چین زلفت بگشا ز چهره چین را.

The harshness of the following lines on Rustam's fight with Afrāsiyāb indicates noise or strife:—

غروبیدن مرد و غرنده کوس همی کرد برعد غرآن قوس.

In the following Persian couplet, the sound gives an idea of hurrying rapidity:—

بوید و درید و شکست و به بست یلان را سرو سینۀ و پا و دست.

The cry of the wolf is suggested in:—

“There comes across the waves' tumultuous roar
The wolf's long howl from Oonalaska's shore.”

Campbell.

In the following Urdu couplet on the birth of a child, *dūn* “shall I give?”, imitates the sound of the *naqqāra*:—

کہا زہ نے ہم سے بہر شک — دن کہ دون دون خوشی کی خبر کیوں ندون
“Said the bass to the treble by way of good omen: ‘shall I give, shall I give, why should I not give the good news?’”

(l) Taste, or Good Taste (مذق), means first susceptibility to pleasure from works of art. It also means the kind of artistic excellence that gives

¹ Or in rhetoric, Antiphrasis; the use of words in a sense opposite to their proper meanings; irony either in sarcasm or in humour. The Arabic Figure تہکم includes sarcasm, irony, and satire.

² Hence in English the change of *a* into *an* before a vowel, and in Arabic the change of a final *ā* into *at*.

³ In English, when successive words begin with the same letter or syllable it is called Alliteration (or Homoeophrophëron). This is common in proverbs. Unless based on a plan, as in balanced composition and some poetry, it is objectionable. This remark applies also to iterations in the middle or the end of words.

the greatest amount of pleasure to cultivated minds. As men do not all feel alike, ages, countries, and individuals differ in their sense of what is excellent in composition. Further, each person is by education more attached to one school of writers than to another.

(m) Literary Composition may be divided into Prose (نثر), and Poetry (نظم). The primary object of the first is to instruct, of the second to give pleasure. Each has many subdivisions.

Poetry will be treated of first. The earliest compositions in all languages were metrical. Poetry differs from prose in that the words in poetry are arranged upon a definite principle of order as to their sound. Amongst the Greeks and Romans this principle was, and with the Arabs and Persians still is, based upon *quantity*, i.e. the time occupied in pronouncing syllables, those that are 'long' taking up twice as much time as those that are 'short.'

In English poetry, the principle of arrangement is the regular recurrence of *accented* and *unaccented* syllables, the stress of the voice in uttering the accented ones occurring with perfect and anticipated regularity. The undulation of sound produced by a flow of accents and non-accents, and the symmetry produced by a methodical arrangement of words (according to Greek, Latin, Arabic, Persian and Urdu verse, their long and short syllables, and according to English and Hindi verse their accented and unaccented syllables and a recurrence of emphasis at intervals), is *Rhythm*.¹

If the rhythm is not regulated by fixed laws, it is prosaic. Fine prose has measure. If the rhythm is reduced to law, it becomes metre.

English composition that has metre, is Poetry. Composition that has rhythm only, or not even rhythm, is Prose. Rhyme (قافية) and Alliteration are, in English, embellishments of rhythm or of metre, but are not of its essence. Some of the highest poetical achievements in English are in unrhymed or blank verse.

In Arabic, Persian, and Urdu poetry, there is metre, depending like that of the Greeks and Romans on *quantity*, and there is also rhyme (قافية). There is no blank verse as in English, though there is in Hindi. A few of the recognized Muslim metres (بحر)² resemble English metre, as for instance

the metre :—مُفَعَّلَيْنْ مُفَعَّلَيْنْ مُفَاعِلْنْ مُفَاعِلْنْ

In this metre is the following :—

¹ The rhythmical arrangement of inarticulate sounds produces music.

² For the definition of بحر etc. consult a work on Prosody.

مُطرب خوش نوا بگو نازۀ بتازۀ نوبذو.

“Twinkle, twinkle little star,” resembles the metre فَعْلُنْ فَعْلُنْ فَعْلُنْ.¹

A comparison, however, between the two systems is difficult. Arabic and Persian verse composed on the English principle would not be recognized as verse by Arabs or Persians, though owing to Hindi influence, it is possible that Urdu verse so composed would be recognized as verse.³ The missionary translation of "There is a happy land" is:—

ایک مَلک ہے خوش و پاک دور دور ہے دور وہاں لوگوں کی پوشاک نور نور ہے نور۔

Further, the style and diction of poetry differ from that of prose. Diction comprises the choice, arrangement, and connection of words. Poetic diction is archaic and averse from colloquial expressions.

Muslims divide poetry into *Bazm* (بزم), and *Razm* (رزم). The first includes Love Songs (عشقيه), Drinking Songs (ساقى نامه), Odes (غزل), Ballads (تصنيف), Stories (the *maghnavi* مثنوي generally contains stories), Satires (هجبر), the pure Elegy (نوحه), and the Eulogy (قميدۀ مدحيه). The second includes War songs (اشعار رجز). The *Marghiya* (مرثيه), or Elegy, is usually a mixture of the two.

English poetry is divided into three principal divisions: (1) Lyric; (2) Epic or Heroic; (3) Dramatic.

The first, the Lyric³, is represented by Songs, Hymns and Odes, all being the expression of emotion or feeling. Under this head come Hymns or Sacred Songs (مناجات منظومه), the War Song (جز), the Love Song (عشقیه), the Drinking Song (ساقی نامه), the Political Song, the Sentimental song, the Comic song (ظلم طریفانه), the Ode (غزل), the Elegy or Dirge (مرثیه), and the Sonnet.

The Epic ⁴, in contrast to the Lyric, is a narrative of outward events. The author appears in his own person, introduces the actors, and narrates the events. The Epic has the widest range and is the longest of poetical compositions. The *Shāh-Nāma* (شاهنامه) is an Epic.

In dramatic poetry, there is a story, as in the Epic, but the author does

¹ In English prosody, the accent is the only principle, but in Arabic and Persian prosody the quantity is the first principle and the accent is a corollary which that principle involves.

“ Come into the garden, Maud ”

is *accentually* equivalent to *Fá'ilátun* | *Fá'ilát*, but not quantitatively.

The test of true accented verse is that it cannot be scanned according to the rules of quantitative metre.

² Such a composition would however be called **گیت** *gīt* and not **نظم**.

³ Lyric poetry comes under **بزم**.

♦ The Epic comes under (3).

not narrate nor appear in his own person. Opera is dramatic poetry that is sung.

(n) (1) We now come to Prose. Prose avoids a large number of words that belong to Poetry. Poetic diction without metre is usually unpleasing; for sublime diction is pleasing and natural, only when the thought is sublime.

A Simple Sentence (جمله بسیطه) is a sentence that consists of one subject (مبتداء), and one predicate (خبر): it contains only one finite verb (رابط), as: "He is mad او دیوانه است" (رابط).

A Compound Sentence (جمله مرکبه) is one that consists of two or more sentences, simple or complex.

A Complex Sentence¹ (جمله مرکبه) contains subordinate clauses (فقره تابعه), besides one principal clause (فقره اصلی), as: "I will go, whenever you are ready."

In a compound sentence, the component clauses or sentences are independent of each other, as: "The sun rose *and* the clouds disappeared" (شمس طلوع کرد و ابرها غائب شد): either assertion can stand alone.

In a subordinate clause (فقره تابعه), the construction and meaning are dependent on the principal assertion, as: "He ran quickly *that* he might reach home first."

(2) When the different parts of a compound or of a complex sentence are made similar in form, they are Balanced, as:—

but	He	remits	his	splendour	and though
		retains	his	magnitude	
		pleases	more		
	he	dazzles	less.		

When several consecutive sentences iterate or illustrate the same idea they should as far as possible be made parallel, *i.e.* the principal subject and the principal predicate should retain *relative positions* throughout, whether the words themselves are balanced or not.

(3) Further, sentences are either Periodic or Loose. In a Period, the meaning is suspended till the close, as: "He speaks *so* clearly as always to be understood." If the meaning is not so suspended, the sentence is Loose, as: "He speaks clearly, *so as* always to be understood": here a full stop could be inserted after 'clearly.' Some sentences are better in loose form, others in periodic. The periodic keeps up attention. Loose sentences are not common in Persian, as they are in English. Instances of loose sentences that should be recast so as to make them periodic, will be found in the Persian trans-

¹ In Persian a compound as well as a complex sentence is called جمله مرکبه.

lation of *Hāṣi Bābā*. Sentences may be re-formed, either by breaking them up into a number of small sentences (the isolated style), or by recasting them into periods (the periodic style).

(o) The Arabs, and consequently the Persians and the Indian Muslims, distinguish three kinds of prose composition:—

FIRST, *Murajjaz* (مُرَجَّز¹), in which the clauses are balanced but not rhymed,² as:—

و	صرفِ	اوقات	بی	ذکرِ	واہبِ	کارساز	عینِ نقصان
	خرجِ	انفاس	جز	شغلِ	خالقِ	کردگار	است.

This is the ordinary “Balanced Structure” of English.

SECOND, *Musajja'* or *Muqaffa* (مُسَجَّعٌ یا مُقَفَّی), i.e. Rhymed Prose, of which there are four kinds:—(i) *Mutawāzī* (مُتَوَازِی) or “Parallel”, in which the *rhymed words* have an equal number of letters, as: از دوست مہجور و بر فراق

مرد با وقار خجسته اطوار است; (ii) *Saj'-i Mutarraḥ* (سَجْعِ مَطْرَافِ) or Diversified, in which the *rhymed words* have an unequal number of letters, as:

The following, by Professor E. G. Brown, is a skilful imitation, in English, of *سَجْعِ مَطْرَافِ*: “Now seeing that to fail and fall is the fate of all, and to claim exemption from the lot of humanity a proof of pride and vanity, and somewhat of mercy our common need; therefore let such as read, and errors detect, either ignore or neglect or correct and conceal them, rather than revile and reveal them”; (iii) *Saj'-i Mutavāzin* (سَجْعِ مُتَوَازِنِ) or “Balanced,” in which the *final words* are the same measure, but are unrhymed, as: *faqīr* (فَقِیر) and *jalīs* (جَلِیس); (such words are said to be *قافیہ شعری* or “poetical rhymes”); (iv) *Muraṣṣa'* (مُرَصَّع) or “Jewelled” (which differs from *مُرَجَّز*, only in that the balanced words are rhymed), as:—

و	بالوف	حقائق	گویا	است
	بصذوف	دقائق	جو با.	

This is the “Balanced Structure” of English, with rhyme added.

¹ From *rajaz* the name of a particular metre: it is *mustaf'ilun* (مُسْتَفْعِلُنْ) repeated six times.

² If rhymed, it is either *سَجْعِ مَرَصَّع*, or the fourth variety of *سَجْعِ مُقَفَّی*.

³ The term *Muraṣṣa'* is applied to poetry also.

THIRD, 'Ārī (عاری) or "Naked", i.e. plain prose without balance and without rhyme.

'Rhymed Prose', though it possesses both rhythm and rhyme, is not poetry, for it cannot pass the test of any of the recognized metres (بحر).

Remark.—Impassioned English prose¹ has rhythm and occasionally uses poetic compounds, while rarely trespassing on the diction of poetry. It cannot be classed under any form of *Saj'* (سجع).

'Balance' in a sentence assists memory and is pleasing to the ear. It is frequently combined with Antithesis (تضاد و عباق). In "Might is Right"² (زر زور است), and "Meddle is Muddle"³, the sameness of sound is due to a kind of balance and surprise.

Note the effect caused by using the same words in an altered meaning in: "And not a vanity is given in vain"⁴; "More sinned against than sinning"⁴; "The art of arts, the science of sciences."

The balance may be inverted⁵, as: "We do not *live* to eat, but eat to *live*"; "It was *dangerous* to trust⁶ the sincerity of Augustus; to seem to *distrust*⁶ it was still more *dangerous*."—Gibbon: کلام الملوك ملوک الکلام زیرا که نمی باید فرزندان برای والدین "the words of kings are the kings of words": ذخیره کند بلکه والدین برای فرزندان "the children ought not to lay up for the parents, but the parents for the children."—2 Cor. XII. 14.

The advantages of balance are great, but it must be employed with caution. The *Fasāna-yi 'Ajā'ib* (فسانة عجائب) in Urdu is an example of balance and rhyme (سجع موصع) carried to excess.

(p) Persian is the spoken language of more countries than Persia: it is the spoken language of Afghanistan, Baluchistan, Bukhara, and Samarqand.

The word *Fārisī* for *Fārsī* (فارسى) "Persian", is the *mu'arrab* or Arabicized form of *Pārsī*, a word derived from *Pārs* the supposed son of Shem⁷ and the founder of the Persian kingdom.

¹ George Eliot is full of beautiful examples.

² This is قانیه هم وزن.

³ This would be classed under the Figure *تجنیس*, or *جناس*, for which see any treatise on Arabic or Persian Rhetoric.

⁴ This is صنعت اشتقاق, a form of *تجنیس*.

⁵ Styled in rhetoric, Chiasmus (تقلیب با تجنيس). In an obverse declaration, the equivalent fact is stated for the opposite side, as; "Heat relaxes the system; cold braces it." For obverse iteration *vide* "Proverbs of Solomon", Chaps. 12, 13.

⁶ صنعت اشتقاق با تضاد.

⁷ According to some dictionaries, *Pārs* is another name for *Pahlū* or Shem.

The word is also said to be derived from the Arabic *فرس* *faras*, "mare", as the ten sons of *پارس* *Pārs* the king of Persia were noted for their horsemanship.

The area over which Persian is the language of literature is larger still. It is therefore only natural to find wide differences in expressions and the use of words.

In Persia itself there were dialects. Native writers mention seven. The principal of these were *Pārsī*, the dialect of Persepolis or *Iṣṭakhr*; *Pahlavī*, the dialect of Ray¹, *Iṣfahān*, and *Hamadān*; and *Darī* (for *Darrī*) the pure speech unmixed with foreign words, spoken in the mountains and villages.² Firdawsī is famous for the amount of his *Pahlavī* and *Darī*. He claimed, in fact, to have omitted all Arabic from his *Shāh-Nāma*. When confronted with the well-known lines:

فـا گـفـت گـیـر و قـدو گـفـت دـه مـلـک گـفـت اـحـسـنـت فـلـک گـفـت زـه

Qazā guft 'gīr', u Qadar guft 'dih,'

Malak guft 'ahsant', falak guft 'zih'

he shufflingly replied that *he* hadn't said *احسنت* *ahsant*, but that the angel had said it.

The poet *Nizāmī* is noted for his *Darī*.

The two most important countries where Persian is the language of literature but not of everyday life, are *Tūrān*³ and *Hindustān*.⁴ Even to-day Persian is taught in most Muslim schools throughout the Indian Empire, while Indian gentlemen frequently write to each other in Persian, in preference to Urdu.

Some of the most interesting prose works we have in Persian have come from the court of Delhi. Akbar, the great contemporary of Elizabeth, has left us his *Akbar-Nāma*; while every Indian student knows the intricate *Inshāʿi Shaykh Abū'l-Faẓl*⁵ *Allāmī*. The Persian introduced into India was *Tūrānīan*, and a constant inflow of *Tūrānīan* Muslims kept it fresh. Hence the peculiarities of Indian Persian are chiefly the peculiarities of *Tūrānīan* Persian. Though Indian Persian contains many expressions and certain pronunciations peculiar to itself, it is practically, as Dr. Rosen⁶ describes it, "a petrification of the old classical language", for Indian stu-

¹ Old *Ṭīhrān*.

² *Bahman* son of *Iṣfandīyār* is said to have made this the court language, so as to have one language for general intercourse.

³ Turkistan, Transoxiana. Said to be derived from *Tūr* a son of *Farīdūn*.

⁴ Indian writers have applied the term *Mughul* or Mongol to all Persian-speaking immigrants other than Afghans, and not merely to the Emperor Babur and his followers and their descendants. The term *Mughul* is therefore vague and includes *Tūrānīs* and *Irānīs*. At the present day in Bombay, a modern Persian is often called a *Mughul*, and the Persian language *Mughulī*.

⁵ By itself pronounced *abū* but in construction *abū'l*—.

⁶ In his "Modern Persian Colloquial Grammar."

dents confine themselves to a study of the classics, which they imitate, and to poetic exercises. In the Persian of India, as well as in that of Afghanistan, the *مجهول* *majhūl*¹ or "unknown" sound of the vowels is retained, and the *izāfat* has a pronunciation quite distinct from its pronunciation in modern Persian.

. The Arab invasion and the consequent introduction of Islam into Persia, made a considerable addition to the ancient vocabulary. A large portion of the population of Persia is Turkish, speaking Turkish² as its mother tongue, and Persian with a foreign accent. The reigning family too is Turkish. It is therefore only natural that an increasing number of Turkish words and phrases should find their way into modern Persian. French too, and in a lesser degree English, have not been without their influence on the modern vocabulary.

(q) The history of literature in every nation shows a tendency to abbreviation and simplicity in language, but this progress towards simplicity is more marked in prose than in poetry. Poetry is an earlier culture than prose, and this is the reason given why the Elizabethan prose with its long sentences is inferior to the Elizabethan poetry. France had the start of modern Europe in the cultivation of letters, and her prose is in consequence distinguished by an ease and brevity that are said to surpass those of any other country.

(r) Though modern Persian prose tends towards simplicity³, it is at the same time characterized by laxity of expression and grammatical inaccuracy. Persians deem the study of Persian Syntax beneath them, and there are no prose writers of sufficient note to check the increasing corruption of the language. Many of the inaccuracies of the spoken language have found their way into the written: the errors of Concord are frequent and the train of thought slovenly.

Dr. Rosen in his "Modern Persian Colloquial Grammar" says:—

"Unfortunately the inclination towards laxity of expression has proved stronger in the development of modern Persian than the tendency towards lucidity. To this circumstance must be ascribed the great lack of rule and the

¹ So called by the invading Arabs because their sounds were *unknown* to them.

² There are several Turkish dialects in Persia, the most widely known is that of Tabriz. These dialects of course differ widely from the western Turkish of Constantinople. Most of the Turks in Persia can speak Persian, but few Persians can speak Turkish.

³ Modern Persian letters are usually marked by great simplicity, while the ancient rhetorical forms and addresses are still preserved in India. There is also a tendency towards simplicity in court forms and ceremonies. Should it be necessary to write a formal letter, say to a royal personage, a modern Persian has to call in the aid of a professional writer, as the ancient art of writing is now known to the few only.

partially apparent, partially real, arbitrariness and inconsistency of the language, which renders the use of some parts of speech, specially the conjunctions and prepositions,¹ a difficulty for the pupil and the teacher. Also the inflection of the verb has lost some of its clearness and simplicity, by the various forms being now frequently interchangeable, whereas in the classical language they are distinctly differentiated.

“But vanity and love of effect, which, from the earliest days, have been weak points in the Persian character, have done even more harm to the language than inaccuracy of expression. It is owing to this love of display that the simplest subjects are mostly expressed in bombastic style, and that quaint turns of speech are constantly drawn from the archaic or classical language, and from Arabic. It is therefore, in dealing with the vocabulary and with grammar, only possible to form a *general* distinction between the classical language and that of our own day. But such a distinction will not hold good in each particular case. *Modern Persian* must therefore to some extent be regarded as a mixture of *strictly modern Persian* and *classical Persian*. It is left to the taste of the individual to adopt whichever style he likes, the classical, the bombastic, or the colloquial modern Persian, but it is always necessary to distinguish the language of Iran from the Persian which is still in use in *India*.”

(3) As quality is always preferable to quantity, the briefer the style the better, provided always that brevity does not lead to ambiguity.²

As regards the length of sentences, the long³ and the short sentence has each its advantages and its disadvantages: a succession of long sentences wearies, a succession of short sentences distracts. Some nations prefer long, others short sentences. Some styles require longer and others shorter sentences. Wit for instance requires brevity, but not so humour. In English literature proper, short sentences are the rule but they are relieved by long ones. A long sentence,⁴ well expressed and well arranged, is difficult to construct: hence long periods are often feeble and obscure. A reader reading aloud will find that the long but well constructed sentences of George Eliot will present much less difficulty than the short frippery sentences of so many inferior modern novels.

¹ In m.c., and even in modern writing, the conjunctions and prepositions are frequently omitted.

² “The law of literary culture is, *Reject all that is extraneous, but nothing that is vital*.”

³ Originally an English Act of Parliament consisted of a single sentence. In 1850 a special Act was passed to authorize the insertion of full stops.

⁴ A sentence should, *as a rule*, keep the reader in suspense throughout its course and only relieve him at its close. This is called the ‘Rule of Suspence.’ This rule is violated, for instance, when the protasis of a condition or a concessional clause follows the principal clause.

(i) The rhetorical style of the Persians must be judged by a standard totally different from that of Europeans. The انوار سہجلی *Anvār-i Suhaylī* or "Lights of Canopus" by *Husayn Vā'iz 'l-Kāshifī*¹, is a work once largely read and admired in Persia and in India. Eastwick, in the preface of his scholarly translation, quotes some remarks by Sir William Jones:—

"The most excellent book in the language is in my opinion the collection of tales and fables called 'Anvār-i Suhailī by *Husayn Vā'iz*, surnamed *Kāshifī*, who took the celebrated work of Bidpai or Pilpay for his text and has comprised all the wisdom of the Eastern nations in fourteen beautiful chapters."²

These remarks are sufficient proof of the excellence of this book, from an Oriental point of view. One more extract however from the same preface will give the student some idea of the view that will probably be taken by most beginners. Mr. Eastwick says:—

"To them³ the present translation is offered with far more confidence than to the English public, for it is impossible not to perceive that those very characteristics of style, which form its chiefest beauties in the eye of Persian taste, will appear to the European reader as ridiculous blemishes. The undeviating equipoise of bi-propositional sentences, and oftentimes their length and intricacy; the hyperbole and sameness of metaphor, and the rudeness and unskilfulness of the plots of some of the stories, cannot but be wearisome and repulsive to the better and simpler judgment of the West. Kings always sit on thrones stable as the firmament, rub the stars with their heads, have all other kings to serve them, and are most just, wise, valiant, and beneficent. Ministers are invariably gifted with intellects which adorn the whole world, and are so sagacious that they can unravel all difficulties with a single thought. Mountains constantly race with the sun in height, all gardens are the envy of Paradise, and every constellation in Heaven is scared away in turn by some furious tiger or lion upon Earth. These absurdities are so prominent that they would probably induce the generality of readers to close the book in disgust. Those, however, who have patience enough to proceed with the perusal will not fail to discover many beautiful thoughts, many striking and original ideas, forcibly expressed; and though their first beauty cannot but have suffered very considerably in translation, still enough will remain to justify, in some degree, to all candid judges the celebrity of the work.

¹ These fables have been translated under various names into many languages. There are four Persian translations but that by *Husayn Vā'iz* is the one generally preferred. For the names of the various translations, vide Preface to Eastwick's translation.

² Baron de Sacy also praises this work.

³ i.e. "those who desire to qualify themselves for examination in our Indian territories."

“It may be here desirable to direct attention to those parts of the book which are generally considered the best. The whole work consists of an elaborate Preface and Introduction by Husain Vā'iz, and of 14 chapters or books, with a very brief Conclusion. The Preface may be dismissed from consideration at once, as being a turgid specimen of the obscure and repulsive preludes with which Persian writers think fit to commence their compositions. A few helpless infantine ideas struggle in the gigantic coils of an endless prolixity and verboseness, which it would require a Hercules to disentangle. Nevertheless this Preface may be read by those who wish for a model of such compositions in Persian. The arrangement is the same in all. There is first an address to the one God; secondly, a lengthy eulogy of his Prophet, Muhammad; thirdly, a panegyric on the High Personage to whom the work is dedicated, with a meagre explanation of the reasons which induced the author to commence his undertaking. The whole is thickly larded with quotations from the Kur'an, and with difficult and unusual words; so that it would really seem as if a preface were intended, like a thorny hedge, to repel all intruders, and to preserve the fruit within from the prying eyes of readers.

“In the Introduction, Husain Vā'iz is at once simple and more agreeable. The description of the Bees and their habits is prettily given. The story of the Pigeon, who left his quiet home to travel; and of the old woman's cat, who was discontented with his meagre fare and safe seclusion, are amongst the happiest in the whole work.”

Perhaps it will be as well to quote one single sentence from the Preface of Husayn Vā'iz's *Anwār-i Suhailī* and leave the reader to judge whether Eastwick was justified in the severity of his remarks:—

نظر بر تعمیم فوائد انام و تکثیر مضامین خاص و عام اشارت عالی ارزانی فرمود که این کشفه
بی استطاعت و حقیر اندکی بضاعت حسین بن علی الواعظ المعروف بالکاشفی ایدہ اللہ تعالی
باللطف الخفی جرأت نموده کتاب مذکور را لبس نوپوشانید و زیبا روانات معانی او را که
به تنق لفاظ مغلقه و حجب کلمات مشتمله معجوب و مستورانه بر مناظر عبارات روشن و غرقات
استعارات لطیف جلوه دهد به حقیقتی که دیده هر بینایی بی نظر تعمق و تدقیق نظر تواند از
جمال آن نازنینان حجله بیان بهره گرفتن و دل هر دانا را بی کلفت تخیل و تخییل کلفت میسر
شود از وصال آن ناز پروردگان حجب ضمیر بر خوردن *

“With a view to the universal diffusion of what is advantageous to mankind, and the multiplying what is beneficial to high and low, he condescended to favour me with an intimation of his will that this humble individual devoid of ability, and this insignificant person of small capital, Husain-bin 'Alī-u-'l-Wā'iz, known by the name of Kāshifi (May God Most High strengthen him with His hidden favours), should be bold enough to clothe the said book in a new dress, and bestow fresh adornment on the beauty of its tales of esoteric meaning, which were veiled and concealed by

the curtain of obscure words and the wimple of difficult expressions, by presenting them on the stages of lucid style and the upper chambers of becoming metaphors, after a fashion that the eye of every examiner, without a glance of penetration or penetration of vision, may enjoy a share of the loveliness of those beauties of the ornamental bridal chamber of narrative, and the heart of every wise person, without the trouble of imagining¹ or the imagining¹ trouble may obtain the fruition of union with those delicately reared ones of the closet of the minds."—*East. Trans.*

(u) The student of classical Persian is recommended to compare the rhymed prose² of Sa'di, the more modern and bombastic style of the *Anvār-i Suhaylī*³ of Ḥusayn Vā'iz, and the simpler and terser style of the *Akhlaq-i Jalālī*³; while for modern Persian he can not do better than copy Mirzā Ḥayrat's excellent translation of Malcolm's History of Persia, or the simpler colloquial style of the Diaries of *Nāṣir-'d-Dīn*⁴ *Shāh*, and the travels of *Ibrāhīm Beg*.

§ 142. Number of Words and Arts of Abbreviation, etc.

(a) Language should be brief (مختصر⁵), i.e. no word should be used that does not add either to the sense or the beauty of the sentence.

Important effects are, however, often brought about by Diffuseness (تطويل). Brevity would require that the shorter of two synonymous words or expressions should be chosen, but emphasis or dignity might require the longer.

(b) There are three forms of Diffuseness (تطويل): (1) Tautology (حشو)

¹ The translator in a note remarks: "These intolerable insipidities are considered beauties of style."

² Both are admired and copied in Persia.

³ The author was a Persian.

⁴ Dr. Rosen says these diaries "are the best and truest specimens of the modern colloquial language spoken at the Persian court and capital." Also 'that it is only the uneducated who use the style which *Nāṣir-'d-Dīn Shāh* has now raised to the dignity of a written language.' Educated people do not adopt this style. The style of the Diary when first published raised a great deal of adverse criticism.

⁵ Opposed to مطول. Brevity is a general term. A statement may be brief because the most important things are omitted. A concise (جامع و مانع) style expresses much in a few words. A speech may be the reverse of brief as regards length: it may contain a thousand statements each concisely explained. In a concise style, the thoughts are conveyed in the fewest possible words but with the utmost precision. *Terse* (قل و دل) means eloquent as well as concise. *Pithy* (پر مغز) is short but full of force.

(2) Pleonism (حشو ملیم), or Redundancy (حشومتوسط)¹; (3) Circumlocution (اطذاب).

در عقب هم دیگر آمدند یکی "They came successively, one after the other" (حشوقبیح).
(حشومتوسط) is Redundancy¹ "I saw it with my eyes" بعد دیگری (or) بردیف یکی بعد دیگری آمدند.

(حشومتوسط) "I saw it with my eyes" دیدم بچشم دیدم is Redundancy¹.
(حشوملیم) "I saw it with my own eyes" دیدم بچشم خودم دیدمش is Pleonism (حشوزبفتی).
(حشوزبفتی) The epithets of poetry are often pleonastic embellishments;

if not kept within limits, they constitute the vice of style called Turgidity.

Tautology (حشوقبیح) is the repetition of the same idea in different words without the addition of force or clearness. The synonymous words or phrases generally occur in the same grammatical place. Tautology is generally due to an error of thought (as in the expression 'universal panacea', or 'a single unique').

(c) What may be termed Tautology, is justified if the sense is not satisfactorily expressed by a single term, as 'poor and needy', or 'common and vulgar', i.e. when the two words mutually help each other.

Legal documents have to guard against attempted evasion; consequently repetition and synonyms (this is حشوملیم) are necessary:—"Tell the truth, the whole truth, and nothing but the truth." In a Persian deed of sale etc. occurs the following:—
عالمًا عامدًا بالطوع والرغبة دون الإكراه والاجبار دانسته وفهمیده به ذین مبلغ لآن—
—*ālim^{an} āmid^{an} bi-'l-taw^ā va 'r-rahbatⁱ dūn^a l-ikrahⁱ va 'l-ijbār dānistā va fahmīda bi-gaman-i mablayh-i julān*—.

(d) (1) Certain dual and tautological expressions as "null and void," and بی شک وشبه², are justifiable by use, being almost regarded as one word, and may be styled حشومتداوله.

(2) In *giryā u zārī*² گریه وزاری and "what we have seen with our eyes and heard with our ears" هرچه بچشم دیده ایم و بگوش شنیده ایم, the pleonisms are تأکید or emphasis, and constitute حشوملیم. Vide also section on "Errors in Rhetoric."

Emphasis has sometimes the appearance of redundancy:—"Not one single man of you" شما نه یک نفر واحد از شما *na yak nafar-i wāhid az shumā*: "all without exception" همه بلا استثناء *hama bi-lā istisnā*: "there is not one that doeth good, no not one" نه هیچ کسی نیکو کار نیست یکی هم نه *hīch kas nīkūkār nīst yak-i ham*³ na.

¹ The distinction in English between Pleonism and Redundancy is often not observed, the former term being used in Rhetoric and the latter as a general term.

² *Mutarāḍif* مترادف "synonymous."

³ In the Persian translation of the New Testament this is *nīkūkār-i nīst yak-i ham nay* نیکو کاری نیست یکی هم نی.

Emphasis sometimes requires the multiplication of connectives (Polysyndeton), *vide* § 140.

(3) The refrain or burden¹ of a song or of an emotional speech, is a justifiable repetition. So too in affection or admiration there is iteration.

(e) Emotion of any kind is often expressed by repetition, that is by *حشو مبالغه*².

(f) CIRCUMLOCUTION (اطناب) is a roundabout way of speaking. It is usually a defect. But it can be used for rhetorical effect, and then constitutes a Figure³. As a defect, it is a form of diffuseness (تطويل) that cannot be remedied by the omission of superfluous words: the whole sentence must be recast in terser language. Under Circumlocution (اطناب), may be included digressions (انحراف), and the introduction of irrelevant matter (ذكر كلام غير مربوط).

The following are English examples of Circumlocution (اطناب) as a Figure:—"Brain preserved in ink" (for 'a book'); "An honest gentleman sent abroad to lie for the good of his country" (*i.e.* an ambassador); "A rod with a worm at one end and a fool at the other" (a fisherman).

Euphemism (حسن تعبير) is often expressed by circumlocution (اطناب) as: "Terminological inexactitude" (a lie); "fond of romance" (a liar).

Circumlocution is notably used in Commentary (تفسير).⁴

(g) VERBOSITY (تسائي) is an excessive use of words, and arises from a natural gift of fluent expression that has not been corrected.

(h) PROLIXITY (تطويل لا طائل) is the tedious accumulation of circumstances and needless particulars, so as to encumber the meaning.

Remark.—In many of the older English and Persian writers, Tautology and other forms of diffuseness are common.

¹ *Tarjī' band* ترجیع بند is a poem with a refrain or *band*.

² English examples are: "A poor, infirm, weak, and despis'd old man"; "I am astonished, I am shocked, to hear that—"; "I would never lay down my arms, never, never, never"; "O Absalom, my son, my son"; and:—

" Alone, alone, all alone
Alone on a wide wide sea."

All these are *حشو مبالغه*.

³ Sometimes called Periphrasis.

⁴ Commentators (مفسرين) often carry the practice to excess. The English mock-sermon of "Old Mother Hubbard" is in ridicule of this.

(i) The chief sources of brevity are the selection of the aptest words,¹ the grammatical structure, and the employment of certain Figures.²

The following are some of the methods of abbreviation:—

ONE PREDICATE FOR SEVERAL SUBJECTS (or one subject for several verbs).—In a compound sentence where there are several statements, each with the same verb, the verb need in English be mentioned only once, as: “Reading maketh a full man, writing an exact man, speaking a ready man.” In Persian this non-repetition of the verb is very common. Examples:—(a) حاضر زدن حرف میکند و کامل می کند *khvāndan mard rā kāmīl mī-kunad va harf zadān hāzīr javāb*. (b) آنروز را مردان با بیان آن شجاعت و چگونگی سفر و کشیدن توتون و زنان بدواختن دق و ترانهای گوناگون بسر بردند *rūz rā mardān bā bayān-i shajā‘at va chigūnagī-yi safar va kashīdan-i tutun, va zanān bi-navākhtan-i daf va tarāna-hā-yi-gūnāgūn bi-sar burdand*—(Tr. H.B. Chap. III).

Compare “He resided here for many years, and after he had won the esteem of all the citizens (he) died.” In Persian the second pronoun ‘he’³ could not be inserted.

(j) (1) PARTICIPLES.—Participles present or past. Examples:—پشت سر آن زیباخانم زود آن درب اتاق را دودستی سخت باز کرده داد و فریاد کنان داخل میشود *pusht-i sar-i-ān Zibā Khānum zūd ān⁴ darb-i ūtāq rā du-dastī⁵ sakht bāz kardā, dād u faryād kunān, dākhil mī-shavad* (Vazīr-i Lankarān) “when his back is turned,⁶ Zibā Khānum, suddenly and with both hands, throws open the other door of the room, and comes in crying and screaming” : زیبا خانم (لذت لند : زیبا خانم (lund lund kunān rafta zīr-i lab mī-gūyad⁷) “Zibā Khānum (going off muttering, says under her breath)—.”

This construction, especially in modern Persian, is often carried to excess.⁸ In a sentence of eight or nine lines there may be but one principal verb at the end, separated from its subject at the beginning by a succession of participial clauses. Example:—*Gashnīz⁹ va shambālā bū dāda¹⁰*

¹ For the selection of words, precise rules cannot be laid down. It should be recollected that words have both a denotation (معنی لغوی) and a connotation (معنی اصطلاحی).

² In English, especially the following Figures: Comparison and Metaphor, the Transferred Epithet, Antithesis, Epigram, and Ellipsis.

³ For if inserted it would be emphatic.

⁴ *Ān* “the other” or “the further.”

⁵ *Du-dastī* and *sakht* are both adverbs.

⁶ *Pusht-i sar* پشت سر “behind”; *ān* for او *ū*.

⁷ Stage directions in *Vazīr-i Lankarān*.

⁸ Producing the ‘excess of suspense’ so dear to schoolboys when translating from Latin.

⁹ In India کشنیز *kashnīz*. The *g* of Iranian Persian often becomes *k* in Turanian Persian.

¹⁰ *Bū dādan* “to roast like coffee.”

va¹ ba'd hama-yi in ajzā rā fard^{an} fard^{au} sā'ida az alak yā pārchā bīrūn karda muṭābiq-i vazn namūda nīm 'paund' namak sā'ida makhlūt namūda dar shīsha karda sar-i ān rā muḥkam bi-gīrand ki havā tazarruf na-kunad ('Paund'-i Inglīsī šad miṣqāl) گشنیز و شنبلیله بوداده و بعد همه این اجزا را فرداً فرداً (پوند انگلیسی صد مثقال) سائیده از الک یا پارچه بیرون کرده مطابق وزن نموده نیم پوند نمک سائیده مخلوط نموده در شیشه کرده سر آن را محکم بگیرند که هوا نرسد - (پوند انگلیسی صد مثقال) "roast the coriander seed and fenugreek; pound all the ingredients separately and pass them through a hair-seive or through cloth; make them up to the weights (given above): mix in half a pound of pounded salt and keep in tightly stoppered bottles. (An English 'pound' equals a hundred misqal)." — *Cookery Receipt*.

(2) Participles and participial adjectives may be used as equivalents for phrases containing the relative, as: "The never-ceasing wind" for the "wind that never ceases." This construction is specially suitable to Persian, which abounds with compound epithets. In گاوهر شب تاب شب چراغ *gawhar-i shab-tāb-i shab-chirāgh* "a carbuncle," or "a firefly," the second epithet would in English have to be rendered by a relative clause, or else rendered by a substantive in apposition.

The following is an example of Arabic past participles:—*Maktūb-i marqūm-i muvarrakha-yi ghurra-yi Rajab*¹ *l-Murajjab-i sarkār*² *maṣḥūb-i "pūst"* *mutaẓammīn bi-maẓāmīn-i maḥabbatāna va mundarij bi-marātīb-i muvaddatāna ziyārat gardīd* مکتوب مرقوم مورخه غرة رجب المرجب سرکار مصحوب "پوست متضمن بمضامین محبتانه و مندرج بمراتب موزانه زیارت گردید" your letter written and dated the first of Rajab, and sent by post and expressing your friendship (etc., etc) reached me." — *Modern letter*.

(3) Participles³ are often brief equivalents of phrases containing conjunctions and verbs.

The participial construction is in English often ambiguous, as the writer does not always make it clear by the context whether the participle is used for a causal, a temporal, a concessive, or a relative clause. The same obscurity can occur in Persian. Thus in مرد طالب این دنیا هیچ وقت خوشحال *mard-i tālib-i in dunyā hīch vaqt khush-hāl namī-shavad* "man seeking this life is never happy", it is not clear whether the sense is "the man while he seeks, or because he seeks, or the man that seeks."

¹ Va should be omitted.

² Note this common but faulty collocation. Read مکتوب سرکار مورخه *maktūb-i sarkār muvarrikha-yi*.

³ And in English, adjectives also, as: "Drive it into his stupid head"; "The astonished mother finds a vacant nest"; "War was preferred by the hardy mountaineers [the Swiss because they were mountaineers and hardy]." Vide p. 651 (p).

For the error known as the 'misrelated participle,'¹ vide § 125 (n).

Sometimes the participle "being" is omitted, as: "France at our doors, he sees no danger nigh", for "France being—" or "though France is—". Compare شمشیر بدست می ترسد *shamshīr bi-dast mī-tarsad* "sword in hand he fears"; = "while the sword—or though the sword"² etc.

(k) OMISSION OF THE VERB.—The verb or copula need not always be expressed, as: —گفتار و هودو باهم گرفتار *mā dar īn guftār va har du bā-ham giriftār* (Gul., Chap. VII., St. 19, about Sa'di's Quarrel): لاجرم النجا بسایه *lā jaram illi'ā bi-sāya-yi dīvār-i kardam mutaraqqib ki magar kas-i zahmat-i harr-i tamūz³ az man bi-barad* (Gul., Book V, St. 8); هزار مرتبه بیش ازین *hazār martaba bish az īn* "a thousand times more"; از تو اشاره کردن ز من بسر دودن *az tu ishāra kardan⁴ zi'man bi-sar davīdan* "you have merely to indicate an order and I obey"; و بکنار دیگرانرا چه میگویند *ū bi-kinār, dīgarān rū chi mī-gūyīd* (m.c.) "leaving him out of the question, what's your opinion about the others?" In the Persian translation of *Hājī Bābā*, the verb is frequently omitted. Example: —پدر پزیش کنان که این اوقات عروسی را نشاید — من بی سر و سامان جنگ — *pidar pūzish kunān ki īn awqāt 'arūsī rā na-shāyad; man⁵ bi sar u sāmān, jang darmiyān, bā īn 'arasūt-i 'arūsī ya'nī chi?* (Chap. XXXVII): و بمریض بلعانیدم — همگان بانتظار تأخیر دعاء من چشمها دریده *va bi-marīz bal'ānīdam. Hamginān bi-intizār-i ta'fīr-i du'ā'i man, chashmhā darīda va gardanhā kashīda*—(Chap. II) "—and made the patient swallow it. All present (remained) in expectation of the result of my charm—their eyes staring, heads poked forward (on tiptoe from expectation)" —اما چون نه بخیمه او راهی دشتم و نه بخیمه سائرین زنان پیوند دوستی منحصر: *ammā chūn na bi-khīma-yi ū rāh-i dūsham va na bi-khīma-yi sātīr-i zanān, payvand i dustī munḥaṣīr būd az jānīb-i ū bi-nāz, va az jānīb-i man bi-niyāz; ān ham az dūr* (Chap. 14): این بود که گفتند که ای: *az alīf-i yazdānī īnki*—(Chap. IV): *īn būd ki guftand, ki ay shā'ir agar gufti, rish-at khalās, vagar na, khūnat ḥalāl*—(Chap. VI) "they (the robbers) all exclaimed, 'Oh poet, this instant compose verses: if you do, you'll be spared; if you don't, you won't.'" Vide also Appositive Clauses § 134 (b).

(l) ELLIPSIS.—Abbreviations of construction consist in omitting certain words, but these omissions should be of such a nature as can be supplied

¹ Obscurity can also occur from a careless use of the Persian Present and Past Participles.

² For other kinds of participial obscurity, vide § 125 (n), (p. 531).

³ The Persians feel the heat much more than do the Indians.

⁴ The Infinitives are here nouns.

⁵ *Man* refers to the father who is speaking.

from the tenour of the sentence, easily and without ambiguity.¹ *Baytār az ānchi dar chashm-i chahārpāyān kardī dar dāda-yi ū kashīd* بيطار از آنچه در چشم چهار پايان کردی در دایده ی او کشید (Sa'di) "the farrier (horse doctor) put something² into his eyes of the stuff he was accustomed to put into the eyes of animals": *guftār-i bī-kirdār*³ *chu darakhī-i bī-bār juz sūkhītan rā na-shāyad* (Sa'di) "words without deeds are like trees that yield no fruit; fit for naught but burning."

OMISSION AND NON-REPETITION OF THE VERB.—"Who wrote this letter?" "Muhammad [wrote it]" *īn kāghaz rā ki navisht?* [آنها نوشت] *Muhammad [ān rā navisht]:* اگر شاعری و بیچاره *agar shā'ir-i va bī-chāra* (Trans. Haji Baba) "if you are a poet and poor—": *yak-i az īshān zabān-i ta'arruz darāz kard va malāmat kardan āghāz* یکی از ایشان زبان - : *yak-i az īshān zabān-i ta'arruz darāz kard va malāmat kardan āghāz*—(Gfl., Chap. II, St. 20).

چکان خورش از استخوان میدوید همی گفت و از هول جان میدوید
که گروسمم زد دست این تیرزن من و موش و وید—وانست پد—رزن

Chakān khūn-ash az ustukhwān mī-davīd

Hamī-guft u az hawl-i jān mī-davīd

'*Ki gar rastam az dast-i īn tīr-zan*

Man u mūsh u vīrāna-yi pīr-zan'—(Anv. Suh., Chap. I).

"From the bone flowed the sanguine tide,

In terror of its life it fled and cried :

'Could I escape this archer's hand, I'd dwell

Content with mice and the old wowan's cell.'"⁴

(East. Trans.)—

(m) METAPHOR BRIEFER THAN LITERAL STATEMENT. Dispensing with phrases of comparison (such as 'like,' 'as,' etc.), Metaphor is brief, and does not disturb the structure of the sentence:—

"All flesh is grass" (Isa. xl. 6), is briefer than, "All flesh is *as perishable as grass*": *dar jang shīr būd* در جنگ شیر بود "he was a lion in combat."

¹ For examples of ellipses, correct and otherwise, *vide* § 136 (d).

² The object (*chīz-i*) is understood.

³ Note *kirdār*, from *kardan*, when *kardār* might be expected.

⁴ (1) For the ellipsis of a verb in a contracted compound sentence and the difference between English and Persian in such a construction, *vide* § 136 (d).

(2) For the non-repetition of a noun, *vide* § 121 (j).

For the repetition of a noun, necessary for clearness, *vide* § 120 (h) Remark.

(3) For the non-repetition of an adjective or participle, *vide* § 121 (k).

(4) For the non-repetition of an adverb, *vide* § 122 (e).

(5) For the non-repetition of a conjunction, *vide* § 123 (d).

(6) Prepositions—for the non-repetition of, *vide* § 124 (b).

(n) GENERAL TERMS¹ ARE BRIEFER THAN PARTICULAR TERMS. "He is fond of sport" او شکار دوست میدارد *ū shikār dūst mī-dārad*, is shorter than "he hawks, shoots, and courses" تازی شکار میکند *ū bā bāz va tufang va tūla va tāzī*² *shikār mī-kunad*.

(o) A PHRASE MAY BE EXPRESSED BY A WORD. "The style of this book is of such an obscure nature that it cannot be understood" عبارت این کتاب آن طور مبهم و مبهم است که هیچکس نمیتواند بفهمد *ibārat-i in kitāb ān tawr muḡhlaq u muḡham ast ki hāch kas namī-tavānad bi-fahmad*, is expressed better and more briefly by, "The style of this book is unintelligible" عبارت این کتاب *ibārat-i in kitāb lā yufham ast*. "A mere stripling," *pisar-i nā-bāligh*, is briefer and more forcible than "One who has not yet attained the age of manhood" کسیکه بعد تکلیف نرسیده است *kas-i ki bi-ḥadd-i taklīf na-rasīda ast*.

(p) A STATEMENT MAY SOMETIMES BE BRIEFLY IMPLIED instead of being expressed at length, thus: "The conqueror of Austerlitz might be expected to hold different language from the prisoner of St. Helena," i.e. "Napoleon when elated by the victory of Austerlitz" and "Napoleon when depressed by his imprisonment at St. Helena."

So too a mere epithet may imply a statement. Thus چادر نشین شیردل *chādar-nishīn-i shīr-dil jang ikhtiyār kard* "the bold nomad preferred war," i.e. 'preferred war because he was a nomad and therefore brave.'

(q) CONJUNCTIONS MAY BE OMITTED. In the short sentences of Macaulay, for instance, conjunctions are frequently omitted.

Example:—"You assert this: I (on the other hand) deny it." Instances of this omission will be found in § 134 (b).

The omission of connectives is called *Asyndeton*,³ as in: *بیماران را شفا دهید ابرصان را طاهر سازید مردگان را زنده کنید دیوها را بیرون نمائید* "Heal the sick, cleanse the lepers, raise the dead, cast out devils."—Mat. x. 8. نسقچی باشی (Tr. H. B., Chap. XLI, p. 335).

(r) THE IMPERATIVE MAY BE USED FOR "IF." Thus, *biyā tā turā-khidmat kunam*⁴ *بیآ تا ترا خدمت کنم* "Come (for If you come) and I will serve you."

¹ General terms are however not so forcible. General or abstract terms are less simple to conceive than particular or concrete terms.

² *Tūla* is 'a pointer' and perhaps any "small dog" as opposed to *tāzī* "the greyhound (Arab)", and *sag* "the pariah dog" (and also 'dog' generally).

³ It is the opposite of *Polyasyndeton*, the multiplication of connectives.

⁴ Example of *javāb-i amr* "Apodosis of a command."

(s) APPPOSITION is brief:—

تفاتی در آن طرف رودخانه مذکور پیشته واقع بود مشرف بر آب - سبز و خرم - و بر فراز
 آن سطحی پنجاه ذره در پنجاه ذره که گرمی¹ کار فرمانان قضا و قدر بجبهت چندين روز مهیا
 داشتند بودند (Iqbāl-Nāma-yi Jāhangīrī, p. 241, Ed. Bib. Ind. Bengal As. Soc.).
 The above is briefer than مشرف بر آب و سبز و خرم بود — *ki mushrif bar āb va
 sabz u khurram būd va—būd—*.

(t) PARENTHESIS² (اعراض). Parenthetical clauses are commoner in modern than in classical Persian. In classical Persian, the parenthesis is usually a blessing or a curse, as: —
 محمد (صلى الله عليه وعلى آله وأصحابه وسلم) گفت.

In a long sentence, English or Persian, parentheses are liable to obscure the meaning. Though conducive to brevity, they must be sparingly used.

Examples:— این چاوش³ (گداهش نکردن او که میگوید) روزی در راه مشهد سرتورگمانی:
 مردۀ را بریده بود و از این روی بپر دلی و کم ترسی معروف شده
 (Pers. Trans. *Hāji Bābā, Guftār* II) “he⁴ was a character well known on the road between Tehran and Meshed, and enjoyed a great reputation for courage, which he had acquired for having cut off a Turcoman’s head whom he had once found dead on the road” (*Hāji Bābā, Chap II*). “But in vain I endeavoured to cheer up his spirits by saying—” (Pers. Trans., *Hāji Bābā, Guftār-i Sivum*).

Remark.—Clearness should be the first consideration. Some of the rules for brevity clash with the rules for clearness.

§ 143. Further Observations on Style.

(a) “Other things being equal”, says a writer on English composition, “a better-known word is to be preferred to a less known, a native or thoroughly naturalized and appropriated word to a word of outlandish origin and habit, a concrete to an abstract word, a specific to a general, a homely to a technical.”⁴

Persians are fond of obsolete Persian, and out-of-the-way Arabic words and expressions. Arabic phrases and quotations from the Quran are dragged in wholesale, and sometimes Arabic idioms too, literally translated into

¹ *Gūfi*, “as though; you might say”; vide § 91 (b) (10).

² جمله معترضه “incidental proposition.”

³ *Chāwush*, T., lit. “a sergeant.” A leader and guide of a pilgrim-caravan, whose duty it is to make arrangements for supplies, regulate the hour of march, etc., etc.

⁴ A business letter, even in Persian, is usually worded in every-day terms.

Persian. A Zardushti Anjuman¹ when composing the usual congratulatory letter of New-Year greeting to the Anjuman of another city, or to the Shah,² will search the dictionary for obsolete words with which to adorn the composition.³ As an example of ambiguity, the following quotation from the *Anvār-i Suhaylī* will suffice: — و باز که وحشی و غریب است چون از او منفعتی تصور میتوان کرد و به اعزاز هرچه تمامتر او را بدست می آرند و بر ساعد ناز از روی اعزاز باعث عزاز *va bāz ki vahshī u gharīb ast chūn az ū manfa'at-i taṣavvur mī-tavān kard va bi-i'zāz-i harchi tamāmtar ūrā bi-dast mī-ārand va bar sā'id-i nāz az rūy-i i'zāz bi-ih̄tizāz mī-parvarānand*—(Anv. Suh., Chap. I, St. VI) “while the hawk,⁴ which is wild and strange—they allure with every sort of kindness and bring him⁴ up on the wrist of favour, indulgently and proudly.”—(East. Trans.). In a footnote Eastwick remarks, “The MSS. I have consulted, omit the sentence after می آرند *mī-ārand*, which is found in the printed and lithographed editions. Keene translates *baihtizāz* ‘to exercise.’ It may bear that sense, or mean, ‘with exultation.’ The word is no doubt chosen on account of its ambiguity, which is such a source of delight to the Persian author, and of despair to the translator.” [This *هتزاز* *bi-ih̄tizāz* according to one or two learned Persians I have consulted, means “exercise”, but the word would be understood by the few only. Most Persians would be contented by merely reading and enjoying the rhyme of the word.]

The following sentence from the Persian translation of *Ḥājī Bābā* (end of Chap. II) defeated many Persians: — در مایهٔ این بی اعتباری دسته تیغ . دلاکی هم بجای ماند و بجا شد اما من بی دولت قزل باش⁵ و انضی⁶ خود قول فنادم . It was not till the discovery was made that قزل was not the Arabic word *qawl*, but the Turkish word *qūl* “a slave”,⁷ that the obscurity was removed.

¹ A Parsee committee (in Kerman, twelve members) that meets every Friday and on other necessary occasions to discuss matters concerning the Parsees and to settle small disputes and religious matters. The Persian Anjumans are under the Bombay Anjuman.

² Sent of course through the *Ṣadr-i A'zam*.

³ This is considered a sign of scholarship. A preacher too will first mouth a sentence in Arabic (though perhaps only two or three of the congregation are acquainted with Arabic), and then repeat it in Persian. If asked the reason, the reply is ‘To display his knowledge.’ A preacher who didn’t ‘display his knowledge’ would be held in little esteem.

⁴ *Bāz* properly the *female* goshawk.

⁵ *Qizil-bāsh*, a term often applied to Persians generally, just as Baluchis will use the word *Qājār* to signify any Persian. (*Qājār*, *Qajar*, is the Turkish tribe to which the Shah belongs).

⁶ *Rāfiqī*, i.e. *Shi'ah*, a term applied to the Shi'ahs by the Sunnis, to which sect the robber Turkomans belonged.

⁷ It is doubtful whether the word *qūl* is used by any but the Turks. The author should have used the common word *banda*.

The difficulty in the following passage from the same translation, is attributable rather to the imperfection of the Arabic character than to the obsolescence of the language. The *Malik** *Sh-shu'arā** when relating his adventures to Hājī Bābā (Chap. VII), takes the opportunity in the translation of reciting a ridiculous couplet of his own:—

کو کو دل کو سر کو نهاد کو آئین کو کیش کو کو نهاد

Now *kū* in classical and modern Persian means “where?” and *kū-kū* is a “dove” and also the murmuring of the dove. More than one Persian poet has played on these different meanings.¹ Several Persians who were consulted, exhausted their ingenuity in trying to apply these meanings to the lines in question, but it was only when a Zardushti suggested that the reading should be *gav* and not *kū* that the meaning, “which was veiled and obscured by the curtain of obscure words and the wimple of difficult expressions appeared on the stage of lucid style and the upper chambers of becoming metaphors.”

(b) (1) Obscure and unintelligible expressions² are in English improper:—

“Yet—when that *flood* in its own *depths* was *drown'd*,
It left behind it false and slippery ground.”—*Dryden*.

“The first of these lines is nonsensical. The author’s meaning, in plain language, is apparently no more than ‘when the waters of the deluge had subsided.’” Extravagant as is this idea it is not too extravagant for a Persian, rather in its extravagance would lie its excellence.

(2) It is ambiguous, to employ a word or a phrase susceptible of different interpretations, or generally speaking to use the same word or phrase successively in different senses. ‘He aimed at nothing less than the crown’ *هیچ چیز کمتر از سلطنت در مد نظر نداشت* *hīch chīz kamtar az saltanat dar madd-i nazar na-dāsh*t may denote either ‘nothing was less aimed at by him than the crown’, or, ‘nothing inferior to the crown could satisfy him.’ In chapter 54 of *Hājī Bābā*, the Persian translator describing the faded charms of the candidates for temporary wifehood, employs the expression (است) *چراغ لاله شانرا از دم سرد روزگار آفتها* (*ast*). It requires considerable thought on the part of a European to solve this passage. *Lāla* in Persian is “a tulip, or a poppy”, and hence “the cheek of a mistress”, but in m.c. it is also “a candle-stick with a small globe.” On account of the latter meaning, *چراغ* *chirāgh* is here incorrectly used in the sense of “light.” A cold breath (*dam-i sard*) might extinguish a candle: lastly *آفتها* *āfathā* must be considered equal to *مدمها* *šadmahā*. Persians consider that this kind of equivoque exhibits the *hunar* of the writer.

¹ Examples of *tajnīs*.

² Vide also (4).

By the *skilful* use, however, of the same word in two senses, force and point is obtained, as: "If the loss of temporal gain be the gain of eternal good, then the reverse of fortune is the reverse of misfortune."¹ Here 'gain' is used in two somewhat different senses, while 'reverse' in the first case means 'revolution' in the second 'opposite.'

The Persians delight in plays upon words (Paronomasia):—

من از تاب رویش و تاب موبش دیگر تاب ندارم *man az tāb-i rū-yash va tāb-i mū-yash dīgar tāb nadāram*. The first *tāb* signifies "brightness", the second "curling" and the third "endurance."

چو بر مزار من افتد گذارت از پس مرگ مشو بغصه من زار و بر مزار مزار

Chu bar mazār-i man uftad guzār-at az pas-i marg

Ma-shaw bi-ghuṣṣa-yi man zār u bar mazār ma-zār.

Mazār is "tomb", *zār* is "weeping" and *ma-zār* is "don't weep."

This is a good example of the Figure تَجَنُّس *tajnīs* or جناس *jīnās*.

(3) Inconsistent words or phrases must be avoided.

"I do not remember that I ever spoke three sentences together in my whole life"—*Spectator*. Instead of together, the writer should have said 'successively' or, 'in succession.'

This kind of error is common in Persian. *Hich yād-am nīst ki bi-'umr-am si jumla bā-ham gufta bāsham* هیچ یادم نیست که بچشم سه جمله باهم گفته باشم (m.c.), is a sentence that would pass unchallenged by most modern Persians. For *bāham*, substitute پی هم *pay-i ham* or سرهم *pusht-i sar-i ham*.

(4) One source of obscurity is the affectation of excellence, or 'fine writing':—

"Men must acquire a very peculiar and strong habit of turning their eyes inwards in order to explore the interior regions and recesses of the mind, the hollow caverns of deep thought, the private seats of fancy, and the wastes and wilderness, as well as the more fruitful and cultivated tracts of this obscure climate."—*Characteristics*. A most wonderful way of telling us that it is difficult to trace the operations of the mind!"

The following is from an American newspaper:—"This is not an event of to-day or of yesterday or of to-morrow, it is a fact which will go gallivanting down the corridor of posterity until it reaches the ultimate back-fence of humanity."

Neither of these quotations is too extravagant for Persians. In chapter II of *Hāqī Bābā*, the author says:—"The caravan was ready to depart a week after the festival of the New Year's day." A simple statement like this does not satisfy the Persian translator, who writes *کما بیش دو هفته از نوروز فیروز رفتند* رحمة الله میرزا مهدیخان نسیم عنبر شمیم بهار از فروردین مرشد

¹ The figure *Ploce* or *Antanaclassis*. Vide also § 145 (i).

رنگین آورد - بقية السيف بهمن و شتا گرسنه و ناشتا روی بهزیمت نهاد - نوران زمین چمن
 بدرگنازی جنود قوای نامیده بتصرف قزلباش گل در آمد - عارنگران صحن چمن و یغمائیان
 دوله ملک گلشن سر بپوستین کشیدند - ترکان تنگ چشم شگونه فوج فوج و صعدا
 نشینان رباحین دسته دسته فرمانبري سلطان بهار را اختیار کردند - ترکمانان کلاغ پیسه مانند
 باد ریسه نفرز دشت قبیچاق حاضر یراق گشتند - بردالعجزودی رد العجز علی الظهر کرده
 بدانجا ناخت که عرب نیزه را انداخت - چاوشان چاکوک و هزار در رسته بازار باغ و گلزار به
 آواز بلند صلاى خوش بش در انداخته که :-

”همه گان-م ز ایران صفا - هر که ز اهل صفاست خوش باشد“

kamābīsh du haftā az Nawrūz-i fīrūz rafta (Raḥm"Ulah !) *Mirzā Mahdī Khān-i*¹
nasīm-i 'am̄bar-shamīm-i Bahār az furr i Farwardīn muzhda-yi rangīn āvard.
*Baqiyyat" 's-sayf-i Bahman*² *va Shitā gurisna va nāshitā rūy bi-hazīmat nihād.*
Tūrān-zamīn-i chaman bi-Turk-tāzī-yi junūd i quvā-yi nāmīya bi-taṣarruf-i
Qizl-Bāsh-i gul dar āmad. Ghārat-garān-i ṣaḥn-i chaman va yaḡma'iyān-i
dār"l-mulk-i gulshan sar bi-pūstīn kashīdand. Turkān-i tang-chashm-i shigūṣa
fawj fawj va ṣaḥrā-nishīnān-i riyāḥīn dasta dasta fārmān-barī-yi Sultān-i Bahār
*rū ikhtiyār kardand. Turkamānān-i kulāgh i pīsa*³ *mānīnd i bādrīsa*⁴ *bi-fīrāz-i*
dasht-i Qibchāq hāzır-yarāq gashtand. Bard"l-ajūz-i Day radd"l-ajz-i 'alā
*aḡ-ṣaḥr kurda bid-ānjā tākht ki 'Arab nayza rā andākht. Chā'ūshān-i chakāvak*⁵
*va ḡazār,*⁶ *dar rāsta-bāzār-i bāgh u gulzār bā āvāz-i buland ṣalā-yi khush-*
bāsh dar andākht ki—.

”*Hamagān-īm z'Īrān-ṣafā*

Har ki z'ahl-i ṣafā 'st khush bāshad.”

The reader is at liberty to translate this rubbish.

(c) (1) ‘Allied to the unintelligible, are the marvellous, the puerile, the learned, the profound, etc.

In Chapter 28 of *Hāḡī Bābā*, when the Shah visits the house of the physician *Mirzā Aḡmaq*, the *Malik* “*sh-Shu'arā*” recites:—

“The firmament possesses but one sun, and the land of ‘Irāq but one king.

Life, light, joy and prosperity, attend them both wherever they appear.

¹ Name of the famous Prime Minister of *Nādīr*.

² *Bahman* is two months before *Naw-rūz*.

³ The Royston crow. *Pisa* ‘piebald.’

⁴ *Bād-rīsa* بادریسه has apparently no meaning here. It however rhymes with پیسه *pīsa*.

⁵ *Chakāvak* چاکاوی a species of desert lark that sings both on the ground and in the air.

⁶ For هزار *hazār dāstān*.

⁷ *Rāsta-bāzār* راسته بازار is the main street that runs straight through a city. It rhymes with *hazār* but is very unlike a *bāgh*.

The doctor may boast of his medicine; but what medicine is equal to a glance from the king's eye?

What is *spikenard*? what *mūmiyā*¹? what *pād-zahr*²? compared to the twinkle of a royal eyelash!

This is bad, but in the Persian translation occurs the following³:—

یکیست مهر منور سپهر گردون را بدین دلیل که یک شاه هست ایرانرا
حیات و پرورش کائنات و پرتو عیش بود مطیع و متابع همین و هم آن را
* * * * *
برای آنکه رسد دست میرزا احق بنیض حق حرکت بر نهاد شریانرا

Yak-i 'st mihr-i munavvar sipihr-i gardūn rā

*Bi-dīn dalīl ki yak Shāh hast Īrān rā;*⁴

Hayāt u parvarish-i kā'ināt u partav-ī 'aysh

Buvad mutābi' u mutābi' ham in u ham ān rā

* * * * *

Barāy-i ān ki rasad dust-i Mīrzā Ahmaq

*Bi-nabz, Haqq harakat bar-nihād shiryān rā.*⁵

Not quite so bad is the following from the *Anvār-i Suhaylī*:—

چو بر خار زدی از خشم دنبال فگندی شیر چرخ از بیم چنگال
بران راهی که او یکدم نشستی گذار خلق تا سالی به بستی

Chu bar khārā zadī az khashm dum-bāl

Fikandī shīr-i charakh az bīm changāl:

Bar ān rāh-i ki ū yakdam nishastī

Guzār-i khalq tā sāl-i bi-bastī.

(Anv. Suh., Chap. I, St. 5.)

¹ The *mūmiyā* of Eastern bazars is described as being the product of a mine, but it was formerly believed to be extracted from the skulls of living victims suspended head downwards over a fire. It is probably connected with and confused with bits of mummy anciently used in Europe in medicine.

² The bezoar-stone, obtained from the intestines of some animals and considered to be an antidote to poison.

³ These lines are said to survive in a book of poems by Fath 'Alī Khān-i Šabā-yi Kāshī, *Malik* 'sh-Shu'arā in the time of Fath 'Alī Shāh. Whether the poet considered these lines poetry, or whether he recited them in derision of his audience, laughing in his sleeve the while, is doubtful.

⁴ The second line is to be translated first: as there is only one Shah, so by analogy there is only one sun and life, and all these depend both on the former and on the latter!

⁵ i.e. God made blood to flow in the arteries, solely that the physician Mīrzā Ahmaq might feel the pulse.

⁶ The 'tiger' of the story. In the original *palang*, which means "leopard."

“ When with his⁶ tail he furious lashed the rock,
 Heaven's lion dropped his talons at the shock.¹
 And where he but for one short instant paused
 A long year's stoppage to that road he caused.”

(East Trans.).

(2) “One form of impropriety is the lack of sufficient precision. By ‘precision,’ it is understood that the words and phrases employed express the writer's meaning, and nothing more.” Lack of precision may be said to be one of the characteristics of Persians and Persian writings.

Hājī Bābā, replying to the questions of the Sardar as to the numbers and dispositions of the Russians², says:—
 در سرحد روس خیلی کم است پانصد * ده بیست صدها
 ششصد هفتصد یا هشتصد - نه دوهزار - البته بیش از آنها بیست * ده بیست صدها
 چهل تا پنجاه تپ دارند *dar šar-hadd, Rūs khaylī kam ast; pānšad, shash-šad, haft šad yā hasht šad;—shāyad hazār; na du hazār: albatta bīsh az inhā nist. Dah bīst, muntahā chihil yā panjāh, tūp dārand.*

(d) “Sentences should not be extended beyond what seems their natural close.”

To do so without some special reason is to violate the ‘Rule of Suspence.’ The principle of suspence is so to write a sentence that the reader, until he comes to the full stop, feels the sentence to be incomplete.

The violation of this rule is shown in the following example:—
 من هم با—
 میأت مستجاب الدعوتی با قوت نفس و غلظت نفس قلم دان و کاغذ خواستم
 هیأت حالیکه در تمام عمر قلم ندست گرفته بودم.—(H. B. Chap. XI). “I putting on the saintly appearance of one whose prayers are ever answered, with the air of authority and a ‘clergyman's voice’ demanded pen and paper—although in my whole life I had never held pen in my hand.”

Sometimes however a violation of this rule gives force, specially in colloquial, as:—
 آنگاه در آن دیار غریب از آشنا و بیگانه و دوست معذور و از دست
 آفرای می بهره آمدم بر سر ما بملک خود *Angāh, dar ān diyār-i ghurbat, az āshnā u biyāna u dūst mahrūm, va az dast-i afrāz bi-bahra, āmadam bar-sar-i mā-yamlak-i khud.*—Haji Baba, Chap IX. In Persian, the absence of punctuation makes such sentences particularly difficult.

Though the rule is perhaps violated in the following, the violation does not conduce to weakness:—
 پیره زن مرا از حیاطی کوچک باطاقی برد - بستوبیداری درمیدن:—
 (H. B. Chap. XI). آن - زودحام زن و مرد چنانکه اگر سوسوزنی انداختی زمین نرسیدی

(e) The strength and beauty of a sentence may be promoted by figurative language and the use of figures.

¹ An example of that variety of Hyperbole (منذعت مبالغه) known as *فُلُور*.

² Chapter XL.

§ 144. Examples of Errors in Rhetoric.

(a) In the sections on the Relative, on the Participle, and on Collocation, some instances of obscurity have been given. Those errors could, however, be traced to a definite source. The following are instances¹ of incoherence, either in expression or in thought:—

“‘The riches of the temple gradually disappeared but *by whom* or when is not known.’ (Read ‘how or when’).” This error can hardly be repeated in Persian; still in the following translation it would be better to

دولت و ثروت بُت کده substitute چہ طور *chi tawr* for بی‌تلاطمی کی *bi-tavassat-i ki*: دولت و ثروت کم از میان رفت، ولی تلاطمی کی و کی معلوم نیست *davlat u šarvat-i but-kada kam az miyān raft valī bi-tavassut-i ki va kay ma'lūm nīst.*²

“The philosophers who held that this world is naught but a creation of man’s fancy . . . their belief meant.—(Read ‘The belief of the philosophers who held that—’).” *Faylasūfān-i ki rāy-i shān bar īn qarār girišta būd ki hama-yi īn ‘ālam khayāl u khayāl ast, ‘aqida-yi shān ‘ibārat ast*⁸ *az—* فیلسوفانیکه رأی شان برین قرار گرفته بود که همهٔ این عالم خواب و خیال است عبارت است از— (This is correct in Persian, but better *‘aqida-yi faylasūfān-i ki rāy-i shān bar īn qarār girišta būd ki hama-yi īn ‘ālam khayāl u khayāl ast ‘ibārat būd az—*).

(b) Great length is one cause of obscurity, while brevity is another.

In the following English passages, the ambiguity is due to the ellipsis of four words at most :—

“ ‘Antony was not less desirous of destroying the conspirators *than his officers*, but he—.’ [Read ‘than were his officers,’ otherwise the meaning might be, ‘than he was desirous of destroying his officers.’] ” *Fulān khwāhān-i istisāl-i muḥsidīn kamtar az šāhib-manasibān-ash na-būd* فلان خواهان استیصال مفسدین کمتر از صاحب مناصب اش نبود. (Read *fulān kamtar az šāhibān-ash khwāhān-i istisāl-i muḥsidīn na-būd* فلان کمتر از صاحب اش خواهان استیصال مفسدین نبود).

“ ‘The poor despise the purse-proud man not one whit less than do the well-born and well-educated ’; ‘do’ is indispensable to avoid ambiguity.” *Faḡīr hič kamtar az ān ki n-ājīb u tarbiyat-yāfta maḡhrūr-i davlat rā haḡīr mī-shumārānd, namī-shumārād* فقير هيچ کمتر از آنکه نجيب و تربيت يافته مغرور دولت را فقير ميسمارد و نمي شمارد is clear and can have but the one construction put on it; but the following exhibits the same obscurity that would be found in the English example were the word ‘do’ omitted:— *فقير مغرور دولت را*

¹ Taken from *Hodgson* either directly or indirectly.

² Or *bi-tavassut-i ki va dar chi vaqt* بتوسط که و در چه وقت

3 Or *būd* بود.

شمارد بافته حقیر نمی شمارد کمتر از نجیب و تربیت یافته حقیر نمی شمارد *faqīr maghrūr-i davlat rā hāch kamtar az naẓīb u tarbiyat yāfta haqīr namī-shumārād*. Insert the affix *rā* after *tarbiyat yāfta* یافته, and ambiguity is removed, but the meaning is not the meaning of the English.

“‘The Persians rate him not less than Sa’di and Firdausi.’ (Read ‘than did Sa’di and Firdausi,’ or else ‘than they rate Sa’di and Firdausi.’).” *Īrānīhā ūrā kamtar az Sa’dī va Firdawsī dūst namī-dārānd* ایرانیها او را کمتر

دارند is ambiguous. The two following however are clear but with different meanings: *Īrānīhā ūrā kamtar dūst namī-dārānd ki Sa’dī va Firdawsī rā* ایرانیها او را کمتر دوست نمیدارند که سعدی و فردوسی را; *Īrānīhā ūrā kamtar dūst namī-dārānd chūnānki Sa’dī va Firdawsī ūrā dūst mī-dārānd* ایرانیها او را کمتر دوست میدارند چنانکه سعدی و فردوسی او را دوست میدارند.

“The lecture is an able summary of the history of this remarkable man, who rose to the highest dignities, and *deserves* to be widely distributed. [Insert ‘it’ before ‘deserves’ otherwise ‘who’ may seem to be subject of ‘deserves’]” *آن نطق خلاصه کلمه ایست از تاریخ حال این مرد قابل که بمراتب* *ān nuṭq khulāṣa-yi kullīya-i ‘st az tārikh-i hāl i in mard-i qābil ki bi-marātīb-i ‘āliya taraqqī karda būd va mustahiqq-i intishār va ishtihār dar dunyā ‘st*, the English error is repeated; but insert *آن نطق* *ān nuṭq* after, *va*, and the ambiguity disappears.¹

“‘It is said, *when he died*, the Cardinal² spoke fifty languages.’ [This reads as though the cardinal died babbling in fifty languages Substitute, ‘before his death was master of at least’, etc., or something of the sort.]” *Mī-gūyand Kārdinal Fulān ki murd panjāh zabān mī-dānist* میگویند کارد نل فلان *mi-gūyand kard nīl panjāh zabān mī-dānist* *ki mī-dānist* is clear enough; but write *Kārdinal Fulān panjāh zabān mī-dānist ki murd* and the sense might be that he died because he knew fifty languages. Better *میگویند وقتیکه* *mī-gūyand vaqt-i ki Kārdinal murd aqall³ panjāh zabān mī-dānist*.⁴

(c) The construction that looks to the implied sense rather than the

¹ Read *va ān nuṭq sazāvār ast ki dar dunyā intishār va ishtihār yābad*. It is necessary to repeat the word *nuṭq* نطق, as the pronoun *آن* *ān* can refer to animate beings as well as inanimate things.

² Cardinal Mezzofanti.

³ Or *mī-dānistā ast* میدانسته است.

⁴ This construction, giving a double and ambiguous sense, is called by the French *construction louche* or ‘squinting construction.’

form,¹ in which some part of speech not expressed has to be inferred from the context, is comon in modern Persian.²

“ ‘Our climate is mild and somewhat moist, and except when covered once in a year by snow, always presents a green surface.’ [‘The country’ is the implied subject to ‘presents’].” *Āb u havā-yi mā mulāyim vā bārutūbat ast va ghayr az sāl-i yak daf’a ki zīr-i barf ast dar sāl-i awqāt sabz va khurram mī-numayad*³ آب و هوای ما ملایم و بارطوبت است و غیر از سالی یکدفعه که زیر برف است در سایر اوقات سبز و خرم می نماید.

“ ‘The tobacco monopoly was broken down in such and such a year and may be included among the benefits owed to the Mujtahids.’” *Inhiṣār-i tutun-farūshī dar sana-yi fulān mawqūf shud va mī-tanān jahmīl ki īn yak-i az javā'id-i st ki az mujtahidīn rasīda*⁴ *ast* انحصار تو تن فروشى در سنۀ فلان موقوف شد و می توان جہمیل کی این یکى از منجہدین رسیدہ است. It was not the ‘monopoly’ but the breaking down thereof ‘that was a benefit.’ Insert *tauqīf-i inhiṣār* between *īn* and *yak-i*.

“The weight of its skeleton [a whale’s] was thirty-one tons and was afterwards exhibited in London and Paris.” *Vazn-i ustukhḥwānḥā-yi badan sī va yak ‘tan’-i Inglīsī būd va dar Landan va Pāris barāy-i tamāshā bi-mardum nishān dāda mī-shud* وزن استخوانهای بدن سه و یک “تن” انگلیسی بود و در لندن و پاریس برای تماشا ب مردم نشان داده میشد. (Add the words *ān ūstukhḥwān* before *dar Landan* آن استخوانها در لندن). *hā* before *dar Landan*).

“They both speak a little Persian though it is ten years since they left⁵ it (Persia).” *Har du-yi īshān⁶ qadr-i Fārsī mī-tavānand harf bi-zanand bā-vujūd-i ki dah sāl pīsh az īn az ānjā raftand* هر دوى ایشان قدرى فارسى میتوانند حرف بزنند باوجودیکہ ده سال پيش از این از آنجا رفتند. Instead of *az ān jā*, write *az Īrān*.

“ ‘In Great Britain and Ireland there are more females than males, and in France the excess of women is still greater; but in Spain nearly equal and

¹ *Pros to sēmainomenon* ‘with reference to the meaning’, or the *kā’ā sūnēsīn* ‘according to the sense.’ They were, in Greek and Latin, recognised as rhetorical devices to be used sparingly. They are incorrect in English.

² “ ‘The guilelessness of his own heart led him to suspect none in others.’ (‘Guile,’ not ‘guilelessness,’ is the intended antecedent of ‘none’. Read ‘no guile’).” *Vide* Note 5.

³ Insert *zamīn* زمین before *ghayr az*. If however *zamīn* be omitted, there is according to Persian ideas not an actual mistake.

⁴ Or *rasīd*. *Ihtikār* احتکار is hoarding up grain till a time of scarcity (and then selling it at a high price): it does not mean ‘monopoly.’

⁵ Modern Persians consider this construction correct as it is admissible in Arabic on the authority of the Quran: *i-dilū huṣ aqrab li’t-taqwā* اَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى

(*Qurān*) “be just; it (i.e. justice) is the nearest (thing) to piety.”

⁶ Better *ishān har du* ایشان هر دو.

in the United States an excess of males' [i.e. 'the excess is nearly equal.' It should be, 'the numbers are nearly equal, and in the U.S. there is', etc.].'' *Dar Landan¹ zan bish az mard ast va dar Frānsa kaṣrat-i zan az in ham ziyād-tar ast va līkin dar Ispāniyā taqrīb^{an} barābar ast va dar Itāzūnī²*

در لادن زن بیش از مرد است و در فرانسه کثرت زن از اینهم زیاد تر *kaṣrat-i mard ast* است و لیکن در اسپانیا تقریباً برابر است و در ایتالونی کثرت مرد است. Corrected:—*Dar Landan zan bish az mard ast va dar Frānsa zan az ānjā ham bishtar ast va līkin dar Ispāniyā zan u mard taqrīb^{an} musāvi³ 'st va dar Itāzūnī kaṣrat-i mard*

در لادن زن بیش از مرد است و در فرانسه زن از آنجا هم بیشتر است و لیکن در اسپانیا زن و مرد تقریباً مساویست و در ایتالونی کثرت مرد است.

“It [the Edinburgh Review] could agree with nobody. What man of sense could? [He speaks of parties in the Church strife; 'agree with anybody' is required in the last sentence.]” *Ān rūz-nāma bā hīch yak-i shāh durust namī-āmad-kudām shakhs-i āqil mī-tavānist* آن روز نامه با هیچ یکشان درست نمی آمد کدام شخص عاقل میتواندست.

“Muḥammad Ḥasan who was a friend of mine was a Kermani by birth and was educated in that town” محمد حسن که یکی از رفقای من بود کرمانی *Muḥammad Ḥasan ki yak-i az ruṣaqā-yi man būd Kirmānī būd zīrākī dar ān shahr tavallud yāfta būd.* Vide p. 661, foot-notes 1, 2, and 5.

تلقی بسیار کردم و پرسیدم که از نام و نسب *A somewhat similar error occurs in tamalluq-i bisyār kardam va porsīdam ki az nām u nasab-i khud-at marā āgāh kun: porsīdan* is 'to ask' and not 'to say,' and should be followed by a question.

“His name is among the most distinguished of painters” *ism-i ū dar miyān-i muṣavvirīn-i mashhūr-i dunyā 'st* اسم او در میان مصوِّرین مشهور دنیا است Insert *gabt* before *ast*, and *asāmī-yi* 'after *miyān-i*.'

“*Agarchi bi-lashkar-i pādshāhī ki bā-karrāt u marrāt bar sar-i man firistād, muqāvamat na-tavānistam, ammā*—اگرچه بلشکر پادشاهی که با کرات و مراتب بر سر من فرستاد مقاومت نتوانستم اما—and although my sacred character was not proof against the attacks made upon it by the arms of the Shah, yet —.” Here the subject of *fristād* is *pādshāh*, understood from the adjective *pādshāhī*; read *fristāda shud* or *fristādand*, or else mention the subject of *fristād* in the relative clause.

“The name of our present cook is Muḥammad and a very good one when he likes.” *Ism-i āsh paz-i ḥāliyya-yi³ mā Muḥammad ast, va khaylī*

¹ Geography is not taught in Persia.

² French = *États Unis*.

³ *Hāliyya*, fem., apparently for *awqāt-i ḥāliyya*.

khūb ham hast agar bi-khūpāhad khūb bi-pazad خیلی است و خیلی خوب هم هست اگر بخواد خوب بپزد. This might not be considered incorrect in modern Persian, though incorrect it is, since 'he' is understood in Persian as the subject to *hast*: write *khaylī āshpaz-i khūb-i 'st.* و خیلی آشپز خوبست *va khaylī āshpaz-i khūb-i 'st.*

" 'Amen!' said Yeo, and many an honest voice joined in that honest compact, and kept it too like men?—Kingsley, 'Westward Ho!' (Ed. 1879, Chap XXV, p. 401)." " *Guft 'āmīn' va bisyār šadāhūt-yi digar nāz bā ū ma' shudand va 'ahd-i khūd rā bi-pāyān rasānīdand* گفت آمین و بسیار صداهای دیگر ناز با او مع شدند و عهد خود را به پایان رسانیدند صاحبان صدا، insert after 'va', *šāhibān-i šadā.*

(d) *Bi vāsīta-yi ulājhā va chā-pāyān va asphā ki shayha mī kashīdand* "on account of the asses and other animals, and the horses, all of which were neighing—"; here *shayha mī kashīdand* does not refer to *asphā* alone, but to all the animals: this is not considered incorrect in Persian.

Zeugma is a figure in grammar in which *two*¹ nouns are joined to a verb or to an adjective suitable to one only, the missing verb or adjective being suggested. In English, Zeugma is usually a blunder.

Instances of Zeugma in Persian seem rare. Examples are:—"Many scenes or incidents which are graphically narrated, are told as well, or better, by other travellers." [One cannot narrate a scene]." Compare *shahrhā va dīde shahrhā va dīda u shunīda-hā-yi khūd rā bāz guft.* شهرها و دیده شهرها و شنیده های خود را باز گفت.

" 'He accounted, handsomely enough, for the delay by saying that my long absence, and the recent loss in my family, prevented him from applying to me immediately on my return.' [This holds good of the second reason but hardly of the first]." *Ū ma'zarat khūpāst ki ghaybat-i shumā va fawt-i pidar-am mānī-i in shud ki bi-mujarrad-i murāja'at-i janāb-i 'ālī bi-khīdmat bi-rasam* که غیبت شما و فوت پدرم مانع این شد که بی‌موجرات و بی‌احترام مراجعت جنابعالی بخدمت برسم.

However in, "The bees and birds sang sweetly" (for 'the bees hummed and the birds sang sweetly'), the Zeugma is hardly a blunder; it is a metaphor. 'Sang in gladness,' however, would be better than 'sang sweetly.' This may be called *مجاز*.

(e) Too many negatives are a source of error. Amongst negatives must be included such words as 'scarcely,' 'seldom,' 'few,' etc.

" 'He thought the wealth and honours of this world poor compensation for a quiet conscience and a healthy frame.' [It should be, 'compensation for the want of' etc.]." In, *زاهد عرصه پادشاه را قبول نکرد چونکه عزت و دولت دنیا را جزای*

¹ Compare last example in (c).

نداشت *chūnki 'izzat u davlat-i dunyā rā jazā-yi kam-i barāy-i ārāmī-yi zamīr va quvva-yi bunya pindāst*, read *barāy-i 'adam-i ārāmī-yi zamīr va 'adam-i quvva-yi bunya*; or else after *dunyā rā*, write *nisbat bi-* (or *'iwaz-i*) *ārāmī-yi zamīr va quvva-yi bunya jazā-yi kam-i¹ pindāst*.

“ ‘Few of his friends, except myself, knew of his being in the kingdom.’ [This is like saying, ‘I have little money except a penny.’ For ‘few’ read ‘none’; or for ‘except,’ ‘besides’].” *Ghayr az* غیر means “except” and *‘alāva bar* علاوه means “besides,” and the English error is reproduced in: *ghayr az man mushkil* (or *kamtar*) کسی از دوستانش میدانست که *kas-i az dūstān-ash mī-dānist² ki—*; or *ghayr az man kam-i az rufaqa-yash mī-dānistand ki—*: however owing to the slovenly use in modern Persian of *ghayr* and *‘alāva*, few Persians would consider either of the examples faulty. Corrected: *hich kadam az dūstān-ash ghayr az man namī-dānist² ki—* “none of his friends except myself knew—.”

(f) The foregoing examples are partly right and partly wrong. The following are wholly wrong: —“ ‘The unwary traveller stumbles to rise no more.’ [‘And falls’ must be inserted after ‘stumbles,’ stumbling, neither being possible to one who lies on the ground, nor necessarily implying a fall.]” *Agar musafir az rūy-i ghaslat darān part-gāh sikandarī bi-khurad hargiz na khwāhad bar khāst* هرگز بخورد سکندری بی-خورد. Insert *va biyuftad*, after *sikandarī bi-khurad*.

“ ‘The ‘Queen,’ without exception, is one of the best transport ships afloat.’ [This phrase is unmeaning, as the ‘Queen’ is said to be not the best, but one of the best, etc.].” Compare *ū billā istiḡnā yak-i az mudabbir-tarīn-i hukamā-yi Īrān ast* (m.c.).

“The sad faces and joyous music formed an incongruous sight³” *sūrat-hā-yi ghamgīn-i nāzīrān va mūsīqī-yi tarab-angīz-i mutribān tamāshā-i būd ki bāham viḡq na-dāst* نگیز مظران و موسیقی طرب. *tamāshā kardan* and *دیدان* دیدن are frequently used in the sense of hearing, as: *julān kas āvāz mī-khwānad*, *biyāyīd biravim tamāshā kunīm*, *bi-bīnīm chi ṭawr mī-khwānad* کیان کسی آواز میخواند بیاید برویم تماشا کنیم به بینیم چه طور میخواند (m.c.).

“ ‘The occurrence, it was said at the banquet, was a thing unprece-

¹ Or better *chīz-i past-i* چیز پستی.

² In modern Persian the plural *mī-dānistand* is often (incorrectly) used.

³ This is not exactly Zeugma, ‘vide’ (d), as the error lies in a noun, and not in an adjective or verb.

dented in the history of Scotland.' We have no doubt of it; and *we trust it will always remain so.*'—Times, 23rd October 1866.' *Īn vāqi'a dar tavārīkh-i Askātland bī-sābiqa ast va ummād dārīm ki hamīsha chunīn bāshad* (or *khvāhad mānd*) این واقعه در تواریخ اسکانلد بی سابقه است و امید داریم که همیشه چنین باشد (or خواهد ماند).

"A season more favourable for roses can scarcely be imagined, *certainly never has been surpassed.*' [For 'has been surpassed' read 'has occurred.' It is nonsense to say 'a more favourable season has never been surpassed.']"
Faṣl-i barāy-i gulhā muḥītar az īn faṣl taṣavvur namī-tavān kārđ va yaqīn^{an} hīch vaqt bihtar ham na-būda ast فصل برای گلها مفید تر ازین فصل تصور نمیتوان کرد و یقیناً هیچ وقت بهتر هم نبوده است (correct).

'The dance roused the Kirmani audience to applause but I do not think it would do so in London.' [It is not likely that a *Kirmani* audience would be roused to applause in England. For 'audience' substitute spectators: people do not *listen* to a dance.] *Raqṣ-i ū tamāshāchiyān-i Kirmānī rā bar ān dāsht ki shābāsh bi-gūyand vaī gumān namīkunam dar Landan īn tawr* رقص او تماشاچیان کرمانی را بران داشت که شانش بگویند ولی گمان نمیکنم در لندن اینطور باشد *bāshad*. (Say *tamāshāchiyān-i Landan īn tawr bi-kunand*).

(g) (1) A metaphor is an implied simile and unless an intelligible simile can be evolved from the metaphor, the metaphor is false.

In the writings of even good Persian authors, metaphors abound that are absurd, strained, false, or confused. Study the following:—

صورت او جامهٔ مجد و سعادت را طراز	معنی او خاتم اقبال دولت را نگین
عارض رنگین اشعارش همه غنچ و فویب	طرز مشکین الفاظش سراسر تاب و چین
از کلام گامش انوار دانش شعله زن	راست چون اسرار علم زمی اهل یقین

Ṣūrat-i ū jāma-yi majd u sa'ālat rā ṭarāz

Ma'nī-yi ū khātīm-i iqbāl-i dawlat rā nigīn

'Āriz-i rangīn-i ash'ār-ash hama ghanj u farīb

Turra-yi mushkīn-i alfāz-ash sar-ā-sar tāb u chīn

Az kalām-i kāmīl-ash anwār-i dānish shu'la-zan

Rāst chūn asrār-i 'ilm az sīna-yi ahl-i yaqīn.—(Anv. Suh., Pref.).

"Its form is fringe-like to the robe of joy¹ and happiness,
Its sense the gem that decks the ring of fortune and success :
While from its verses' tinted cheek love's wiles and witchcrafts
beam,
Its diction's labyrinthine curls like musky ringlets seem."

(East. Trans.)

¹ 'The form of the book is like the fringe of the robe of happiness.'

Dil agar khāna bi-sāzād bi-sar-i zulf-i tusāzād سازد بسازد سر زلف تو سازد دل اگر خانه
(Trans. Hāji Bābā; Intro. Epis.) “were my heart able to build a dwelling,
it would build it upon thy locks.”

“The passions may be humoured till they become our master, as a horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the *helm* in the hands of reason.’ [The metaphor, if not actually mixed, is here too abruptly changed.]”
Tan dādan bi-nafs-i an nāra bā’is-i khālaba-yi ān kh-pīhal shud chunānki
asp rā agar bisyār tavajjuh va navāzish kunand dīgar savārī na-kh-pīhad dād
va sar-kashī kh-pīhad kard; amma agar az avval nās va asp rā jalaw-girī va
ladīb u tarbiyat numāyand az zahmat-i sar-kashī-yi ānhā rihī’ī mī yūband va
sukkān-i har du dar dast-i ‘aql mi-mānad آن خواهد باعث غلبه آن خواهد
شد چنانکه اسپ را اگر بسیار توجه و نوازش کنند دیگر سوار پی نخواهد داد و سرکشی خواهد
کرد اما اگر از اول نفس و اسپ را جلوگیری و تأدیب و تربیت نمایند از زحمت سرکشی آنها
تن دادن بنفس سواره باعث غلبه آن خواهد ¹ “helm”, read
sukkān ‘rein].

“One of the sources from which has sprung that abundant harvest of usefulness which he has scattered broad-cast through the length and breadth of his native land.’ [1, Source; 2, harvest; 3, broad cast, which applies to seed, not crop].” *In ast yak-i az sar-chashma-hā-i ki az ān-hā hāṣil-i vātīr-i*
muṣīd ī ki ū dar ‘arzu tūl-i zād u būm-i’ khud pāshīda sar zada ast از اینست یکی از آنها حاصل وافر مفیدی که در عرض طول زاد و بوم خود پاشیده سر
زده است. [For *ān-hā*, read *ān-hā*; and for *pāshīda* ² *kāshīda*, read *kāshīda*].

“We see how difficult it is to eradicate the stamp which the mother puts upon her child.” *Az in maṣāl mī-bīnīm ki istīṣāl-i manqūsh-i ki mādar*
bar farzand-i khud mī-numāyad chī qadr mushkil ast استیصال می بینیم که منقوشه مادر بر فرزند خود می نماید چقدر مشکل است
[Instead of *istīṣāl*, read *maḥv kardan*].

The following, an instance of confusion of metaphors, is not considered inelegant in modern Persian:—
dāman-i marḥamat-i shumā chūn abr sāya afkand va muḡmir-i ṣamar shud.

In a work on Persian Grammar, occurs this sentence, “This glare of

¹ The word *sukkān* “helm” is not generally known to Persians as few of them have ever seen a ship. (*Sukkān* is also the Ar. pl. of *sākin* “dweller.”) The Anglo-Indian word ‘sea-cunny’ is a corruption of *sukkānī*.

² *zād u būm*, m.c. for *zād-būm*.

³ *Bi-vāsita-yi in sar-chashma hāṣil rā kāshīda am* بواسطه این سر چشمه حاصل را *kāshīda* is considered correct Persian.

anger was evident in his postures *āgār-i khashm dar ḥarakāt wa sukanāt ashpaidā āmad.*" The English and Persian are equally objectionable.

(2) "Akin to confusion of metaphors, are incongruities of speech and 'Irish Bulls.' A medical student, when asked what progress he had made in medicine, replied, 'I hope I shall soon be fully qualified to be a physician,' for I think I am now able to cure a child." *Guft ummūdvar-am ki hamīn zūdihā duktūr-i kāmīl-i bi-shavam zīrākī hāl mī-tavānam atfāl rā mu'ālaḡa kunam*¹ گفت میدوارم که همین زودها دکتور کاملی بشوم زیرا که حال میتوانم طفل را معالجه کنم.

In Mirza Hairat's excellent translation of Malcolm's History of Persia occurs an intricate passage to the following effect: 'Just when the key of victory was in his hand, one of those extraordinary events snatched the tempting morsel from his lips.' This confusion of metaphors is not considered inelegant by Persians.

This is scarcely so ludicrous, as: "We shall never rest until we see the British lion walking hand in hand with the floodgates of democracy.—(Exordium of an English Politician)." Compare the following: یکی از شعراء را مضمونی است که آهای هسنی ما اگرچه از سر چشمهای جداگانه است اما هم چون پیوندند میلی چنان تند بر می انگیزند که آن را پروای هیچ سد و بددی نیست و از هیچ نمی‌اندیشد (H. B., Chap. XXIV).

(h) Confusion as to the logical subject of discourse is another source of error.

"Much cause too have you for thankfulness on account of the many temptations from which you are preserved.' [The true construction is, 'of your preservation from many temptations.' The relative clause is here inseparable]." *Az a'māl-i qabīḡa-yi shahr ki shumā maḥfūẓ mī-mānīd bāyad kḡaylī shukr-i Khudā rā bi-jā āvarīd* باید ما نید می مانید بابت از اعمال قبیحه شهر که شما محفوظ می ماندید بخدا را بجا آورید. [Read— *bi-maḡz-i ḡifāḡat az* —].

"The skirt of her dress, which was on fire, was put out by Mrs.—.' [Read, the fire which had caught the shirt of her dress, etc.']. *Dāman-i qabā-yi ūrā, ki ātash girīfta būd, khāmūsh kardand* دامن قبای او را که آتش گرفته بود خاموش کردند. In Persian this is said to be no mistake, as *dāman* is considered to be a مجاز محل باسم *majāz-i maḡall bi-ism-i ḡāl*³ 'the use of the place for what is in it.'

¹ This Persian sentence has been submitted to the judgment of many Persians, several of whom prided themselves on their proficiency in Arabic. All of them failed to see the incongruity, even when it was carefully explained.

² Another bull is: "All along the untrodden path of the future we can see the hidden footprints of an unseen hand." A Eurasian father was heard to say to his son: "You have buttered your bread and now you must lie on it."

³ Example *nārdān jārī shud* "the gutter in the roof began to flow," i.e. the water flowed.

(i) (1) As already stated in § 143 (b), force and point are derived from the *skilful* use of the same word in different senses.¹ Persians are fond of this figure. Example:—² چون خوش را در بغل بیگانه دید² از غل بیگانه گردید² (Tr. H. B., Chap. XXXVII), “(when ‘she came to her senses’) and saw herself in the arms of a stranger she became greatly upset”: this use of *bigāna* is *Tajnīs-i tām* تَجْنِیسِ نَام. *Rakht-i khvāb na-dāshtan*³ *zahmat-i na-dāsh*.³ رخت خواب نداشتن³ زحمتی نداشت (Trans. H. B. p. ۳۵).

Remark.—‘The *unskilful* use of the same word in the same sentence, (i) with different meanings, or (ii) as different parts of speech, is an awkwardness to be carefully avoided in English.’ Examples: (i) ‘The terrible War of Succession had now arrived at such a *point* that the royal authority seemed on the *point* of being destroyed.’ (ii) ‘The guinea places were *better* filled than the half-guinea, and not a jot *better*.’ (‘Better’ used as adverb and adjective in the same sentence.)

(2) But the repetition of the same meaning in slightly different words is a fault even worse than the repetition of the same word. To say the same thing twice over in different ways in the same context, or to repeat *unnecessarily* the same word several times (that is the useless repetition of the same thing), is Tautology* (حشو قبیح).

In Persian, if tautology adds to the jingling sound or is pleasing to the Persian ear, it is considered a branch of Ornament. Examples of tautology (حشو قبیح)* are:—

“By the Portuguese law, every person is *legally* obliged to join the battalions arranged in defence of the country.” Compare ایران همه در قانون ایران همه دار *qānūn-i Īrān hama-yi ra’āyā bāyad az rūy-i hukm-nāma muṭī-i shar’ bāshand*.

“In *addition* to these, there was *superadded* a still more fatal and indelible source of discord.” Compare علاوه بر نقصان تجارتش فوت پدرش هم مزید *alāva bar nuqsān-i tijārat-ash fawt-i pidar-ash ham mazīd bar ān shud*.

“He always communicated his directions *with clearness* and in the most concise terms, yet *without obscurity*”; همه دستور العمل خود را واضحاً و باختصار *hama-yi dastūr*⁴ l. ‘*amal-i khud rā vāziḥ^{an} va bi-ikhṭisār-i harchi tamāmtar bi-dūn-i*’ *ibhām bayān mī-kard*.

(j) It is not always easy to distinguish between Tautology and Redundancy. In, “the *reason* why Socrates was condemned to death was *on account*

¹ The Figure Place or Antanaclasis.

² *Did* and *gardīd* is *Tajnīs-i zū’id*.

³ *Tajnīs-i ishtiḡāq*.

⁴ For the three kinds of *Hashv* or ‘stuffing’ in Persian, *vide* § 142 Rhetoric.

⁵ *ibhām* *bidūn-i ibhām is hashv-i qabiḥ*.

of his unpopularity.” the error is due to thoughtlessness, and would be Redundancy rather than Tautology. [Delete either ‘on account of’ or ‘the reason why’ and the second ‘was’].” Compare در اصل جهت قتل او از باب عدل *dar aṣl jihat-i fatwā-yi qatl-i ū az bāb-i ‘adam-i riṣāyat-i mardum būd.*

English redundancies sanctioned by good usage are, '*from hence*', '*from thence*', '*from whence*.' In modern Persian a preposition is as a rule prefixed to the adverbs *injā* اینجا, and *ānjā* آنجا, while some prepositions are now seldom used singly as, *az barāy* از برای, *bi-ghayr* بغیر *bi-juz* بجز. This redundancy is **حشو منوط**.

Emphasis sometimes assumes the appearance of redundancy, as : “ all without exception ” *hama bi-lā istignā* ; “ not one single man of you ” *na-yak nafar-i vāhid az shumā* ; “ there is none that doeth good, no not one ” *hich kas nīkūkār-nīst yak-ī ham na* هیچ کسی نه نیکوکار نیست یکی هم نه . This Pleonasm is *حشو* علیم .

(k) A new construction should not be introduced without cause. Write "riding or walking" or "on foot or on horseback", but not "on foot or riding." Compare : درویش خود نیز در تقدس فروشی و ظاهر سازی از قبیل زمین نگریستن آه سرد کشیدن و پیبوده لب چربائی و سکوت ساخته و توش زئی و کج خلقی و بی نگرستی *darvīsh khud nīz dar taqaddus-farūshī va gāhir-sāzi az qabīl-i bi-zamīn nigarīstan, āh-i sard kashīdan, va bikhūda lab-jumbānī, va sukūt-i sākhṭa, va tursh-rū'ī, va kaj-khulqī, va bī-mazaḡī, va pārsā'ī bi-gard-am namī-rasīd.*—(Trans. "Hāji Bābā," Chap. 45) "No face wore a more mortified appearance than mine: even the dervish, who was the best mimic possible, could not beat me in the downcast eye, the hypocritical ejaculations, the affected taciturnity of the sour, proud, and bigoted man of the law." Compare also the Figure *Sajī-i Mutavāzin*, 'سجیع متوازن', 'vide' 'Ilm' 'l-Adab, Vol. I, Beyrout edition 1902, p. 150.

Note the change of subject in:—و بعد ازان گاه در پانگاهى عالى و گاه در منصب عادى مانند ايرانيان پست و بلند دنيا را خيلى چشيده عاقبت بقام كار پوداىي از جانب شاه فرستاده شد. Substitute. Such a change of subject is common in modern Persian, but is to be condemned.

In the following: "The *detectives* were baffled by the many complications, and had it not been for outside help, the *murders* would not have been solved to this day", though there is no actual fault, the change of subject is unnecessary and the *style* therefore loose (منتشر). 'Detectives' should be the subject throughout; also the co-ordination is slovenly. Reconstructed: "The Detectives were *so* baffled by the many complications *that* had *they* not obtained outside help, *they* would not have—". Compare: (Tr. H. B. قصیدہ را بدین انجامید کہ فرنگی خون بیچارہ نسفی را گرفت و بمرد

¹ In Persian *Hashv-i qabih*, but in English Redundancy.

Chap. XXXII, p. 259): the subject to گرفت *girift* is فرنگی *Farangī*, but the subject to مورد *bi-murd* is نساقچی *nasaqchī*.¹

(l) (1) An Antithesis may be faulty or it may be incomplete. An antithesis is faulty² “when the balanced terms present no actual contrast.” Example: “His speeches in after life attest his familiarity with the *least*, as well as with the *best*, read Roman writers.” [‘Least’ requires ‘most’, as ‘best’ would require ‘worst’]. Compare ما درون را مینگریم و شما ظاهر را *mā darūn rā mī-nīgārīm va shumā zāhir rā*.³ [‘*Darūn*’ درون requires ‘*bīrūn*’ بیرون, and ظاهر *zāhir*’ requires باطن *bāṭin*]. من مثل نسایم و او مثل الاغ *man miṣl-i insānam va ū miṣl-i ulāgh*; [for الاغ *ulāgh* read حیوان *ḥayvān*].

An antithesis is incomplete⁴ “when much of its possible effect is lost through non-preservation of consonance of the terminations,” i.e. when it is unbalanced (غیر متوازن *ghayr-i mutavāzin*). “The idea which underlies most of his plays is a struggle of virtue assailed by *external* or *inward* temptations.” [This should be ‘outward or inward’, or ‘external or internal.’]”

(m) (1) Climax⁵ (a ladder) “is an ascending scale”, i.e. a rhetorical arrangement of clauses in which there is a graduated increase in emphasis. “We glory in *tribulations* also, knowing that *tribulation* worketh *patience*; and *patience* experience; and *experience* hope; and *hope* maketh not ashamed—” (Rom. v. 3, 4) و نه این تنها بلکه در مصیبتها هم فخر میکنیم چونکه میدانیم که مصیبت مجر را (*va na in tanhā balki dar muṣībathā ham fakhṛ mī-kunām chūnki mī-dānīm ki muṣibat ṣabr rā paydā mī-kunad vā ṣabr imtihān rā va imtihān ummīd rā va ummīd bā-iṣ-i sharmsārī namī-shavad*.⁶

(Example *Habīb-i man qamar ast balki shams* حبیب من قمر است بلکه شمس in Arabic Gram.).

“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death—” (James i. 15) پس شهوت آستن شده گناه (*pas shahvat ābistan shuda gunāh rā mī-zāyad va gunāh bi-anjām rasīda mawt rā taulīd mī-kunad*.⁶

(2) Anti-climax is opposed to Climax and is, unless used for a special purpose, a fault in style; it consists in an abrupt descent from stronger to weaker expressions. Examples: شما شخص بزرگی هستید با علم با فضل

¹ بیهچاره نساقچی *bīchāra nasaqchī*, or in m.c. بیچاره نساقچی *bī-chāra-yi nasaqchī*. Both in English and in Urdu such a change of subject is bad.

² Faulty Antithesis might be called تضاد ناقص المعنی.

³ *Tazādd-i qabīḥ* تضاد قبیح.

⁴ Incomplete Antithesis might be called تضاد ناقص اللفاظ.

⁵ No regular name in Persian but *taraqqī* or *tadrīj* might be coined for this.

⁶ Trans. revised by Rev. R. Bruce, D.D.

⁷ *Tanazzul* or *inhilāl*; coined term.

اور در سواری و شکار و عنشی گری و آشی پزی نظیر : *shumā shakhs-i buzurg-i hastīd. bā 'ilm, bā faẓl, bā tadayyun; raqṣ ham khūb mī-kunād* : *ū dar savārī va shikār va munshī-garī va āsh-pazī nāzīr na-dārad* : شما کتاب سعدی را خوانده اید ؟ بلی خیلی خوب است بی نظیر است گمان میبرم که در کرمان مرد بدست که بتواند این چهر کتاب بنویسد *shumā kitāb-i Sa'dī rā khwānda id ? Bālī khaylī khūb ast bī-nāzīr ast; gumūn mī-baram ki dar Kirmān dah mard nīst ki bi-tavānand īn jūr kitāb bi-navīsand* (m.c.).

“ ‘He was eminently truthful in all things. I do not believe he would have told a falsehood, even on his oath’ ” او همیشه راست گو بوده است و هیچ نادرست *ū hamīsha rāst-gū būda ast va hīch bāvar-am namī-shavad ki ḥattā dar sawgand-i khud nīz darūgh-i bi-gūyad*.

“ ‘Where is the man or minister either who has not read Guy Mannering?’ [This is as if a minister were not a man. It should be ‘man, even a minister.’] ” *Kujā ast ān ādam yā mulā-i ki īn kitāb rā na-khwānda ast* (or—*bāshad*) ? کجا است آن آدم یا ملائی که این کتاب را نخوانده است (باشد or) *This should be kujā ast ān ādam ki īn kitāb rā na-khwānda ast agarchi mulā ham bāshad* باشد کجا است آن آدم که این کتاب را نخوانده است اگرچه ملا هم باشد.

(n) It is a violation of the “Rule of Suspence” to introduce unexpectedly, at the end of a long sentence, some short and unemphatic clause (unless such a clause is purposely so introduced for the sake of effect). In, در ساجه حکیم باره زن میدیدم ولم هیچ یک چنگ بدل زن نبودند و من هم نه جسارت میکردم و نه بغاظر خطور میکرد که بدیشان نگاه کنم برای آنکه بمحض دیدن آنچه (Tr. H. B. Chap. XXIII), the sentence logically ends at *kunam*. It is an ill-constructed ‘loose sentence.’¹

(o) Coherence (ربط با ارتباط) is partly a matter of Syntax (نحو) and partly a matter of Logic (منطق).

Avoid illogical compound sentences. A complex sentence must have one main part, and that part must be expressed as the main clause. The following therefore are both illogical: (i) “Avoid danger. Keep your seats till the car stops”² از خطر اجتناب کن - تا کالسکه ایستاده نشود بر جای خود نشسته باش² and (ii) “Avoid danger and keep your seats till the car stops” از خطر اجتناب کن و تا کالسکه ایستاده نشود بر جای خود نشسته باش².

¹ An English example of this error is: “This reform has already been highly beneficial to all classes of our countrymen, and will, I am persuaded, encourage among us industry, self-dependence, and frugality, and not, as some say, wastefulness.”

Corrected: “— and will, I am persuaded, encourage among us, not, as some say, wastefulness, but industry, self-dependence and frugality.”

² The same illogicalness exists in the Urdu:—

(i) خطورے سے بچو - جب تک ٹرم گازی کھڑی نہ ہو جائے اپنی جگہ پر بیٹھے رہو
(ii) خطورے سے بچو اور جب تک کہ ٹرم گازی کھڑی نہ ہو جائے اپنی جگہ پر بیٹھے رہو

The sentence should logically be: "To avoid danger, keep your seats till the car stops" معض جتناب از خطر بر جای خود نشسته باش تا وقتی کہ کالسکہ رُہ ایستد¹

Connecting, by the co-ordinating conjunction *and*, two statements that are not co-ordinate, is one common instance of incoherence (عیر زباط). Other reasons of want of unity and lack of coherence are, undue ellipsis, the faulty reference of pronouns, and the faulty placing of qualifying words and phrases (تعقید معنوی). Note the ambiguity in:—

لکھنو بالنسبہ پیشاور از دہلی دور تر است = لکھنو پیشاور کی نسبت دلی سے زیادہ دور ہے²

Reconstructed as follows, there is no ambiguity:—

ہر قدری کہ از دہلی پیشاور دور است از آن لکھنو دور تر است = جتنی دور دلی سے پیشاور ہے اوس سے زیادہ دور لکھنو ہے

¹ In Urdu خطرات سے بچنے کے لیئے اپنی جگہ پر بیٹھ رہو جب تک کہ ٹرم گاڑی Study also the following English and Urdu sentences:—

(a) *Illogical*: "I turned to reply, when the platform on which I was standing gave way with a crash" میں نے جواب دینے کے لیئے منہ پھیرا جب جبوترہ جس پر میں کھڑا تھا دھم سے گر پڑا

This sentence is logically upside down, both in English and Urdu: the main thought is expressed as subordinate and *vice versa*. In Urdu *jab* جب in such a position means 'then and then only' and stands for *tab* تب. If *ki* کہ be substituted for *jab* جب, it will denote simultaneous action and the Urdu idiom will be correct (as it would be in Persian)—though the Pluperfect *pherā thā* پھیرا تھا instead of the Preterite, would be more idiomatic.

(b) *Logical*: "When I turned to reply, the platform on which I was standing gave way with a crash" جب میں نے جواب دینے کے لیئے منہ پھیرا جبوترہ جس پر میں کھڑا تھا دھم سے گر پڑا

(c) If you write, "When the platform on which I was standing gave way with a crash, I turned to reply" جب جبوترہ جس پر میں کھڑا تھا دھم سے گر پڑا میں نے جواب دینے کے لیئے منہ پھیرا, the idea is that the writer remained unmoved in the midst of the crash.

² تعقید معنوی, ابہام

THE END.

APPENDICES.

APPENDIX A.

ARABIC GRAMMAR.

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ERRATA, ETC.

Page 694, *Active Participle*. For مُفْعَلٌ *muf'all*^{un}, read مُفْعِلٌ *muf'ill*^{un}.

Page 697, II Stem, *Passive Participle*. For “None,” read مُتَفَعِّلٌ *muta-fa'la*^{un}.

Page 702, footnote 2. For مَفْعَلٌ, read مَفْعِلٌ.

Page 731 (XIII). For مَصْرَواتٌ, read مَصْرَواتٌ.

Page 788. To § XXXVI (a) (5), *add* :—

REMARK.—A noun governing an indefinite noun in the genitive, is indefinite in *Arabic*. Thus in بِنْتُ مَلِكٍ *bin*^t *malik*^{un}, the word *bin*^t is indefinite, though by a peculiarity of English idiom it may be made definite in English.

Page 820. To § XLVII (e), *add* :—

رَغِبَ فِي “to like,” but رَغِبَ عَنْ “to dislike.”

Page 843, line 14. For “if you have done,” read “if you do.”

APPENDIX A.

§ I. Arabic Forms and Measures.

(a) Arabic words abound in even the daily vocabulary of the Persians, while Arabic phrases and quotations are not uncommon in their writings. Not only is a knowledge of Arabic roots indispensable for the advanced student of Persian,¹ but also some acquaintance, at least, with the elements of Arabic grammar.

(b) Nearly every Arabic word can be traced to a triliteral root
 أصول الثلاثي². Quadriliteral roots (أصول الرباعي³) are rare. A few nouns⁴
 are primitive, that is they cannot be referred to any verbal root, as: فرس
 “horse”; درهم “a dirhem”; سفرجل “quince.”⁵ Some words have but
 two letters, as for instance some of the pronouns and particles.

The verb (root) قَبِلَ signifies "he accepted"; قَبْلَ is virtually a preposition "before"; قَابِلٌ is the active participle or agent "accepter; able to receive; capable, fit": مَقْبُولٌ is the passive participle "accepted"; مُقَابَلَةٌ is "confronting, opposition"; اِسْتِقْبَالٌ is "going out of the city some distance, to meet a friend or receive a great person." It will be seen that, in all these derivatives from قَبِلَ, the three radical letters occur somewhere in the word, and that the idea "accept or receive" is more or less concealed in each.

Supposing *laugh* to be an English root, the agent is formed by adding *er*, the participle or the gerund by adding *ing*, and the past participle by adding *ed*. Such modifications are obtained in Arabic, not only by suffixing letters, but by prefixing them; by inserting letters in the middle, or by a combination of these methods.

¹ Some knowledge of Arabic roots is also necessary for a proper knowledge of Urdu.

² In Persian, **سه حرفی ساده**.

³ In Persian, چهار حرفی ماده.

‘ Under ‘Nouns’, Arabs include Adjectives and Pronouns, and also certain Prepositions, Adverbs, and Interjections. Nouns are either primitive (جامد), or derived (مشتق).

⁵ There are only a few quinqueliteral primitive nouns.

⁶ Hence "acceptable to the heart", and in Modern Persian, "pretty."

(c) The *seven servile letters* (^{س ه و ع ي ا} **أَلْحُرُوفُ الزَّائِدَةُ**, or ^{س ه و ع ي ا} **الزَّوَائِدُ**) used to expand a word, are contained in the Arabic word ^{يَتَسَمَّنُوا} *yatasammanū* "they become fat."

According to Arab grammarians there are *ten زوائد*, *zawā'id*, contained in the Arabic words **سَأَلْتُمْنِيهَا** "you asked me about her." In this phrase, *hamzah* and *alif* are both given; **ا**, as it is added to some infinitives, to form the noun of unity, etc., and to form the feminine; and **يُ**, as it is prefixed to the first and third persons of the Aorist Active (and in the Passive to the second persons also) to form the Imperative, "Let me, let them, etc."

(d) The radical letters (^{س ه و ع ي ا} **أَلْحُرُوفُ الْأَصْلِيَّةُ**), always found in primitive roots, are twenty-one.

(e) At first sight it may appear that to find the root of a word, all that is necessary is to strip it of all servile letters. This, however, is not the case, for the servile letters are not used for augmentation *only*; some roots themselves contain one and even three servile letters: so, were all serviles eliminated from the derivatives of such roots, the whole root as well as the letters of augmentation might disappear. It is therefore necessary to know the *form* of a word, *i.e.* in what order or position the letters of augmentation occur in each form of derivative.

(f) The noun that expresses the simple action is considered as the *maṣḍar* or "source" from which all derivatives are derived. It supplies the place of the Infinitive, which is wanting in Arabic. This noun is, however, variable in form.

The Arabs have therefore found it a convenient fiction to treat all words as though derived from the third person singular masculine of the Preterite Tense, Indicative Mood, Active Voice; so, in Arabic dictionaries, all derivatives (except such roots as contain weak letters¹), are grouped under, and must be looked for under, this root.

(g) Arab grammarians have taken, as a typical root, the word **فَعَلَ** *fi'la* signifying *action*, and have expanded the root **فَعَلَ** in every possible way to form paradigms of every part of speech that could possibly be derived from a root, and the formulæ so obtained are called "forms, or measures, of words." Just as all the tenses of the Greek verb *tūpto* do not exist in any one Greek verb, so no single Arabic root affords all the forms and measures assigned by grammarians to the root **فَعَلَ**. From some roots, for

¹ These must be looked for under the pure root, *i.e.* the form of the triliteral infinitive.

instance, only two or three verb-derivatives exist. Also, the root-meaning is not always traceable in every derivative.

(h) The term 'Form' properly denotes the outward appearance of the model on which a word is formed, i.e. the model unpointed by vowels, while 'Measure' properly denotes the Form fully pointed. The distinction is often ignored.

(i) In grammatical language, the three root-letters of any word are not styled the first, second, or third; but the *fā*, *ʿayn*, *lām*. Each derived form of فَعَلَ is in fact a formula. The symbols X, Y, Z could be substituted as a root-paradigm, and expanded for each form by the serviles suitable for that form.

(j) As an English beginner usually experiences much difficulty in grasping what the "measure" or *wazn* (وزن) of an Arabic word means, for him the following unscientific explanation is given:—

The measure of the passive participle is مَفْعُولٌ *mafʿūl*^u, and of this measure are مَقْبُول - مَقْبُولٌ - مَعْلُومٌ. If, for instance, مَعْلُومٌ be written above the measure مَفْعُولٌ, it will be seen that the words have certain letters in common that occur in corresponding positions, and that these letters are also from the 'servile' list. Each of the two words commences with the same servile letter (م *m*), and each word has the same servile letter as a fourth letter (و *wāw*): both words have the same number of letters (and the same short vowels). In other words, every Arabic derivative of five letters that has *m* for the first letter and *ū* for the fourth, will be of the 'measure' مَفْعُولٌ and will be a passive¹ participle.

Conversely, قَاتِلٌ *qātil*^u "killer" is an active participle or agent. Now, what is its root and its measure? It has one servile letter, the second, *alif*: the trilateral root therefore must be قَتَلَ (= نَعَلَ). Expand نَعَلَ by the same servile letter (*alif*), and you get the Form فاعَلَ: point the form with the same short vowels, and you get the Measure فاعَلَ. This is the principle to be adopted with all derivatives and all roots. A knowledge of the correct measure of a word is a guard against mispronunciation. Persians and Indians, for example, usually say *munḥaṣar* and *muttaham*, but the Arabic measures are *munḥaṣir* and *muttahim*.

¹ Some passive or past participles are also used as nouns, as: مَكْتُوبٌ "written, also, a letter": مَثَلٌ "in three parts, a triangle."

(k) Euphonic difficulties arise when the root contains any of the weak consonants or semi-vowels (حُرُوفُ الْعِلَّةِ) ي - و - ا; or when a dental and palatal come together; or when two identical or similar letters come together without the intervention of a long vowel.

The three weak consonants are homogeneous to the three short vowels (حَرَكَات), but subordinate to them. When, in a measure, a weak consonant would in pronunciation follow a short vowel that is not homogeneous to it, euphony requires that the weak consonant should change into the letter of prolongation for that short vowel; or, in other words, the short vowel changes the weak consonant into that weak consonant that is analogous to itself.¹ These changes are called the Permutations of Weak Consonants (تَعْلِيلٌ). Example: مِيعَادٌ, “place or time of promise; trysting and trysting-place; promised limit of time,”² is from وَعَدَ “he promised”; but the measure for the Noun of Instrument³ is مِفْعَالٌ *mif‘āl*^u and this would give مِوَعَادٌ *miw‘ād*^u, which is uneuphonic: hence, according to rule, the *kasrah* (—) conquers the *wāw* (و) and changes it into *yā* (ي). So, too, يَدَّاعٍ “depositing” is for وِدَّاعٍ (v. n. 4 of دَعَى).

(l) As regards the second kind of euphonic change called اِبْدَالٌ, if the soft dental ت follows ص - ض or ط, it changes into the hard palatal ط; if it follows ط, it changes into ط, or else both letters become ط; if it follows the soft dental ذ, it changes into ذ; and if ذ, it either changes into ذ, or else both letters become ذ; if it follows ز, it becomes ذ. Examples: from صَلَحَ “he became fit,” on the measure اِفْتَعَلَ we would get اِصْطَلَحَ; but, as Arabs find difficulty in pronouncing ت immediately after ع, the word, according to the rule given, becomes اِصْطَلَحَ “idiom”; اِطْلَعَ “to overlook, look down upon, (and hence) to know, be informed”, from عَلَّعَ “to rise (of sun):” ظَلَمَ “to oppress”, اِظْلَمَ “to be oppressed”: from the root اَجَّ “he married,” we get on

¹ Arab grammarians give many complicated rules to meet various cases.

² Though formed on the measure of the Noun of Instrument, it has the meaning of a Noun of Time and Place: vide § VIII (b).

³ And from a few verbs, of the Noun of Time and Place also.

the measure إِفْتَعَلَ (infinitive of إِفْتَعَلَ, VIII Stem) إِزْتَوَاجٌ, which in an Arab's mouth changes to إِزْدَوَاجٌ.

(m) The weak letters are a real difficulty, and sometimes the Arabs even have mistaken the root of a word. For instance, مَكَانٌ "place" is in some dictionaries said to be from كَانَ "it was": but by a mistake Arabs have taken the root to be مَكَنَ, and so have derived words from this non-existing root,¹ as: مَكِينٌ "dweller, well-fixed": the broken plural of مَكَانٌ is أَمَكِنَةٌ, whereas grammatically nouns of time and place have broken plurals on the measure مَفَاعِلٌ.

(n) Another euphonic change is ASSIMILATION (إِدْغَامٌ). When two identical letters, or two letters of a similar kind, come together, one is assimilated by the other, which is then pronounced with a *tashdīd*: thus, the root خَصَّ "he became special" was originally خَصَصَ.

(o) In the 8th Conjugation of verbs beginning with ي — و — هـ, these weak letters are assimilated to the ت characteristic of that conjugation, as: إِتَّقَى from وَقَى; إِتَّسَّرَ from بَسَّرَ; إِتَّخَذَ from أَخَذَ.

Remark.—In extracting the root of a word with a doubled ت (تَت), one ت (ت) should be considered servile and eliminated, while the other should be converted into either a *hamzah*, or else a radical *wāw*, as: إِتَّقَى "accident, chance," root وَقَى "it happened"; إِتَّصَلَ "junction", root وَصَلَ "he united"; إِتَّخَذَ "to take to oneself as, to take possession of", from أَخَذَ.

A servile ت coming after ز, is changed into a د, as: إِزْدَحَامٌ "crowd," root زَحَمَ "he forced his way through (a crowd, or forest)."

A servile ت coming after غ, is changed into ط, as: إِغْطِرَابٌ "agitation (of mind, sea, air, etc.)," root غَرَبَ "he beat"; إِغْطِرَارٌ "great necessity, compulsion," root غَرَّ "he harmed."

¹ There is a root مَكَنَ, but with a different signification.

(p) POSITIONS OF THE SERVILE LETTERS.—A study of the various forms will reveal the following facts, that:—

(1) The serviles ا and ت may occur at the beginning, middle, or end of a word, as: اِقْبَالَ - اِكْرَامَ - مَرْحَبًا - تَعْلِيمَ - اِسْتِفْسَارَ - اِسْتِقْبَالَ.

(2) The servile letter س always occupies the second place in a word and is preceded by the serviles ا or م, and followed by a servile ت, as: اِسْتِقْبَالَ - مَسْتَفِيدًا - اِسْتِصْوَارَ.

(3) The servile م occurs only as a first letter, as: مَعْلَمًا - مَدْرَسَةً - مَعْقِلًا.

(4) The serviles ن and ي occur either in the middle or at the end of a stem,¹ as: شَمْسِيَّ - شَرِيفًا - عَصِيَانًا - اِنْفَعَالًا.

(5) The servile و occurs only in the middle, as: مَعْلُومٌ “known”; عَفُورٌ “very forgiving” (of God): سَاجِدٌ “prostrating oneself, placing one’s forehead on the ground.”

§ II. On the Stems of the Verb, etc.

(a) The simple triliteral root or ground-form of the verb is by some grammarians called the ‘First Stem.’ Its meaning may be extended or modified by the addition of one or more letters, and the fresh stems thus obtained are usually referred to by their numbers, thus “Fifth Stem,” “Tenth Stem,” etc., which in dictionaries are indicated by a simple Roman figure (V—X, etc.). By some writers, these derived stems are termed Conjugations.

(b) There are in all fourteen derived Stems, which Palmer divides into four groups, formed by the four methods:—

(1) Adding one letter to the simple stem: this makes a neuter stem transitive, or a transitive stem strong or intense in action.

(2) Prefixing a ت: this implies a consequence or effect.

(3) Adding two or more letters: this modifies the meaning.

(4) Distorting the original form as well as adding letters to it: this implies distortion of meaning and indicates colour, defect, or intensity.

Stem XI is rare even in Arabic, while stems XII to XV are rarer still and may be ignored.

The stems up to XI only, are given below. For Persian, the verbal nouns

¹ But ن and ي can occur as the first letters in the Aorist, ن for the 1st pers. pl., and ي for the 3rd pers. masc. sing, dual, and plural, and 3rd pers. pl. fem.

and the *participles* only, of Nos. I to VIII, and of No. X, are really necessary. A study of the derived ‘Conjugations’, however, simplifies matters.

(c) The verbal nouns¹ (or ‘infinitives’ or gerunds) are abstract nouns expressing the action or state of that Stem from which they are derived. Some have always a neuter sense, as: ^{وُجُودٌ} “existence” [trans. ^{وُجِدَ} ^{أَنْ}]; ^{عَمُومٌ} “being common”; but others are both active and passive in sense, thus ^{نَصْرٌ} means “helping another” or “being helped.”

The verbal nouns and participles of the *derived* forms are fixed on measures. The Participles of the First Stem or Triliteral are also regular, but the measure of its verbal nouns are numerous, though only four or five forms are in common use.

(d) The following are the Stems. Their order must be noted.² The force of the derived forms and the measure of their infinitives or verbal nouns, and of their participles, will be given later:—

I. ^{فَعَلَ}	IV. ^{أَفْعَلَ}	VII. ^{إِنْفَعَلَ}	X. ^{إِسْتَفْعَلَ}
<i>fa'al^a.</i>	<i>af'al^a.</i>	<i>infa'al^a.</i>	<i>istaf'al^a.</i>
II. ^{فَعِّلَ}	V. ^{تَفَعَّلَ}	VIII. ^{إِفْتَعَلَ}	XI. ^{إِفْعَالَ} ³
<i>fa'il^a.</i>	<i>tafa'al^a.</i>	<i>ifta'al^a.</i>	<i>if'all^a.</i>
III. ^{فَاعَلَ}	VI. ^{تَفَاعَلَ}	[IX. ^{إِفْعَلَّ} ³	[XII to XV.
<i>fā'al^a.</i>	<i>tafā'al^a.</i>	<i>ifa'all^a].</i>	—————].

Remark I.—Stem I is usually of the measure ^{فَعَلَ}, as: ^{قَتَلَ} *qatal^a* “he killed”; but ^{فَعِلَ}⁴ (generally intransitive) is also found, as: ^{حَزِنَ}⁴ “he was sad” (intr.); ^{عَمِلَ} “he did” (trans.); also ^{فَعِلَ}⁴ in intransitives only, as: ^{حَسُنَ}⁴ “it was beautiful.” Occasionally, a form has varying Measures, as: ^{عَمَرَ} “to inhabit”; ^{عَمَرَ} “to grow old”; ^{عَمَرَ} “to be flourishing,” according to the vowel of the 2nd Radical.

¹ *Maṣdar*²² ^{مَصْدَرٌ} (pl. ^{مَصَادِرُ}), lit. “place of issuing.” i.e. “source”

² Because in European dictionaries the serial number only is quoted. The Arabs arrange these forms differently.

³ Not found in Persian.

⁴ *Kasrah* under the second radical often indicates temporary condition, while *zammah* over it, continuous condition.

Remark II.—Verbs on the measure *فَعَلَ* making its Aorist *يَفْعَلُ*, have always the second or third radical one of the gutturals, *hamzah*, هـ, غ, ح, خ, ع or ؤ.

(e) The Arabic participles do not in themselves convey any suggestion of time: hence *قَاتِلٌ* may mean ‘one who has killed’ as well as ‘one who is killing’; *مَقْتُولٌ* ‘one who ought to be killed’ as well as ‘one killed.’ The Passive Participles (with the exception of the simple trilateral) are regularly formed by changing the *kasrah* (◌ِ) of the last syllable of the Active Participle into *jathah* (◌ُ), as: *مُرْسِلٌ* *mursilun* “sender,” *مُرْسَلٌ* *mursalun* “sent” (*فَعِلٌ* and *مَفْعِلٌ* of Stem IV).¹

(f) The Infinitive of Stem I is of varying form, and is therefore specially noted in the dictionaries, under each verb. The same verb has often more than one infinitive,² sometimes with variety in meaning, as: *تَقْصِدُ* “intention” and *اِمْتَقِدُ* “object”; *قُرْبٌ* “nearness” and *قَرَابَةٌ* “relationship.” One of the most common forms is *يُفْعَلُ*, as: *يُقْتَلُ* “killing.”

The infinitive of *فَعِلٌ* is generally *فَعْلٌ*, as: *فَضَبٌ* “being angry.” Other measures, from usually intransitive verbs, are: *نُعْمَلُ*, and *فَعَالٌ*, as: *جُلُوسٌ* “sitting,” *سَلَامٌ* “being in a perfect state, health,” *دُخُولٌ* “entering.”

Note that all the stems that begin with *hamzah* (أ or إ) form the Infinitive by inserting an *alif* before their last radical. In the longer forms, too, the second consonant after the *hamzah* takes a *kasrah*.

Remark I.—There is a passive voice of all transitive verbs, which is formed by changing the short vowels of the active. The last short vowel remains unchanged; the last but one must be *kasrah* (◌ِ); and all other movable letters must have *zammah* (◌ُ), as: *فَعِلٌ* Act., *فُعِلَ* Pass.; *اِسْتَفْعَلَ* *istaf'al*^a Act., *اُسْتُفْعِلَ* *ustuf'il*^a Pass.; *فَاعِلٌ* Act., *فُوِعِلَ* Pass.

Remark II.—The active and passive participles are also used as Adjectives and Nouns.

¹ The same measure as the noun of place, as: *مَكْتَبٌ* *maktabun* (place of writing) “a primary or preparatory school.”

² The same verb may have different meanings, and then has a different noun of action for each.

§ III. The Fourteen Conjugations.

I STEM (i.e. the trilateral) فَعَلَ (or فَعَّلَ¹, or فَعَّلَ²). Ex.: حَلَفَ “he swore”;

ظَهَرَ “he appeared”; خَبَرَ “he experienced, tested”; عَلِمَ “he knew”;

فَرِحَ “he rejoiced”; عَمِلَ “he performed, worked”; حَزَنَ³ “he was sad”;

حَسَنَ “it was handsome”; نَضَرَ⁴ “to be bright (of the face), be blooming.”

Active Part. فَاعِلٌ fā'il^u.—Ex.: سَامِعٌ “hearer”; نَاصِحٌ “adviser”; عَالِمٌ

“knowing, learned”; لَاقِقٌ lā'iq^u (for lāyiq^u) “having capacity, fit.”

Passive Part. مَفْعُولٌ maf'ūl^u. Ex.: مَرْحُومٌ “blessed, late (i.e. dead, of Muslims)”; مَأْمُورٌ “ordered, appointed”; مَعْقُومٌ “understood”; مَجْنُونٌ “mad” (lit. possessed by a Jinn).⁵

Infinitives مَفْعَلٌ⁶; فَعَالَةٌ and فَعَالٌ; فُعُولَةٌ and فُعُولٌ; فَعْلٌ⁷ - فَعَلٌ⁸ - فَعَلَ⁹ or مَفْعَلَةٌ (and many other forms). Ex.: ضَرْبٌ “striking”; فَتْحٌ “opening”; كَرَمٌ “being kind”; عَمَلٌ “working, doing”; حِلْمٌ “to be forbearing”; عِلْمٌ “to know, knowledge”; قَبُولٌ “to accept, accepting”; حُضُورٌ “being

¹ Transitive or intransitive.

² Always intransitive. An adjective on the measure فَعِيلٌ can be formed from all such verbs (فَعَلَ), as: حَسِينٌ “beautiful,” كَرِيمٌ “kind,” قَبِيحٌ “ugly,” from حَسَنَ - كَرَّمَ - قَبِيحٌ; vide § XV (4).

³ But حَزَنَ tr. “to grieve, sadden (some one).”

⁴ Also نَضَرَ and نَضَرَ (نَضَرَ).

⁵ For Passive, vide Remark I to § II (f), and § XXV (a) and (b), and Table II, footnote 2 of Paradigms.

⁶ فَعْلٌ abstract noun from transitives فَعَلَ and فَعَّلَ. فَعْلٌ generally from فَعَّلَ when intransitive. كَرَمٌ is from كَرَّمَ.

⁷ فُعُولٌ from فَعَلَ when intransitive. فُعُولَةٌ and فُعَالَةٌ from فَعَّلَ, intransitive.

⁸ مَفْعَلٌ maf'al^u, uncommon as an Infin., is also the measure of the noun of place, as: مَكْتَبٌ maktab^u “a primary or preparatory school.”

present, presence"; كَلَّمَ "to speak, speech"; كَمَالَ "to be perfect, perfection"; مَخْرَجٌ "going out, (also place of going out, exit)"; مَاتَ "to die, death," (from مَاتَ, we get مَمَاتٌ, which by permutation becomes مَمَاتٌ); مَوَعظَةٌ "preaching"; مَنَفَعَةٌ "to be benefited, benefit."

Examples of less common forms are: حُرِمَانٌ "being deprived"; سُلْطَانٌ "to have power, also one having power, i.e. sovereign"; نَدَامَةٌ "to regret, regret"; حَزَنٌ "being sorry, sorry," etc., etc.

II STEM (i.e. first derived form) فَعَّلَ fa^l.

This is formed by doubling the second letter of the primary, the original meaning of which it (1) intensifies³; or (2) it makes a neuter transitive, or a transitive causal; or (3) it is declarative; or (4) it is denominative⁴; or (5) it signifies to turn into, convert; or (6) it indicates a phrase; or (7) it indicates movement towards. Ex. (1) قَتَلَ "he killed"; قَتَّلَ "he massacred"; ضَرَبَ "he struck"; ضَرَبَ "he beat violently"; قَطَعَ "he cut"; قَطَّعَ "he cut in pieces"; (2) نَزَلَ "he descended"; نَزَّلَ "he brought down"; عَلِمَ "he knew"; عَلَّمَ "he taught"; كَتَبَ "he wrote"; كَتَّبَ "he taught to or caused to write"; دَخَلَ "he entered"; دَخَّلَ "he caused to enter, introduced"; كَثُرَ "it was many"; كَثَّرَ tr. "he increased"; (3) كَذَبَ "he told a lie"; كَذَّبَ "he believed him to be lying, took him or declared him to be a liar"; صَدَقَ "he was truthful"; صَدَّقَ "he believed, or he declared to be truthful"; (4) جَيْشٌ "an army"; جَيَّشَ "he collected an army"; جَلَدَ "a skin"; جَلَّدَ "to skin, bind books"; (5) نَصَرَ "to turn into a Christian, convert"; مَجَّسَ "to convert

¹ مَفْعَلٌ maf'al^{us}, uncommon as an Infin., is also the measure of the noun of place, as: مَكْتَبٌ maktab^{us} "a primary or preparatory school."

² Nadāmat^{us} (نَدَامَةٌ); incorrectly amongst Indians and Persians nidāmat.

³ Doubling a letter in Arabic has generally an intensive effect.

⁴ The Denominative forms of II Stem correspond to the English verb formed from a noun, as "to skin"; "to water" etc.

to *tamjīs* or fire-worshipping"; عَرَّبَ "to make (a foreign word) Arabic, to Arabicize"; (6) كَبَّرَ "to say أَكْبَرُ" (Infin. تَكْبِيرُ); هَلَّلَ "to say لَا إِلَهَ إِلَّا اللَّهُ" (Infin. تَهْلِيلُ); عَلَّمَهُ سَلَمَ "he greeted him" (i.e. said أَسَلَامٌ عَلَيْكَ) (7) شَرَقَ "to go East."

Active Part. مُفَعِّلٌ *mufa'il*^un.—Ex.: مَعْلِمٌ "teacher"; مُصَدِّحٌ "correcter, proof-reader"; مُبْصِرٌ "having a deep insight into."

Passive Part. مَفْعُولٌ *mufa'al*^un.—Ex.: مُعْرَبٌ "compounded; a mixture; ink"; مُرْصَعٌ "bejewelled, inlaid with gold."

Infinitive تَفْعِيلٌ *taf'il*^un, or تَفْعِيلَاتٌ *taf'ilat*^un.—Ex.: تَعْلِيمٌ "teaching"; تَأْتِيرٌ "affecting, effect of"; تَذَكُّرٌ "reminding; memoir; testimonial; passport"; تَجَرُّبَةٌ "experience; trial, essay."

Remark I.—Rare forms are تَفْعَالٌ and تَفْعَالٌ, as: تَكَرَّرَ from كَرَّرَ "to repeat (speech); to do a thing again"; تَبَيَّنَ from بَيَّنَّ "to explain."

Remark II.—The verbal nouns of all the Derived Conjugations form their plurals in أَتْ (= sound fem. pl.), though those of II and IV Stems have also the broken plural تَفَاعِيلٌ, as: تَقْسِيرٌ "a commentary etc.," pl. تَقَاسِيرٌ; أَرَاخِيفٌ (أَرَجَافٌ) "false news."

III STEM فَاعِلٌ *fā'al*^a, is formed by inserting an *aliḥ* after the first radical i.e. by lengthening the first vowel of the primary.

This stem adds to the primary, the sense of striving, thus: قَتَلَ "to kill") but قَاتَلَ "to try to kill, to fight with"; كَتَبَ "to write), كَاتَبَ "to correspond with" (with the accusative of the person); غَلَبَ "to overcome") غَالَبَ "to try to overcome." Hence a sense of reciprocity is

often *implied*,¹ as: (ضَرَبَ “he struck”) ضَارَبَ “he struck and fought with”; (جَلَسَ “he sat”) جَالَسَ “he sat with”; (شَرَكَ he was the partner of So-and-so) شَارَكَ (with accusative of person) “he went partners with.”

This stem may also mean to exercise some abstract quality on a person or thing, as: (لَانَ “to be soft, gentle”) لَانَيْ “to exercise gentleness, to treat some one kindly”: (لَاعَفَ “to caress, etc.”): (سَفَرَ “he journeyed *alone*”) سَافَرَ either “he journeyed alone, or (with the preposition *مع*) with some one else.”²

Note too the following:—طَالَبَ “to demand repeatedly”; عَاوَدَ “to return to (frequently)”; شَاوَرَ “to hire by the month” (from شَهْرٌ); صَايَفَ “to hire for the summer” (from صَيْفٌ); شَانَهَ “to speak with” (from شَفَّةٌ “lip”); عَانَقَ “to embrace” (from عُنُقٌ “neck”).

Active Part. مُفَاعَلٌ *mufā'il*^{un}.—Ex.: مُقَابِلٌ “opposing, confronting”
مُنَافٍ (أَلْمَنَافِي) “contradictory”; مُزَاحِمٌ “hindering.”

Passive Part. مُفَاعَلٌ *mufā'al*^{un}.—Ex.: مُبَارَكٌ “blessed, auspicious.”

Infinitive. مُفَاعَلَةٌ *mufā'alat*^{un}, and مُفَاعَلَةٌ *fi'āl*^{un}.—Ex.: مُقَابَلَةٌ “opposition”
مُكَالَمَةٌ “dialogue”; مُجَاحَفَةٌ “discussing with, argument”; قَتَالٌ “slaughter”; (also مُعَقَالَةٌ); نِزَاعٌ “quarrel.”

IV STEM *af'al*, is formed by prefixing أَ to the root and suppressing the vowel of the first radical (ف). With a few exceptions, it is transitive (taking the object in the accusative), and gives a causal signification to

¹ But Stem VI تَفَاعَلَ (formed by prefixing ت to this stem) always clearly indicates reciprocity.

² So too كَذَبَ لَهُ becomes كَذَبَهُ, and جَلَسَ مَعَهُ becomes جَالَسَهُ.

³ This Passive Part. is rare in Persian.

⁴ Some concrete nouns are also found in this measure, as: كِتَابٌ “book”; رِكَابٌ “stirrup-iron”; حَسَابٌ “account,” etc., etc.

the primary, as: ^{أَنزَلَ} “he caused to descend”; ^{أَجَلَسَ} “he bid to sit down”; ^{أَكْتَبَ} “he caused to write”; ^{أَحْسَنَ} “to do good to”; ^{صَلَحَ} “to be fit for”; ^{أَصْلَحَ} “to bring into good condition”; ^{أَظْهَرَ} “to cause to appear”; ^{أَدْخَلَ} “to cause to enter”; ^{أَخْرَجَ} “to cause to exit”; ^{أَبَاعَ} “to expose for sale”; ^{أَعْظَمَ} “he found the matter important”; ^{أَحْمَدَهُ} “he found him praise-worthy.”

It often forms verbs from nouns, as: ^{أَصْبَحَ} “to do in the morning”; ^{أَسْلَمَ} “to receive Islam, become a Muslim.”

Frequently it has the sense of beginning a gradual movement (intr.), as: ^{أَشَامَ} “he went to Shām (Syria)”; ^{أَغْرَبَ} “to go westwards”; ^{أَشْرَفَ} “to reach the top, be high; to look downwards on, overlook”; ^{قَامَ} “to stand, to rise up”; ^{أَقَامَ} “to halt, dwell with; also to make to stand.”

Remark.—From some roots, the Stems II and IV are both used as causals, thus: ^{خَبَّرَ} and ^{أَخْبَرَ} both mean “to inform.” Sometimes there is a difference in meaning; thus ^{عَلَّمَ} “to teach”, but ^{أَعْلَمَ} “to inform.”

Other examples are: ^{أَقْفَرَتِ الْأَرْضُ} “the land became desolate”; ^{أُتِنِنَ الْمَاءُ} “the water became putrid”; ^{أَحْصَدَ الذَّرْعُ} “the crop became fit for harvesting”; ^{أَقْطَمَ الْوَلَدُ} “the child attained the age of weaning.”

Active Part. ^{مُفْعِلٌ} *muf‘il^{un}*.—Ex.: ^{مُشْرِفٌ} “overlooking”; ^{مُشْرِكٌ} “polytheist, implying partnership (to God)”; ^{مُعَسِّنٌ} “benefactor.”

Passive Part. ^{مُفْعَلٌ} *muf‘al^{un}*.—Ex.: ^{مُلْهِمٌ} “inspired”; ^{مُجْهِمٌ} “made ambiguous, ambiguous”; ^{مُدْغَمٌ} “forced into another, assimilated.”

Infinitive ^{إِنْعَالٌ} *if‘āl^{un}*.—Ex. ^{إِسْلَامٌ} (intr.) “yielding obedience, Islam”; ^{إِنْصَافٌ} (tr.) “making apparent, declaration”; ^{إِنْصَافٌ} “dividing into halves (two equal parts), justice.”

¹ When the IV Stem is intransitive, as ^{أَقْبَلَ} “to come towards,” there is no passive participle; the active participial form only is used, *vide* notes to VII and VIII Stems.

Remark.—The broken plural (*vide* Remark II, Stem II) is rarely *أَفَاعِلٌ*, as: *إِهَامٌ*, pl. *أَاهِيمٌ*. The regular feminine plural is commoner.

V STEM *تَفَعَّلَ* *tafaʿʿala*, is formed by prefixing a ت to No. II, of which it may reflect the consequence, as: (*وَلَدَ* “to give birth to, to beget” — *وُلِدَ* “to extract a child (doctor); also *fig.* being the cause of”) *تَوَلَّدَ* “he was born.” It also converts it into a reflexive, or gives the idea of doing a thing by degrees, and hence is also passive, as: (*جَرَعَ* “to drink” — *جَرَّعَ* “to make to drink”) *تَجَرَّعَ* “to sip”; (*جَمَدَ* “to become frozen, or hard” — *جُمِدَ* “to cause to freeze”) *تَجَمَّدَ* “he hardened himself by degrees; *بَرَدَ* “it was cold” — *بُرِدَ* “to make cold”) *تَبَرَّدَ* “he cooled himself by degrees”; (*كَسَرَ* “he broke” — *كُسِرَ* “he shattered”) *تَكَسَّرَ* “it was shattered in pieces, etc.”; (*عَلِمَ* “he knew” — *عَلَّمَ* “he taught, he caused to know”) *تَعَلَّمَ* “to be made to know, to learn”; (*وَقَفَ* “to stand still; to be acquainted” — *وُقِفَ* “to make to stand still, to stop”) *تَوَقَّفَ* “he hesitated, he delayed.”

Sometimes, it signifies to give oneself out as, or think oneself something, pretending,¹ as: (*كَبُرَ* “he became great”) *تَكَبَّرَ* “he thought himself great, he became proud”; (*تَنَبَّأَ* (or less common *تَنَبَّأَ*) “to give oneself out as a prophet”; *تَمَرَّضَ* “to pretend to be ill, to feign sickness”; *تَزَهَّدَ* “to pretend to *zuhd* or monastic life.”

It also means, derived from a concrete noun, “to adopt the tenets, etc. of, to become,” as: *تَنَصَّرَ* “to become a *Nasrāniyy*” (Christian); *تَهَيَّدَ* “to become a *Yahūdiyy*” (Jew); *تَأَسَّدَ* “to become bold or fierce as a lion” (*أَسَدٌ*); *تَوَسَّدَ* “to be propped, to lean on a *وَسَادَةٌ*.”

Present Part. *مُتَفَعِّلٌ* *mutafaʿʿil*.—Ex.: *مُتَفَكِّرٌ* “thinking within oneself, being anxious”; *مُتَنَبِّئٌ* “pretending to be a prophet”; *مُتَكَلِّمٌ* “speaker, the 1st person in grammar”; *مُتَعَلِّمٌ* “a student.”

¹ But in this sense, No. VI Stem is more common.

Passive Part. مُتَفَعِّلٌ *mutafa'ul*^u.—Ex.: مُتَبَعِّرٌ “being deeply versed in”; مُتَرَقَّبٌ “expected.”

Infinitive تَفَعَّلَ *tafa'ul*^u.—Ex.: تَفَكَّرَ “thinking”; تَنَبَّهَ “taking warning”; تَأَمَّلَ “reflecting.”

VI STEM, تَفَاعَلَ *tafa'al*^a, is formed by prefixing ت to No. III, to which it gives a reflexive, or a reciprocal meaning, and the subject in the latter case must be *dual, plural, or a collective noun*, as: تَرَامَى “to throw oneself down at full length”; تَعَالَى اللّٰهُ = “God made Himself exalted above all”; ضَارَبَ “he struck, gave blows to”; فَضَارَبَ “to give and receive blows from, to fight”; كَاتَبَ “he wrote to”; نَكَاتَبَ “to write to and receive letters from, to correspond with.”

This form has sometimes a sense of feigning² and the subject may then be singular, as: جَاسَرَ “to make another bold”; جَسَرَ “to be bold”; تَجَامَرَ “to show or pretend to be bold”; تَمَارَضَ “feigning sickness”; تَحَامَرَ “pretending to have fever”; تَنَاصَرَ “to pretend to be a Christian.”

Active Participle مُتَفَاعِلٌ *mutafā'il*^u.—Ex.: مُتَرَادِفٌ “being synonymous”; مُتَقَارِبٌ “being close to each other”; مُتَبَاعِدٌ “being distant.”

Passive Participle مُتَفَاعَلٌ *mutafā'al*^u.—Ex.: مُتَصَاحِبٌ “taken as a companion.” This form is not used in Persian.

Infinitive تَفَاعَلَ *tafa'ul*^u.—Ex.: تَنَاقَضَ “being contradictory”; تَصَادَمَ “clashing together”; تَمَارَضَ “feigning sickness”; تَجَاسَرَ “feigning bravery” (but in Persian “bravery”).

VII STEM, اِنْفَعَلَ, is formed by prefixing اِنْ in to No. I, of which it is *always* a neuter or passive (without any agent being mentioned), as: كَسَرَ

¹ In No. III, a second party is possible; in No. VI the reciprocity is necessary.

² A meaning sometimes given by No. V.

“he broke” (*اِنْكَسَرَ*) “it was broken”; (*كَشَفَ* “to expose, reveal”) *اِنْكَشَفَ* “he showed himself openly, was revealed or discovered.”

The original sense was a reflexive of No. I, as “it broke itself”; but this and other derivative forms have become so habitually used in a passive sense, that the true passives of those verbs in which the form *اِنْفَعَلَ* is in use, have fallen into disuse.¹ One of the meanings of this form is ‘accepting the action of the primary,’ as : *كَسَرْتُهَا فَانْكَسَرَتْ*² “I broke it and so it was broken”; *فَتَحْتُ الْبَابَ فَانْفَتَحَ* “I opened the door and so it became open.”

It sometimes implies that a person allows an act to be done to him, as : *اِنْجَرَّ* “to let oneself be dragged”; *اِنْهَزَمَ* “to let oneself be put to flight, to flee.”

Remark I.—This Stem is distinguished from VIII in that the reflexive pronoun contained in it is never the indirect, but always the direct, object, and also in that this Stem never has a reciprocal signification.

Remark II.—When the first radical is ي - و - م - ن - ت - ل - ر or *hamzah*, this form is not used : form VIII (*اِفْتَعَلَ*) takes its place.

(Active³) Participle *مُنْفَعِلٌ* *munfa'ilun*.—Ex. : *مُنْكَشَفٌ* “revealed³”; *مُنْفَرِدٌ* “being lonely”; *مُنْجَمِدٌ* being congealed.

*Passive Participle*³, None.

Infinitive *اِنْفِعَالٌ* *infi'ālun*.—Ex. : *اِنْهَدِمَ* “being thrown down, demolition”; *اِنْعَرَفَ* “turning aside, deflection”; *اِنْفَعَلَ* “admitting wrong doing, hence shame.”

¹ In some cases for euphony, in other cases to avoid ambiguity. Supposing from *نَمَ*, the stem *اِنْتَمَ* were in use, the root might be *نَمَ* “to backbite”, on the form *اِفْتَعَلَ*.

² *Fa-nkasarat*. The *!* of the Infinitive in a *hamzatul wasl*.

³ The form of the Passive Participle is not found in stems with a neuter or passive meaning. *Vide* notes to Stems IV and VIII.

VIII STEM, ¹ *ifta'al^a*, is formed by prefixing *!* to the first radical

of No. I, which then loses its vowel, and by inserting *ta* (*ا*) before the second radical. This form resembles No. VII in expressing the result of the action of the primary, and it also expresses the idea of such result after effort. It has generally a reflexive, less frequently a reciprocal or passive, signification, as: *اِكْتَسَبَ* “to acquire for oneself, earn one’s living”; *اَجْتَهَدَ* “he busied himself, he tried”; *اِسْتَنْدَلَ* “he engaged himself, was busy in” (work for himself or another); *اِسْتَلَفَ* “he borrowed (a thing)”; *اِسْتَعَلَّ* “to take fire”; *اِضْطَرَبَ* (*ضَرَبَ*) “he was exerting himself violently”; *اَلْمَسَ* “he touched”; *اَلْتَمَسَ* “he sought to touch, he felt for”; *اَنْصَرَ* (*نَصَرَ* he helped) “he was victorious (by God’s help), he was reinforced”; *اِمْتَلَأَ* “it was full”; *اِسْتَبَقَ* (*سَبَقَ* “he passed by on the road, he excelled”) “he beat in a race, etc.”; *اِخْتَصَمُوا* “they contended or litigated with one another”; *اِجْتَمَعَ* “to be collected”; *اِمْتَزَجَ* “to be or get mixed with.”

Active Participle ² *مُفْتَعِلٌ* *mufta'il^{un}*.—Ex.: *مُجْتَهِدٌ* “striving”; *مُنْتَظِمٌ* “managing, manager”; *مُنْتَظِرٌ* “waiting for”; *مُجْتَنِبٌ* “shunning.”

Passive Participle *مُفْتَعَلٌ* *mufta'al^{un}*.—Ex.: *مُرْتَفَعٌ* “elevated, high”; *مُشْتَرَكٌ* “shared, in common”; *مُخْتَصَرٌ* “abridged.”

Infinitive *اِفْتِعَالٌ* *ifti'al^{un}*.—Ex.: *اِعْتِرَاضٌ* “objecting to, objection”; *اِحْتِرَازٌ* “avoiding”; *اِحْتِرَامٌ* “honouring, honour.”

¹ Verbs with *ي* as a first radical, do not appear to have this form. Vide Assimilation, § I (o).

² When this VIII Stem is intransitive, as: *اِنْتَهَمَ* “to be accused,” the Active Participle form only is used, with a passive sense, as: *muttahim* (not *muttaham*) “accused.” Vide also note 1 to IV Stem and note 3 to VII Stem.

IX STEM ^{أَفْعَلَ} *if'all^a*. This is formed from the trilateral by prefixing ^{أَ}!; suppressing the first vowel, and doubling the third radical. It expresses the becoming a conspicuous quality, such as colour or bodily defect, as: ^{صَفَرَ} “he had a bilious complexion”; ^{أَصْفَرُ} adj., “yellow” ^{أَصْفَرُ} ¹ “to be or become yellow, to yellow”; ^{حَدَبَ} “to be hunchbacked”, ^{أَحْدَبَ} ² “hunch-backed” ^{أَحْدَبَ} ³ “to become hump-backed”; ^{عَوَرَ} “to be one-eyed”, ^{أَعْوَرَ} adj. ^{عَوَرَ} ⁴ “to become one-eyed.” Of this form, one or two of the verbal nouns only are found in Persian.

Active Participle ^{مُفْعِلٌ} *muf'allⁿ*.—Ex. ^{مُحْمِرٌ} “becoming very red.”

Passive Participle.—None.

Infinitive ^{إِفْعَالٌ} *if'ilālⁿ*.—Ex. ^{إِعْوَجَجَ} ² “becoming crooked”; ^{إِحْوَالَ} ³ “becoming squint-eyed.”

X STEM ^{اسْتَفْعَلَ} *istaf'al^a*. It implies inquiry, desire, opinion, or tendency, with regard to the matter predicated by the simple verb, as: ^{اسْتَعْلَمَ} “he wanted to know, he inquired”; ^{اسْتَغْفَرَ} “he asked for pardon”; ^{اسْتَحْسَنَ} “he thought it beautiful”; ^{اسْتَعْقَرَ} “he thought him contemptible.”

Sometimes it is merely causal, as: ^{اسْتَحْلَفَ} ⁴ “to make to swear, to administer an oath” = ^{حَلَفَ}.

This form is also a reflexive ⁵ of No. IV, as: ^{أَعْلَمَ} “he taught” ^{اسْتَعْلَمَ} “he taught himself”; ^{اسْتَوْحَشَ} “to feel oneself lonely”; ^{اسْتَسَلَّمَ} “to surrender.”

¹ This form is merely the ‘adjective (noun) of colour or defect’ with the final radical doubled, etc.; *vide* § XIV (b).

² This word is used in Persian.

³ This word is not used in Persian.

⁴ Originally also “to ask or command to be sworn.”

⁵ And sometimes, therefore, the meaning is apparently neuter.

It is frequently denominative and may signify summoning for a purpose and also becoming like, as: ^{سَعَدَم} *isʿadam* “to call one to act as a ^{خَادِم} *ḫādim*” and hence “to engage as a servant”; ^{إِسْتَشْهَدَ} *isʿtashada* (tr. and intr.) “to produce as a witness” (tr.), and “to testify to, to become a Muslim” (intr.); ^{إِسْتَحْجَرَ} *isʿtajar* “to become like ^{حَجَر} *ḥajar*, to petrify.”

Active Participle ^{مُسْتَعِجِلٌ} *mustaʿijilun*.—Ex.: ^{مُسْتَعِجِلٌ} *isʿtaciʿil* (“wanting to be in a hurry”, i.e.) “hastening”; ^{مُسْتَقْبِلٌ} *isʿtaqbil* “coming towards, future”; ^{مُسْتَعْفٍ} *isʿtaʿf* ¹ “wishing to resign”; ^{مُسْتَوْجِبٌ} *isʿtaujib* “deserving of”; ^{مُسْتَأْجِرٌ} *isʿtaʿjar* “one who hires or rents, a lessee.”

Passive Participle ^{مُسْتَعْمَلٌ} *mustaʿmalun*.—Ex.: ^{مُسْتَعْمَلٌ} *isʿtaʿmal* “brought into use, used”; ^{مُسْتَحْسَنٌ} *isʿtaḥsun* “thought to be good, appreciated, liked”; ^{مُسْتَأْجَرٌ} *isʿtaʿjar* “hired, rented.”

Infinitive ^{إِسْتِجَالٌ} *isʿtijālun*.—Ex.: ^{إِسْتِعْمَالٌ} *isʿtaʿmal* “using”; ^{إِسْتِغْفَارٌ} *isʿtaḡfār* “asking for pardon”; ^{إِسْتِعْقَاةٌ} *isʿtaʿqāʾ* ² “tendering one’s resignation from office.”

[XI STEM, ^{إِفْعَالٌ} *ifʿālun*, is formed from No. IX by inserting an *alif* after the second radical. It intensifies No. IX, as: ^{إِصْفَارٌ} *isʿṣfār* “to become very yellow.”

According to some Grammarians No. IX indicates permanent colours or qualities, No. X those that are transitory or mutable.

This form is not used in Persian at all, and is very rare in Arabic even.

Active Participle ^{مُفْعَالٌ} *mufʿālun*.—Ex.: ^{مُحْمَارٌ} *mūḥmār* “becoming very red.”

Passive Participle.—None.

¹ In Persian ^{مُسْتَعْفِي} *isʿtaʿfi* (the definite form) also means “resigner, i.e. one who has resigned.” The Past. Part. ^{مُسْتَعْفَى} *isʿtaʿfā* (note the absence of the dots under ^ي) signifies in Arabic “pardoned”; in Persian it is not used.

² It is a rule in ^{قُرْآت} *qurʾāt*, that when a *hamzah* follows a weak letter that is *sākin*, the weak letter has a *maddah* (written or understood); or in other words the long vowel is prolonged in sound; thus ^{غَنَى} *ghana* “he sang,” but ^{غِنَاءٌ} *ghināʾun* (measure ^{نَعَالٌ} *naʿāl*) “singing” (verbal noun), in Persian ^{غِنَا} *ghina*.

I STEM **فَعَّلَلَ** *fa'alala*: in formation and conjugation corresponds to II of the Trilateral; it is both transitive and intransitive. Example: **دَبَبَ** "to cause to swing to and fro."

Active Participle **مُفَعِّلٌ** *mufa'ilil*¹. Ex.: **مُرْزَلٌ** "quivering"; **مَذْبَذِبٌ**.

Passive Participle **مُفَعَّلٌ** *mufa'al*¹. Ex.: **مَذْبَذَبٌ** "dangled, dangling, hesitating."

Infinitive **فَعَّلَلَةٌ** *fa'lalatu*ⁿ, or **فَعَّلَالٌ** *fi'lāl*ⁿ. Ex.: **زَلْزَلَةٌ** "quivering. an earthquake"; also **زَلَزَالٌ** *zazāl* or **وَسْوَسٌ** *waswas* "whispering of the Tempter."

II STEM **تَفَعَّلَلَ** *tafa'alala*: in formation and signification agrees with V of the Trilateral. Example: **تَذَبَذَبَ** "to hesitate"; **تَزَلَزَلَ** "to quiver"; **تَشَيَّطَ** "to act like a **شَيْطَانٌ**."

Active Participle **مُتَفَعِّلٌ** *mutafa'ilil*ⁿ. Ex.: **مُتَزَلَزِلٌ** "shaking, fanciful, volatile"; **مُتَذَذِبٌ** "hesitating."

Passive Participle, None.

Infinitive, **تَفَعَّلَلٌ** *tafa'alul*ⁿ. Ex.: **تَزَلَزَلَ** "quivering; an earthquake."

III STEM **اِفْعَلَلَ** *if'a'lla*. This form is intransitive, as: **اِقْشَعَرَ** "to creep with terror (of a person, the skin, or the heart)." It corresponds to VII of the trilateral.

Active Participle, **مُفْعِلٌ** *muf'a'll*ⁿ. Ex.: **مُطْمَئِنٌّ** "being at rest in mind" [from **طَمَأَنَ** "he leant back (in a chair or on a pillow)"]; **مُضْمِعٌ** "withering."

Passive Participle, None.

Infinitive, **اِفْعَلَلٌ** *if'i'lāl*ⁿ. Ex.: **اِطْمِئِنَّ** "being at rest in mind"; **اِضْمَحَلَّ** "withering, vanishing."

[IV STEM **اِفْعَنَّ** *if'anla*. This form is very rare in Arabic and is not found in Persian.]

1 This is also the only form of the *masdar*ⁿ-*l-mimiy*y of the quadriliteral verb.

§ VI. Irregular Verbs.

For the conjugation of all Irregular Verbs *vide* Paradigms at the end. They are classed as:—

1. *Doubled* (مضاعف), as: مَدَّ (for مَدَد) “to extend, to help”; فَرَّ “to flee.”
2. *Hamzated* (مهموز), as: أَمَرَ “to order”; سَأَلَ “to ask” (Imperative سَلِّ and اِسْأَلْ or اِسْأَلْ); قَرَأَ “to read.”

Remark I.—If the first radical is *hamzah*, as in اِنْسَ - يَأْنَسُ “to be social,” the III and IV Stems will be identical in form, as اِنْسَ¹ (III) “to become familiar, to become at one’s ease” and اِنْعَسَ¹ (IV) “to make familiar, set a person at his ease.”

Remark II.—If the last radical is *hamzah* (or ي or و) as in قَرَأَ - يَقْرَأُ “to read”; عَمِيَ - بَعِيَ “to become blind”; عَدَا - بَعَدُو (3rd radical و) “to go beyond,” the Infinitive of its II Stem is تَفْعَلَةٌ.

3. *Assimilated or Weak of the Fāʾ* (معتل الفاء يا مثال), as: وَعَدَ “to promise”; يَبَسَ “to be dry.”

Remark I.—A word cannot begin with *aliḡ*. A verb beginning with *ʾ* is *mahmūz*, ‘vide’ 2.

Remark II.—Verbs with the first radical *wāw*, drop the و in the Imperative, as: وَعَدَ “promise”: the measure of the Imperative is عَلِّ. Such verbs may have one Infinitive of Stem I عَلَّةٌ, as: وَصَلَ or وَصَلٌ, from وَصَلَ, “to join, unite, reach”; وَصَفَ or وَصَفٌ, from وَصَفَ, “to praise, describe.” In the Infinitive of IV, the و changes to ي, as: اِيْتَجَدَ (from وَجَدَ); while in VIII, the و, as also in the case of ي, is assimilated to the ت, that is characteristics of this Stem, as: اِتَّصَلَ (from وَصَلَ), and اِتَّسَّرَ (from نَسَرَ).

¹ The Infinitive of III is عَوَانَسَةٌ, and of IV اِيْنَاسٌ.

4. *Hollow, or Weak of the 'Ayn* (مَعْدِلُ الْعَيْنِ يَا أَجُوفُ), i.e. which have in their trilateral infinitive, either of the weak letters و or ى as the second radical, as: يَقُولُ - قَالَ "to say" (from قَوْلُ "saying"); يَبِيعُ - بَاعَ "to sell" (بيع "selling").

The measure of the Imperative is فُلْ, or نُلْ, or فُلْ, as: قُلْ "say"; بِعْ "sell"; خَفْ "fear."

The verbal nouns of Stems IV and X add ة after the third radical, as: قَامَ and اسْتَقَامَ (from قَامَ).

5. *Defective, or weak of the Lām* (مَعْدِلُ اللَّامِ يَا نَاقِصٌ), as: غَزَا - غَزَوْا "to raid" (from غَزَوْا); يَدْعُو - دَعَى "to call"; يَرْمِي - رَمَى "to throw"; يَرْضَى - رَضِيَ *razizya* "to be pleased." These have و or ى for their 3rd radical.

In the Active Participles, the terminations are changed into ـٍ, as: دَاعٍ (for دَاعٍ) and رَامٍ (for رَامٍ). For the Infinitive of II, *vide* Remark II to (2) above. In the Infinitive of III, the ى is changed into *alif*, as: مُلَاقَاً (Inf. of لَاقَى). In the Infinitives of IV, VII, VIII, and X, where the third radical follows an *alif*, the ى is changed into *hamzah*, as: اِلْتِقَاءً (from اَلْقَى); اِسْتِعْفَاءً (from اِسْتَعْفَى) etc.

(b) Combinations of these may occur. Verbs with weak letters follow the usual euphonic changes.

Remark I.—If the 1st as well as the 3rd radical is weak, *both* weak letters are dropped in the Imperative (*vide* 3, Remark II); the measure is ع as:

قِ قِ يَقِ tr. "to save," Imperative قِ qⁱ.

Remark II.—The "Doubled" verb is a "Strong or Sound" verb (فَعَّلَ سَالِمًا): the remainder, especially classes (3) to (5) and (b) are "Weak" (فَعَّلَ سَالِمًا).

§ VI. Indeclinable Verbs.

These are: (a) لَيْسَ "he is not," and عَسَى "perhaps," which have a Preterite only. Both are conjugated in all persons, numbers and genders. (From

روزِ اَلست بِرَبِّكُمْ “am I not your Lord?” comes the Persian expression اَلست “the day of God’s covenant with man”).

(b) The following are found in the 2nd persons masculine and feminine of the Imperative only, singular, dual, and plural: هَاتِ “give”; تَعَالِ “come.”

(c) To these may be added هَلِّمْ “bring” (Imperative); found in the singular and plural masculine, and the singular feminine. The expression جَرِّهِمْ = “prolong it” = وَفِّرْهُ, etc.

In the same numbers and genders is found حَيِّ (Imperative) “come on, haste.” This occurs in the *Azān*.

§ VII. Verbal Nouns of Action formed with *M* (أَلْمَصْدَرُ الْمَبْسُوطُ).²

(a) Besides the simple ‘Infinitives’ or Verbal Nouns, there are some verbal nouns beginning with *م*, which have exactly the same meaning.

They are of the form of the nouns of time and place²:—

I. (فَعَلٌ) مَفْعَلٌ or مَفْعُلٌ; and مَفْعَلَةٌ or مَفْعُولَةٌ. Ex.: مَضْرِبٌ “striking”; مَجْلِسٌ “sitting”; مَرْحَمَةٌ “doing kindness”; مَغْفِرَةٌ. The broken plural of these is regular, on the measure مَفْعَالٌ, as: مَسَاجِدُ; مَرَاحِمُ; مَضَارِبُ.

II. (فَعَلٌ) مَفْعَلٌ. Ex.: مُرَكَّبٌ (= تَرْكِيبٌ) “mixing.”

III. (فَاعِلٌ) مَفْعَالٌ. Ex.: مُقَاتِلٌ (ordinary Infinitive مَقَاتَلَةٌ).

IV. (أَفْعَلٌ) مَفْعَلٌ. Ex.: مُكْرَمٌ “honouring.”

V. (تَفَعَّلٌ) مَتَفَعَّلٌ. Ex.: مُتَشَدِّدٌ (= تَشَدُّدٌ) “being tight.”

VI. (نَفَاعَلٌ) مُنْفَاعَلٌ. Ex.: مُتَحَامِلٌ (= تَحَامُلٌ) “being long-suffering”;

¹ In Persian and Urdu, pronounced as the accusative case, *wa ghayrā-h*. In Arabic, the word has the three cases.

² These infinitives in *M*, and the noun of time and place, are *always* identical in form; the passive participle too, is the same, except in the simple triliteral.

³ But مَضْرِبَةٌ “a time or place of striking,” as the Aor. has — as its second vowel.

⁴ In Persian مَرْحِمَت and مَغْفِرَت.

VII. (إِنْفَعَلَ) - مَنْفَعَلٌ. Ex.: مَنْقَلَبٌ (= إِنْقِلَابٌ) “change.”

VIII. (إِفْتَعَلَ) - مَفْتَعَلٌ. Ex.: مُشْتَكِيٌّ (= اِشْتِكَاءٌ) “complaining”; مَقْتَرِبٌ (= اِقْتِرَابٌ) “drawing near.”

IX. (إِفْعَلَ) - مَفْعَلٌ (for مَفْعِلٌ). Ex.: مُحْمَرٌ (= اِحْمِرَارٌ) “being red.”

X. (اِسْتَفْعَلَ) - مَسْتَفْعَلٌ. Ex.: مُسْتَخْرَجٌ “the deducing.”

XI. (إِفْعَالٌ) - *Al-Maṣḍar* “*l-mīmiyy*” not used.

(b) If the trilateral begins with *wāw* (و), the measure is مَفْعَلٌ, as: مَوْعِدٌ “promising”; مَوْرَثٌ “inheriting.” Also from a few roots that do not begin with *wāw*, the noun is formed on this measure, as: مَرْجِعٌ “returning”; مَيْسَرٌ “to be easy”; مَيْسَرٌ “being easy”; مَيْمِنٌ “being an orphan.”

(c) In the case of verbs with four radicals also, the *al-maṣḍar* “*l-mīmiyy*” is on the measure of the passive participle; as: مَزْلُزْلٌ = مَزْلَزْلٌ etc., etc.

(d) The *al-maṣḍar* “*l-mīmiyyah*,” and the nouns of time and place of all derived forms from verbs of three or of four radicals, as also of the simple quadrilateral root, have no plural; but when these forms are past participles they have a plural.

§ VIII. Noun of Time and Place (أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ).

(a) The measure from the simple trilateral is the same as for the *al-maṣḍar* “*l-mīmiyy*”, i.e. مَفْعَلٌ or مَفْعِلٌ¹, and مَفْعِلَةٌ or مَفْعَلَةٌ, as: مَقْتَلٌ “a place of slaughter, a vital spot”; مَحَلٌ “place of alighting, stage, place”²; مَقَامٌ *maqām* “place of standing, place”, from قَامَ “to stand”; مَقْبَرَةٌ

¹ The second vowel is not constant, thus: *mahlakah* or *mahlīkah*; *maqbarah* or *maqburah*. In a few cases only are two such measures found for one word. The pl. of these forms is مَقَامِلٌ as: مَكَاتِبُ pl. of مَكْتَبٌ and مَكْتَبَةٌ, vide § IX (d).

² In Persian also “a palace”: مَحَلَّةَ Ar., Pers., and Urdu, “the quarter of a town.”

“graveyard” (also مقبرة, مقبرة, مقبرة); مهلكة or مهلكة “place of destruction” or “place of execution”; مدرسة place of study, a college”; محكمة “place of giving decision, court”; مطبع or مطبعة “printing-office.” The addition of the ة often gives the idea of “abounding in, as: مائدة “a place abounding in lions.”

(b) (1) For verbs commencing with و or ي, the measure is مفعِل and sometimes مفعَل,¹ as: موعِد² “place or time of promise”, and ميعاد³ “time or place of fulfilment of promise, rendezvous”; ميلاد (for مولاد) “place or time of birth, anniversary of birth”; مَورِد “watering-place,” etc.; ميسر “a betting game at archery” (from يَسر “to cast lots with arrows”).

(2) This measure is also formed from some roots that do not commence with و, as: مَسْجِد “mosque”; مَغْرِب “west, sunset”; مَضْرِب “place of striking”; مَنَزَل “place of alighting, a stage.” *All the above can be Infinitives as well.*

(3) When the third radical is weak, the second syllable is always pointed with *jathah*, as: مَرعى (for رعى) from رعى “to graze”; مأوى (for ماوى) from أوى “to look for shelter.”

(c) From the *derived* stems and from quadrilaterals, these nouns are of the same measure as the Passive Participle (and consequently of the *al-maṣdar* “*l-mīmiyy*” also), as:—II. مصلی (for مصلو) “prayer carpet”;

¹ مفعَل is one of the measures for the noun of instrument, as: ميزان (for موزان) “scales”; مفتاح “key.”

² Plural مَوَاعِد. From Stem I, on the measure مفعَل.

³ Plural مَوَاعِيد. From Stem I, on the measure مفعَل.

V. ^{مَوَاضِئُ} "place of ablution"; VII. ^{مَوَاضِئُ} "place of descent": VIII. ^{مَوَاضِئُ} (for ^{مَوَاضِئُ}) "pillow."

Remark I.—Though neuter verbs have no passive (only the active) participle form, yet for the *al-maṣḍar* "l-mīmiyy", and the noun of time and place, the theoretical measure of their past participles is observed.

Remark II.—It will thus be seen that a word like ^{مَكْرَمٌ} (from ^{أَكْرَمَ}) may have four meanings, (1) "treated kindly" (past partic.); (2) "treating another kindly", or "being treated kindly" (*al-maṣḍar* "l-mīmiyy"); or (3) "place of —"; or (4) "time of kind treatment" (i.e. noun of place or of time): while ^{مَنْقَلَبٌ} being from a neuter verb will have but three, (1) "changing" (intr. infin.); (2) "time of change"; and (3) "place of change." From Stem I, there can be four meanings (the passive participle having a different measure): i.e. active and passive infinitive; and time or place of killing.

§ IX. Noun of Instrument.

(a) (1) There is no fixed form for *primitive* nouns, as: ^{سِكِّينٌ} "a knife";

^{قَدُومٌ} "a hatchet, adze." *Vide* also § XI (a).

(2) The following forms are from trilaterals (I Stem) only: ^{مِقْعَلٌ}; ^{مِقْلَعٌ};

^{مِقْلَعٌ}. Examples: ^{مِيزِدٌ} "file"; ^{مِقْلَعٌ} "butcher's chopper"; ^{مِخْطٌ} "a packing needle"; ^{مِصْفَى} "a strainer (metal)"; ^{مِكْنَسَةٌ} "broom"; ^{مِرْوَحَةٌ} "fan" (from ^{رَجَّحَ} "blowing pleasantly"); ^{مِرْآةٌ} (for ^{مِرْآةٌ}) "a mirror"; ^{مِنْطَقَةٌ} "girdle, zone of the earth"; ^{مِصْفَاةٌ} (for ^{مِصْفَاةٌ}) "strainer" (= the commoner form ^{مِصْفَى}).¹

(3) When this noun is derived from verbs with ^و or ^ي as the medial radical, the weak letter remains unchanged, as: ^{مَقْوَدٌ} "halter" (from ^{قَادَ} - ^{يَقْوُدُ} "to lead"); ^{مِخْطٌ} "needle" (from ^{خَاطَ} - ^{يَخِيطُ} "to sew").

¹ These nouns are readily distinguishable from the Nouns of Time and Place by the *kasrah* with which the prefixed *mim* is pointed.

(b) The two measures ^{مَفْعَلٌ} and ^{مَفْعَالٌ} of the noun of instrument are also rarely used as adjectives.¹ They convey the idea of doing a thing like a machine and hence sometimes habitually, as: ^{مَسْعَالٌ} “coughing habitually”; ^{مَقْدَامٌ} “coming towards one with boldness.” *Vide* also § XV (5) Remark III.

Remark.—In Persian, perhaps the only word found of this last measure and meaning is ^{مَعْمَارٌ} “a builder; an architect.”

(c) The noun of instrument sometimes indicates the vessel in which something is contained, as: ^{مَجْمَرٌ} or ^{مَعْجَرَةٌ} “a brazier”; ^{مَحَابٌ} “a milk-pail.”

(d) The measure of the broken plural for ^{مَفْعَلٌ} and ^{مَفْعَلَةٌ} is ^{مَفَاعِلٌ}, as: ^{مَبَارِدٌ} “files”, ^{مَدَائِقُ} “girdles”: of ^{مَفْعَالٌ} it is ^{مَفَاعِيلٌ}, as: ^{مَحَرَابٌ} “arch”, pl. ^{مَحَارِبٌ}.

§ X. Other Verbal Nouns.

(a) THE NOUN OF THE NUMBER OF TIMES (^{إِسْمُ الْمَرَّةِ} or ^{مَصْدَرُ الْمَرَّةِ}). This signifies the number of times an action is done. It is formed by suffixing a ^ة to all *Infinitives* that do not already end in ^ة. It is a form of the Noun of Unity, *vide* § XII.

The *measure* for I Stem is ^{فَعْلَةٌ}, as: ^{ضَرْبَةٌ} “one blow”; ^{وَعْدَةٌ} “one promise”; ^{شَرْبَةٌ} “one draught”; ^{جَلْسَةٌ} “one sitting”; ^{قَوْمَةٌ} “one standing.”

Examples: ^{ضَرْبَتُهُ} ^{ضَرْبَةً} “I struck him once” (but ^{ضَرْبًا} = “I struck him severely”); ^{جَلَسُوا} ^{جَلْسَتَيْنِ} “they sat *two* sittings” (= ^{جَلَسُوا}); ^{قَامُوا} ^{قَوْمَاتٍ} “they stood up several times.” The plural of this measure is the regular feminine plural, a plural of paucity, and = “several times.”

¹ Make no change for gender.

Stems II¹ and III,² and the simple Quadriliteral,³ have two forms of Infinitive, one of each ending in ة ; consequently for forming this noun, that form that does not end in ة is selected.

When the ordinary verbal noun ends in ة , a word to limit its meaning is placed after it, as: $\text{أَقَمْتُهُ أَقَامَةً وَاحِدَةً}$ "I raised him up once only." *Vide* also Adverbial Numerals.

(b) NOUN OF KIND OR MANNER (إِسْمُ النُّوعِ or مَصْدَرُ النُّوعِ). This indicates the manner of doing an act. From the trilateral, it is of the measure فَعْلَةٌ , as: $\text{كَتَبْتُ كِتَابَةً يُوسُفَ}$ "mode of writing, handwriting": "I wrote like Yusuf." If the verbal noun is already of the measure فَعْلَةٌ (as خِدْمَةٌ), manner must be expressed by a paraphrase.

From the derived forms, this noun is the same as the noun indicating the number of times ('vide' a), as: $\text{رَكَّبَ تَرْكِيبَةَ الطَّيِّبِ}$ "he mixed it as a doctor does."

§ XI. The Noun (إِسْمُ الْفَاعِلِ Concrete Noun).

(a) PRIMITIVE NOUNS ($\text{الْأَسْمُ الْجَامِدِ}$). Primitive nouns are those that cannot properly be referred to any verbal root. They may be trilateral, quadriliteral or quinqueliteral; as: إِبِلٌ "camel"; عَصْفَرٌ "saffron in flower"; سَفَرَجَلٌ "quince." They exist in varying measures of all three forms. They have no fixed forms or measures. They are always concrete and are not derived from verbs. Still, in dictionaries, they must be looked for under the form that *might be* that of their root.

From primitive nouns, however, derivatives may be formed, as: فَرَسٌ

¹ Infinitives تَفْعِيلٌ and تَفْعَلَةٌ .

² Infinitives فَعَالٌ and مَفَاعَلَةٌ .

³ Infinitives فَعْلَالٌ and فَعْلَلَةٌ .

“horse or mare,” *فَارِسٌ* “horseman, good rider”; *حَجَرٌ* “a stone,” *تَحَجَّرَ* “to Petrify”; *أَسَدٌ* “a lion”; *أَمَاسِدَةٌ* “a place full of lions.”

(b) DERIVATIVE NOUNS (*اسْمٌ مُشْتَقٌّ*) may be derived from nouns or from verbs.

§ XII. Noun of Unity.

NOUNS OF UNITY (*إِسْمٌ الْوَحْدَةِ*) indicate one individual form out of a species, as: *حَمَامٌ* “pigeon-kind” or “doves,” *حَمَامَةٌ* “a pigeon or dove,” (but *حَمَامٌ* used as singular is the masculine of *حَمَامَةٌ* and = “a cock pigeon”): *ذَهَبٌ* “a gold coin” or “a piece of gold,” from *ذَهَبٌ* “gold.” The plural, the regular feminine plural, is a plural of paucity.

§ XIII. Some Forms of Verbal Nouns.

The principal are:—

1. TRADES AND OFFICES (abstract) *فِعَالَةٌ* *fi‘ālat^{un}*, as: *نِجَارَةٌ* “trading,” *خِبَاطَةٌ* “tailoring”; *كُنَافَةٌ* “clerkship.”

Remark I.—The plural is the regular feminine plural.

Remark II.—The person professing or carrying on a trade is, as stated under Intensive Adjectives (*vide* § XV), of the measure *فَعَالٌ*, as: *قَصَّابٌ* “butcher.”

2. PAINS AND DISEASES are *فُعَالٌ* *fu‘āl^{un}* (which is also one of the measures for sound), as: *صُدَاعٌ* “headache”; *زُكَامٌ* “catarrh”; *سُعَالٌ* “cough”; *خُنَاقٌ* “quinsy.”

3. (i) CONTINUOUS OR UNBROKEN SOUNDS are *فُعَالٌ* *fu‘āl^{un}* (also used for some pains of the body), or *فَعِيلٌ* *fa‘īl^{un}* (also one of the measures for motion, etc.), as: *صَرَخٌ* “a cry”; *صَفِيرٌ* “whistling” (*صَفِيرَةٌ* “one whistle”); *خَرِيرٌ* “the sound of running-water, snoring, etc.” For these, the regular feminine plural in *ت* is used.

¹ *Vide* end of § VIII (a), p. 652.

² But *خَرَرٌ* or *خَرَرٌ* (from the same root) generally means “prostration (in worship).”

(ii) BROKEN SOUNDS are ^{فَعْلَةٌ} *فَعْلَةٌ*, and sometimes ^{فَعْلَةٌ} *فَعْلَةٌ*, as: ^{تَهْنئة} *تَهْنئة* “cachinnation, the ha-ha-ha sound of loud laughter”; ^{غُرغُرَة} *غُرغُرَة* “gurgling”; ^{مَضْمَضَة} *مَضْمَضَة* “rinsing the mouth”; ^{قُلْقُلَة} *قُلْقُلَة* “gurgling of liquid poured from a bottle.” For these, either the regular feminine plural, or else ^{فَعَالٌ} *فَعَالٌ* is used, as: ^{مَضْمَضَات} *مَضْمَضَات* or ^{مَضْمَضٍ} *مَضْمَضٍ*.

4. MOTION, COMMOTION, EMOTION. ^{فَعْلَانٌ} *fa'alān* and less commonly ^{فَعِيلٌ} *fa'il* (which is also one of the measures for sound), as: ^{جَرِيَانٌ} *جَرِيَانٌ* “running fast; also flowing”; ^{خَفَقَانٌ} *خَفَقَانٌ* “palpitation of heart”; ^{رَحِيلٌ} *رَحِيلٌ* “marching, departure”; ^{نَقِيلٌ} *نَقِيلٌ* “a torrent; fast-galloper (horse); traveller.”

5. FLIGHT OR AVOIDANCE, ^{فِعَالٌ} *fi'al* (which is one form of the trilateral Infinitive), as: ^{فِرَارٌ} *فِرَارٌ* “flight”; ^{نِفَارٌ} *نِفَارٌ* “drawing back; aversion”; ^{شِرَادٌ} *شِرَادٌ* “bolting, running away”; ^{إِبَاءٌ} *إِبَاءٌ* (for ^{إِبَائِي} *إِبَائِي*) “refusal”; ^{حِجَابٌ} *حِجَابٌ* “veiling,” and hence “modesty”, also a “veil or screen”; ^{نِقَابٌ} *نِقَابٌ* “encountering unexpectedly,” also “a veil”; ^{غَلَاظٌ} *غَلَاظٌ* “a sheath.”

Remark.—Most nouns of the measure ^{فَعَالٌ} *فَعَالٌ*, make their plural in ^{فَعَالٌ} *فَعَالٌ*, as: ^{كُتَابٌ} *كُتَابٌ*, pl. ^{كُتُبٌ} *كُتُبٌ*.

6. (i) A SMALL BIT ^{فِعْلَةٌ} *fi'lat*, as: ^{كِسْوَةٌ} *كِسْوَةٌ* “a broken crust; also a broken piece of anything”; ^{قِطْعَةٌ} *قِطْعَةٌ* “a fragment”; ^{خِرْقَةٌ} *خِرْقَةٌ* “a rag”; ^{فِقْرَةٌ} *فِقْرَةٌ* “one of the *fiqrāt* or vertebræ of the back.”

These take the regular feminine plural or else ^{فِعْلٌ} *فِعْلٌ*, as: ^{قِطَعَات} *قِطَعَات* or ^{قِطَعٌ} *قِطَعٌ*. *Vide* also Collective Nouns (e).

(ii) SMALL PIECES, REFUSE ^{فُعَالَةٌ} *fu'alat*, as: ^{بِرَادَةٌ} *بِرَادَةٌ* “filings”; ^{نِشَارَةٌ} *نِشَارَةٌ* “saw-dust”; ^{قِرَاضَةٌ} *قِرَاضَةٌ* “clippings, potsherds”; ^{كُنَاسَةٌ} *كُنَاسَةٌ* “sweepings.” These take the regular feminine plural.

(iii) A SMALL QUANTITY, ^{فعل} *fu'lat^{un}* (also the measure for colour), as :

^{فعل} *جرعة* “a draught of liquid”; ^{فعل} *قبضة* “a handful”; ^{فعل} *نبدة* “a small quantity”;

^{فعل} *شرقة* “small drink” (this may also be the Infinitive with the *ʔ* of unity).

These take the regular feminine plural, or else ^{فعل} *فعل*, as: ^{فعل} *نسخة* “a copy,” pl.

^{فعل} *نسخات* or ^{فعل} *نسخ*.

7. (COLOUR IN THE ABSTRACT ^{فعل} *fu'lat^{un}* (also the measure for a small quantity), as: ^{فعل} *حمرة* “redness”; ^{فعل} *خضرة* “greenness”; ^{فعل} *سمرة* “sun-burntness, brunettness”; but exceptions are ^{فعل} *يباض* “whiteness”; ^{فعل} *سواد* “blackness.”

8. VESSEL OR IMPLEMENT ^{فعل} *fi'āl^{un}*, as: ^{فعل} *حلاب* “milk-pail”; ^{فعل} *شراك* “throng.”

9. AN OFFICE ^{فعل} *fi'āl^{un}*, as: ^{فعل} *خليفة* “office of *Khaliḥjah*.”

10. MACHINE, OR PLACE WHERE SOMETHING IS OBTAINED ^{فعل} *fa'āl^{un}*, as: ^{فعل} *حراقة* “fireship”; ^{فعل} *كلاسة* “chalk-pit.”

11. For Participles used as Nouns *vide* § XIV (a) (2).

§ XIV. Verbal Adjectives.

(a) SIMPLE ADJECTIVES denoting an inherent quality are derived from the simple triliteral (generally of neuter verbs), but are irregular in form and measure, as: ^{فعل} *حسن* “handsome” (^{فعل} *حسن* “to be handsome”); ^{فعل} *فرح* (also ^{فعل} *فرحان*)

“happy” (from ^{فعل} *فرح* “to be happy”); ^{فعل} *حذر* “cautious” (from ^{فعل} *حذر* “to be cautious”); ^{فعل} *عطشان* “thirsty” (^{فعل} *عطش* “to be thirsty”); ^{فعل} *عريان* “naked” (from

^{فعل} *يعري* “to be naked”); ^{فعل} *مفر* “empty” (from ^{فعل} *مفر*); ^{فعل} *طيب* “good” (from ^{فعل} *طاب*).
(^{فعل} *طيب* - ^{فعل} *طاب*).

¹ *Aliḥ maqṣūrah* (^{فعل} *ي*, for ^{فعل} *ي* or ^{فعل} *عل*) is written without the dots.

² But ^{فعل} *مفر* “to whistle.” Also ^{فعل} *مفر* “zero.”

(2) The participles are also used as adjectives and nouns, as: مُعْتَدِلٌ
 “temperate”; مُذَكِّرٌ “humble”; فَاضِلٌ “accomplished (فَضْلٌ “to excel;
 also to remain over”); عَالِمٌ “learned” (from عَلِمَ “to know”); كَاتِبٌ
 “writing, a scribe”; مَكْتُوبٌ “written, a letter”; مُوجِدٌ “existing” (جَدَّ pass.
 of وَجَدَ “to find”); مَجْنُونٌ “mad.”

Remark.—The measure فَاعِلٌ when formed from فَعَلَ and the transitive فَعَّلَ, is not only a real participle indicating temporary state, but also a substantive or adjective denoting habitual state or continuous action, as: حَاكِمٌ, خَادِمٌ, عَالِمٌ etc. But from the intransitive نَعَلَ, and from نَعَّلَ (always intransitive), the measure has the *participle* sense only, as: فَارِحٌ “rejoicing”; جَائِسٌ “being cowardly” (from جَبَسَ); ضَائِقٌ “being narrow” (from ضَاقَ): the corresponding adjectives of these are: فَسِيحٌ, جَبَانٌ, فَرِحٌ.

(b) ADJECTIVES (MASCULINE) DENOTING COLOUR OR DEFECT are of the measure أَفْعَلٌ, as: أَحْمَرٌ “red” (حَمَرَ “he was red”); أَصْفَرٌ “yellow” (صَفَرَ “to be yellow”); أَخْضَرٌ “green” (خَضَرَ “to be green”); أَحْوَرٌ “black-eyed”; أَحْوَلٌ “squint-eyed” (حَالَ - بَحُولٌ “to be changed, etc., to be squint-eyed”); أَهْيَفٌ “to be thin in the stomach” (also in good sense of a man, “to be lean in the flank”); أَمَمٌ “deaf”; أَعْمَى a'mā (for أَعْمَى) “blind.”

This form undergoes no permutation of weak letters; أَبْيَضٌ (and not ابْيَضَ).

Remark 1.—The *feminine* of this measure, when it signifies colour or defect, is أَفْعَالَةٌ, as: بَيْضَاءٌ “white”; حَوْلَاءٌ “squint-eyed”; صَمَاءٌ “deaf”; عُمَيَّاءٌ

¹ But صَفَرَ “to whistle.” Also صَفْرٌ “zero.”

² Stem IX of the Verb (q.v.) is merely this adjective with the final radical *mushaddad*.

³ The servile *hamzah* changes to و in the dual: vide Declension, § XXI (i).

“blind.” The termination is also found in substantives, as: ^{صَحْرَاءُ} “desert.” *Vide* § XVIII (b) 3.

Remark II.—The measure of the *broken plural* for the adjective of colour or defect (not elative), masculine or feminine, is ^{فَعْلٌ}, as: ^{رِجَالٌ حُمْرٌ} and ^{نِسَاءٌ حُمْرٌ}; ^{رِجَالٌ عَمَى} and ^{نِسَاءٌ عَمَى}.

(c) THE ELATIVE (^{إِسْمُ التَّفْضِيلِ}). The same measure ^{أَفْعَلٌ} gives the masculine elative (i.e. comparative and superlative), as: ^{أَحْسَنٌ} “better or best”; ^{أَجَلٌّ} “more or most majestic” (^{جَلِيلٌ} positive); ^{أَعْلَى} “more or most high”; ^{أَعْرَى} “more or most naked.” When the positive is already of this form, as in ^{أَبْيَضٌ} “white,” the comparative and superlative are thus expressed: ^{أَشَدُّ بَيْضًا} “more intense as to whiteness”; ^{أَلْأَشَدُّ سَوَادًا} “the most intense as to black.”

(d) When the elative is followed by the preposition “than” (^{مِنْ}), it is *comparative* and always remains masculine singular in form, as: ^{هِيَ أَكْبَرُ} “she is greater than he”; otherwise it is *superlative*, as: ^{هَذَا الْأَعْظَمُ} “this is the grandest (of all)”; ^{اللَّهُ أَكْبَرُ} “God is most Great (of all)”; ^{أَشْرَفُ الرِّجَالِ} “the noblest of men”; ^{كِبَرَى الْمَدَائِنِ} “the largest (fem.) of the cities.”

Remark I.—If the latter part of the comparison is not a simple noun but a sentence etc., an appropriate pronoun is suffixed to ^{مِنْ}, as: ^{الْهَوَاءُ أَطْفُفُ الْيَوْمِ مِمَّا كَانَ (مِنْهُ) أَمْسَ} “the weather is better to-day than it was yesterday”; ^{وَلَا أَنَا أَهَمُّ بِجِرَاحِ رَسُولِ اللَّهِ مِنِّي بِجِرَاحِي} “and verily I was

more concerned about the wounds of the Apostle of God than I was about my own wounds.”

Remark II.—The article **ال** is not a necessary adjunct of the superlative, as: **يُحْمَدُ اللَّهُ أَفْلَى وَأَوْلَى وَأَعَزَّ الْخَلْقِ**. When, however, the Elative is defined by the article, or by a following genitive, or a suffixed pronoun, it is always superlative.

(e) The *masculine* elative can be formed from most Triliterals. As a comparative, the elative has only the one form: it has no feminine and no plural.

Remark.—Elatives are naturally not used from roots which express ideas that do not admit of comparison, such as **مَاتَ** “to die.”

Adjectives that express colour or defect do not admit of comparison on this measure, as they are already of the measure **أَفْعُلُ**.

(f) For the elative of the participles of the Derived Forms, a paraphrase is resorted to, as: **أَشَدُّ حَرًّا**; **أَشَدُّ بُعْدًا**; **أَكْثَرُ جَهْدًا**, or better **أَحْرَ = أَشَدُّ حَرَارَةً**.

(g) The feminine **فُعْلَى** *fu‘lā*, of the elative, is only used for the *superlative* when it is a qualifying epithet or when it governs a genitive (and not when it is a predicate), as: **أَلَسْمَاءُ الْعَسْلَى** “the Most Excellent names of God”¹; **كَبْرَى الْمَدِينِ** “the largest of the cities”: but **هِيَ أَحْسَنُ بَنَاتِي**

“she is the handsomest of my daughters”; (and **زَيْنَبٌ أَحْسَنُ مِنْهَا** “Zaynab is handsomer than she is”). Unlike the masculine, the feminine cannot be formed from every triliteral; thus **أَجْمَلُ - أَكْثَرُ - أَكْرَمُ - أَعْلَمُ** etc. have no feminine: the masculine form is used, or else a paraphrase.

The plural of the masculine superlative is **أَفْعَالُ**, and of the feminine **أَفْعَالٌ**, or (rarely) **فُعْلَيَاتُ**, as: **أَكْبَرُ**, pl. **أَكَابِرُ**; **كَبِيرٌ**, pl. **أَكَابِرُ** or **أَكْبَرَاتُ**. *Vide* § XXIII (r) (15).

¹ i.e. the Attributes of God (**أَسْمَاءُ الصِّفَاتِ**). The essential name of God is **اللَّهُ** (**إِسْمُ الذَّاتِ**). The exalted Name of God (**أَلَسْمُ الْأَعْظَمُ**) is known to few: it has magic power.

Remark.—فَعْلَى may be the fem. of adjectives that are not superlatives, as: حَبْلَى “pregnant,” br. pl. حَبَالَى; حَنْثَى “hermaphrodite,” br. pl. حَنْثَا and خَفَاثٌ.

(h) خَيْرٌ “good,” and شَرٌّ “evil,” are substantives or adjectives: they form the elative in the usual manner. However, their positives are often used for their elatives, as: هَذَا خَيْرٌ (or أَخَيْرٌ) مِنْهُ “this is better than that”; خَيْرُ رِجَالٍ “the best of man.”

§ XV. Verbal Intensive Adjectives or Intensive Agents,

(إِسْمُ الْفَاعِلِ لِلْبَالِغَةِ).

These are adjectives or substantives, and are derived from, *i.e.* take their force from, the trilateral. The commoner forms are:—

(1) فَعَالٌ an intensive form of فَعَلَ. Ex.: قَتَالَ “killer of many”; كَذَبَ “a great liar”; نَصَرَ “a great helper.”

Remark.—Professions are generally of this form, as: نَقَالَ “a great imitator, a professional story-teller”; حَجَّامٌ “a barber”; أَكَلَ “glutton”; سَبَّاحٌ “a great traveller (especially by sea)”; عَذَارٌ “very treacherous.”

(2) فَعِيلٌ. Ex.: صَدِيقٌ “very truthful” (صَادِقٌ “truthful”; صَدِيقٌ “friend”; سَكِيتٌ “very silent”; قَدِيسٌ “very holy” (of men; but قُدُّوسٌ¹ of God); سَكِبَرٌ “very drunken.”

(3) فَعُولٌ. Ex.: صَبُورٌ (= صَبَّارٌ) “very patient”; غَفُورٌ “very forgiving (of God)”; شَكُورٌ “very thankful; also a great appreciator” (said of God with

¹ This form فَعُولٌ is very rare: كَبَّارٌ “very great”; جَمَّاعٌ “great collector” = جَمَّاعٌ, *vide* (5).

reference to man's few good deeds); عَيُوسٌ "very frowning, looking angry"; أَكَالٌ = أَكُولٌ "a glutton"; كَذَابٌ = كَذُوبٌ "a great liar"; جَهُولٌ "very ignorant."

Rarely, this form has a passive sense, as: مَقْبُولٌ = قَبُولٌ (but قَبُولٌ "acceptance"); رَسُولٌ (= رُسُلٌ "sent" i.e.) "Prophet"; here it has lost its intensive force.

(4) نَعِيمٌ Ex.: رَحِيمٌ "very merciful" (of God); عَلِيمٌ "very learned"

(of God or man; but عَلِيمٌ of man only); فَهِيمٌ "very intelligent"; أَلِيمٌ "very painful."

This form is not always intensive, as: مَرِيضٌ "sick"; حَكِيمٌ "a philosopher"; حَبِيبٌ "dear"; شَرِيفٌ "noble, of good family"; عَمِيقٌ "deep." In بَخِيلٌ "very stingy, miserly," the intensive meaning is contained in the root.

This form, when not intensive, has often the signification of the passive participle مَقْعُولٌ, as: قَتِيلٌ "slain" (= مَقْتُولٌ); جَرِيحٌ "wounded" (= مَجْرُوحٌ); شَهِيدٌ = مَذْبُوحٌ. It has sometimes, though rarely, an active meaning, as: خَصِيمٌ "witness"; خَصِيمٌ "quarrelsome" (= مُخَاصِمٌ), and also "enemy."

There are other rare forms.

(5) To a few intensive adjectives, the addition of ة gives still greater intensity, as: -عَلَامٌ "very learned (of God or man)"; عَلَامَةٌ "the very learned (of man only)"; فَهَامٌ "very intelligent"; but فَهَامَةُ الْعَصْرِ "the most intelligent of the age"; رَاوٍ (أَلْرَاوِي) "a relator of something that happened"; رَاوِيَةٌ "a professional story-teller = قَوَالَةٌ"; قَوَالٌ "talkative," but قَوَالَةٌ "a collector"; جَمَاعٌ "a collector"; جَمَاعَةٌ "an habitual collector"; مَذُونٌ "conferring favours (مَذَّةٌ) on"; مَذُونَةٌ intensive. Vide § XIX (f).

¹ No epithet ending in a ة (which resembles the feminine), or in ي (which resembles the *yā'na'n-nisbah*), can refer to the Deity.

In Persian, of this intensive form, perhaps the only words used are ^{فَهَامَّةٌ} ^{فَهَامَةٌ} and ^{فَهَامَةٌ}.

Remark I.—There are other rare forms of the intensive not found in Persian, as: ^{فَارُوقٌ} ^{فَارُوقٌ} “an immoderate laughter”; but ^{فَارُوقٌ} “a great dis-criminator” (epithet of the Khalifah ‘Umar) and ^{قَيُّومٌ} “Everlasting” are occasionally used in Persian. In the Qoran occurs ^{وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ} “woe to every backbiter and defamer.”²

Remark II.—The *Ism* “*l-Mubālaghah*” (^{إِسْمُ الْمُبَالَغَةِ}) forms the plural regularly in ^{وَن}; except the form with added ^{وَن}, which has no plural. Ex.: ^{عَلَامَةٌ} ^{عَلَامَةٌ}, pl. of ^{عَلَامَةٌ}: but ^{عَلَامَةٌ} has no plural.

Remark III.—As stated in § IX (b), the two measures of the noun of instrument, ^{مَفْعَلٌ} and ^{مَفْعَالٌ}, are also used as intensive adjectives: these admit of the intensive ^{وَن} mentioned in (5), but they make no change for gender; they admit of the usual broken plural ^{مَفَاعِلٌ} and ^{مَفَاعِلٌ}.

(7) For the Infinitive used as an intensive adjective *vide* § LXII (d).

§ XVI. The Relative (Denominative) Adjective, and its Abstract Noun, and Collective Plural.

THE RELATIVE ADJECTIVE AND ITS ABSTRACT NOUN is formed by suffixing ^ي and rejecting the ^و of the feminine or the endings of the dual and plural, and denotes that a person or thing belongs to, or is connected with, the word from which it is derived, as: ^{مَكِّيٌّ} “belonging to Mekkah,” from ^{مَكَّةٌ}; ^{وَلَدِيٌّ} ^{وَلَدِيٌّ} “paternal, maternal, or parental”; ^{حَسَنِيٌّ} “belonging to Hasan, or to the *Ḥasanān*”; ^{حَرَمِيٌّ} “relating to the *Ḥaramān*” (the sacred precincts of the two mosques in Mekkah and Medinah, or according to some Mekkah and Jerusalem).

¹ Masculine and Feminine.

² ^{هَمَزَةٌ} “defaming behind a person’s back,” but ^{لَمَزَةٌ} “defaming to a person’s face.”

(a) If the noun itself ends in a **ي** preceded by more than two letters, there is no change, as: **صُوفِي** “a *Sūfiyy*.”

(b) If the **ي** of the noun is preceded by only one letter, the first **ي** is marked with *fathah*, and the second changed to **و**, as: **حَيَّ** *Hayy*¹ (name of an Arab tribe and a village), **حَيَوِي**.¹

(c) If a noun of three or of four letters ends in **ي** or **ا** (as **فَتَى** - *فتى*), the final letter is changed to **و** before the suffix, as: **عَصْرِي**, rel. adj. **فَتَى**; **عَصَا**, rel. adj. **عَصْرِي**; **فَتَى** “youth,” **فَتَوِي**; **مَافَا** name of a hill in Mekkah, **مَقَوِي**; **حَنَى** “John,” rel. adj. **حَنَوِي**; **عِيسَى**, rel. adj. **عِيسَرِي**.² **مُوسَى**, rel. adj. **مُوسَوِي**; **مُوسَى** “Moses”; **حَزَوِي**, rel. adj. **حَزَوِي**.²

(d) If the short final *alif* is the fifth letter, it is dropped, as: **مُصْطَفَى** “Mustafa” (chosen), rel. adj. **مُصْطَفَوِي**; **حُبَارَى** “the hubara bustard,” rel. adj. **حُبَارَوِي**; **دُنْيَى** (for **دُنْوَى**, for **دُنْيَى**), rel. adj. **دُنْيَوِي**.³

But in nouns ending in **ي** with only three letters besides it, if the 2nd radical has a vowel, the **ي** is rejected; but if the 2nd radical is *sākin*, the **ي** may be changed into **و** but is preferably rejected, as: **جَمَزَى** “a swift ass,” rel. adj. **جَمَزَوِي**; **بَرَدَى** “the Barada River,” rel. adj. **بَرَدَوِي**; **قُرْبَى** “relationship,” rel. adj. **قُرْبَوِي** or **قُرْبَوِي**.

¹ Such forms as **صُوفَوِي** and **حَيَوَوِي**, though used by the Arabs of Baghdad, are incorrect, and are borrowed from the Persians. Modern Persians, for **چینی** “Chinese”, say **چیناوی**. In Baghdad **چیناوی** *chināwī* (m.c.) means “Chinese silk.”

² In India and Persia **عِيسَوِي** for the era, and **عِيسَائِي** “a Christian” In Baghdad, there is an Arab Christian family known as **عِيسَائِي**.

³ Incorrectly, amongst Indians and Persians **مُصْطَفَوِي**.

⁴ In Persia **هَوَرَوِي**.

⁵ Incorrectly in modern Arabic and in Persian **دُنْیَوِي** and **دُنْیَوِي**.

(e) Nouns that end in *aliḥ mamdūdah* (آء) change the final *hamzah* into و, as: سَمَاءُ “sky,” rel. adj. سَمَآوِيٌّ “belonging to the sky,” but شَتَاءُ “winter” becomes شَتَوِيٌّ.

From فَرَنَسَا or فَرَنَسَا “France,” are formed فَرَنَسِيٌّ, فَرَنَسَوِيٌّ, and فَرَنَسَاوِيٌّ etc.

(f) A و that has been dropped, is restored in the relative adjective, as: أَبُ (أَبُو) “father,” rel. adj. أَبَوِيٌّ; أَخٌ (أَخُو) “brother,” rel. adj. أَخَوِيٌّ; دَمٌ (دَمُو) “blood,” rel. adj. دَمَوِيٌّ; دَاعٍ (دَاعُو) “missionary,” rel. adj. دَاعَوِيٌّ.

(g) Occasionally there are certain changes in the short vowels, as: الْمَدِينَةُ “Medinah,” rel. adj. مَدَنِيٌّ *madaniyy*²; قُرَيْشٌ “Quraysh” (the Prophet’s tribe); قُرَشِيٌّ ¹ *Qurashiyy*².

The *kasrah* in the measures فَعْلٌ and فَعْلَةٌ is changed to *fathah*, as: مَلِكٌ “a king,” rel. adj. مَلَكِيٌّ.

(h) In the case of a proper noun compounded of two words, one is usually dropped, as: بَكْرِيٌّ from أَبُو بَكْرٍ, and بَعْلِيٌّ from عَلِيٌّ بَعْلُكَ.

(i) The following are irregular: حَنْفِيٌّ (from الْيَمَنُ) “a follower of Abū Ḥanīfah,” but حَنِيفِيٌّ “a follower of Ḥanīf” (an epithet of Abraham): before Islam, the Arab tribes styled themselves حَنِيفِيٌّ.

(j) Another form of the suffix is اَنِي, principally used in technical terms, as: جَسَانِيٌّ “corporeal”; رُوحَانِيٌّ “spiritual”; نَحْتَانِيٌّ “lower” (of letters dotted underneath; also of a storey in a building); فَرْقَانِيٌّ.

¹ In modern Arabic, as well as in India and Persia, قُرَشِيٌّ.

² A special kind of shoe without heel that comes from Yemen, is now called بِمَنِيٍّ; it therefore annoys a *Yamāniyy*² to be called “*Yamanī*.”

(k) The *feminine* of the relative adjective is formed in the usual way by adding *j̄*.

Remark.—Persians however distinguish the fem. adj. by a silent *h* (ه), and the abstract noun [*vide* (l)] by a long *t* (ت).¹

Remark.—Besides the regular masc. pl. [*vide* § XXI (p)], broken plurals are found, as: مغربيّ “a Moor,” pl. مغاربة; دمشقيّ “a Damascene,” pl. دماشقة; بغداديّ “a Baghdādī,” pl. بغدادية.

(l) THE ABSTRACT NOUN. The feminine of the Relative Adjective serves as an abstract noun¹, as: إلهيّ “pertaining to God”; إلهية “divinity”; جاهليّ “foolish”; جاهلية “state of ignorance, the time before Islam”; كيف “how?”, rel. adj. كيفيّ, and abstract noun كيفية (- Pers. چگونگی) “the howness, state, etc.”; ماهيّ, Ar., “what is that?”, abstract noun ماهية “intrinsic worth, qualities, nature.”

Remark.—In theological terms, the termination—*ūt* رُوت—is found instead, as: لاهوت “divinity”; مَلَكُوت “kingdom of God”; جَبَرُوت “omnipotence of God”; نَاسُوت “humanity.”

(k) COLLECTIVE PLURAL. So, too, a collective plural is formed from some words by adding the fem. *j̄* to the relative adjective (and also to some singulars) as: دهرِيّ, relative adjective, “materialist,” دهرية “the sect of *dahriyy*”; جمال, singular noun, “camel-leader, or a man who lets out camels on hire,” pl. جمالة “a body of camel-leaders”).

¹ As stated elsewhere, Persians have imitated this form and added the termination to some Persian words, as: سگیت “dog-naturedness (in a bad sense).”

Indians even write نینویّت (“everything is *nature*”) and in slang say نینویّت “being a *native*.”

§ XVII. The Diminutive (إِسْمُ التَّصْفِيرِ).

(a) The Arabic diminutive, which is very rarely used in Persian, is formed from the trilateral by inserting a quiescent *yā* after the second letter and pointing the first with *zammah* (—); the measure is *فُعَيْلٌ*, as: رَجُلٌ “a man”, dim. رُجَيْلٌ *rujayl*^u (used in contempt = Pers. مردک): عَبْدٌ “slave”, dim. عَبِيدٌ “a humble slave; also a slave-boy, or a little son of a slave.” [The diminutive also expresses endearment (بَنِي), and even enhancement (عُقُوبٌ “the very best”)]. From quadrilaterals the form is *فُعَيْلٌ*, as: عَقْرَبٌ “scorpion,” dimin. عَقِيرَبٌ, *vide* (c) (2). For more letters, the form is *فُعَيْلٌ*, as: صَفُورٌ “sparrow,” dimin. صَفِيرٌ, *vide* (c) (3).

Diminutives may be formed from substantives, adjectives, participles, demonstrative pronouns (e.g. ذِيَا from ذَا, and ذِيَالِك from ذَالِك; note that the initial vowel is here — and not —), relative pronouns (الَّذِيَا from الَّذِي), from certain prepositions that are substantives (بَعِيد from بَعْد), and from some of the verbs of surprise and wonder (مَا أَحْيَسْنَهُ “how good he is!”), and the numerals.

Remark.—Diminutives cannot be formed from nouns that are already of the measure, such as: كَمَيْتٌ “a bay horse.”

(b) There are rules for the euphonic changes in short vowels: they are not given here, but are illustrated in the following examples. (It must be recollected that the characteristic or dominant vowels of the diminutive measure, are *zammah* (—) at the beginning, and *kasrah* (—) at the end:—

تَمْرَةٌ “a date,” dimin. تَمِيرَةٌ; صَغُرَى (fem. of masc. أَصْغَرُ) “smaller,” dimin. صُغَيْرَى *sughayrā*^u “dear little one”; حَمْرَاءُ (fem.) “red,” dimin. حُمَيْرَاءُ *humayrā*^u “dear rosy-cheeked”; أَحْمَالٌ (pl. of paucity) “loads,” dimin.

¹ If the noun has a feminine termination, it is suffixed to the diminutive.

أَحْيَالٌ *uḥaymāl*^u “little loads”; سَلَمَانٌ *Salmān*^u “(prop. name), dimin.,
 سُلَيْمَانٌ *Sulaymān*^u “(dear) Solomon”; سَكْرَانٌ masc., “drunk,” dimin.
 سَكَايْرَانٌ *sukayrān*^u “slightly drunk; also dear little drunkard” (the fem. سَكِيرَةٌ
 expresses endearment; of a mistress that has العَيْنُ الْمَخْمُورَةُ = دَارُ دُوبَرَةٍ,
 and شَمَشٌ = شَمِيسَةٌ (from certain fem. trilaterals); نَلٌّ = تَلٌّ “hill” = تَلِيلٌ;
 دَمِي = دَمِي.

(c) *With weak letters*:—(1) نَابٌ (for بَابٌ) “door,” dimin. بُوَيْبٌ *buwayb*^u;
 نَابٌ (for نَيْبٌ) “eye-tooth, tush, tusk,” dimin. نُوَيْبٌ *nuyayb*^u; مِيزَانٌ (for
 مِوزَانٌ) “balance, scales,” dimin. مُوَزَيْنٌ *muwayzin*^u “small scale”; جَدَّةٌ
 “opulence” (from وَجَدَ), dimin. وَجْدَةٌ.

(2) ضَارِبٌ “striker,” dimin. ضَوَيْبٌ *zuwayrib*^u; حَيْدَرٌ “lion,” dimin.
 حُوَيْدِرٌ *huwaydir*^u; يَوْسُفٌ “Joseph,” dimin. يُوَيْسُفٌ *Yuwaysuf*^u “dear little
 Joseph”; غُلَامٌ “boy, also slave,” dimin. غُلَيْمٌ *ghulayyim*^u (for غُلَيْيْمٌ); قَانِيٌ
 dimin. قَانِيٌّ (for عَدِيٌّ), dimin. عَدِيٌّ.

(3) مِفْتَاحٌ “key,” dimin. مُفْتَيْحٌ *muḥaytiḥ*^u; عَصْفُورٌ “sparrow” (often
 applied to any little bird), dimin. عَصْفِيرٌ *uṣayfīr*^u.

(4) The following should be noted:—

أَبٌ (for أَبُو) “father”; أَبِيٌّ *ubayy*^u.

أَخٌ (for أَخُو) “brother”; أَخِيٌّ *ukhayy*^u.

أَخْتٌ “sister”; أَخِيَّةٌ *ukhayyat*^u.

ابْنٌ (for ابْنُو) “son”; ابْنِيٌّ *bunayy*^u.

ابْنَةٌ or بِنْتُ “daughter”; ابْنِيَّةٌ *bunayyat*^u.

شَيْءٌ “a thing”; شَيْءِيٌّ or شَيْءِيَّةٌ *shuwayy*^u or *shuwayyat*^u.

أَمَةٌ “slave girl”; أُمَيَّةٌ *umayyat*^{un}.

أُمٌ “mother”; do. do.

(5) As in the formation of broken plurals, so too those nouns that have more than four radicals, reject all after the fourth, as: سَفَرَجَلٌ “quince”, dimin. سَفَرَجَلٌ *sufayrij*^{un}.

(6) Compound nouns take the diminutive in the first part only of the compound, as: عِبْدُ اللَّهِ “humble slave of God” (as a name); خَمْسَةَ عَشَرَ “fifteen”, خَمِيسَةٌ عَشْرٌ “a mere fifteen”; قَبْلَ الْمَغْرِبِ “before sunset”; قُبَيْلَ الْمَغْرِبِ “a little before sunset.”

(7) Diminutives may be formed from regular plurals, masculine or feminine, and also from “plurals of paucity,” as: بَنَاتٌ, dim. عُرَيْلُونَ, عالِمُونَ, pl. dimin. بَنِيَاتٌ.

(8) A few diminutives are very irregular, as: مَغْرِبٌ “sunset,” dim. مَغْرِبَانٌ, مَغْرِبَانِ, dim. مَغْرِبَانِ.

§ XVIII. Gender.

(a) There are two genders; masculine and feminine. The place of the neuter is generally supplied by the feminine.

Some nouns are of common gender, as: فَرَسٌ “a horse or a mare”; جَنَاحٌ “a wing.”

(b) The following are Feminine by form :—

1. Nouns ending in servile ى, as: ضَارِبَةٌ “striker” [unless the sense is masculine, as in خَلِيفَةٌ “a Caliph” (pl. خُلَفَاء)].

2. Nouns ending in servile ى¹, as: سَلْمَى “Salma” (a woman’s name); حَسَنَى “most beautiful” [vide Elative, § XIV (g)]; ذِكْرَى “remembrance”;

¹ فَعْلَى, فَعْلَى, فَعْلَى are feminine, without the *tanwīn*, and make no change for case.

^{دُنْيَا} *dunyā* (for ^{دُنْيَا} دُنْيَا, for ^{دُنْيَا} دُنْيَا, from ^{دُنْيَا} دُنْيَا - ^{دُنْيَا} دُنْيَا “to be low, also to be mean and to be near”) “the world.”

If however the ^{قُ} is radical, it *may* be masculine, as: ^{قُنًى} (قُنًى for قُنًى) “youth”; ^{قُنًى} (قُنًى) “morning” (from sunrise till about 9 o'clock); but ^{قُرًى} as a fem. (broken plural of ^{قُرًى} قُرًى) “towns” (قُرًى for قُرًى).

3. Nouns ending in ^{اء} *ā*, as: ^{اَلْخَنَسَاءُ} “*Khansā*” (a woman’s name); ^{بَيْدَاءُ} “a plain”; ^{اَلْخَضْرَاءُ} “the sky”; ^{حُمْرَاءُ} “red” (*vide* Adjective); ^{سَمَاءُ} *samā* “sky”; ^{كِبْرِيَاءُ} “grandeur, magnificence, haughtiness”; ^{صَحْرَاءُ} “desert.”

(c) The following are Feminine by signification:—

1. Proper names of women, towns, and countries,¹ and nouns that denote females, and participles on the measure ^{نَاعِلٌ} *nāʿil* that are applicable to females only, as: ^{أُخْتُ} “a sister”; ^{مِصْرُ} “Egypt”; ^{حَامِلٌ} “pregnant” (*vide* also § XIX (f)); ^{عَاقِرٌ} “barren”; ^{حَائِضٌ} “menstruous.”²

2. The name of winds, fire, wine, as: ^{رِيحٌ} “a strong or stormy wind, also flatulence”; ^{شِمَالٌ} “North Wind” (but *Shimāl* “the North, or the left-hand side”³): ^{نَارٌ} “fire”; ^{خَمْرٌ} “wine”; ^{مُدَامٌ} or ^{مُدَامَةٌ} “wine”; ^{جَهَنَّمُ} and ^{سَقَرٌ} etc., etc., “Hell.”

3. The *double* parts of the body, as: ^{يَدٌ} “hand”; ^{عَيْنٌ} “eye”; ^{كَتِفٌ} “shoulder”; ^{رِجْلٌ} “foot”; and also ^{سِنٌ} “tooth” (there are an *even* number) are feminine.

Remark.—These, besides the dual, make their plural ^{أَفْعَالٌ} or ^{أَفْعَالٌ}, as: ^{أَرْجُلٌ} “feet”; ^{أُذُنٌ} “ears” (sing. ^{أُذُنٌ}).

¹ Because ^{قَرْيَةٌ} - ^{مَدِينَةٌ} - ^{أَرْضٌ} are all feminine.

² In Persian, and in colloquial Arabic, the feminines are used.

³ The principal direction is the East or ^{مَشْرِقٌ}.

4. Collective Nouns that denote living objects destitute of reason and that do not admit of the ٣ of unity to indicate an individual, are generally feminine, as: خَيْلٌ “horse-kind,” إِبِلٌ “camels.” Those that do take the ٣, are either masculine or feminine,¹ as: حَمَامٌ “the dove or pigeon tribe”; حَمَامَةٌ “a single dove or pigeon”; قَوْمٌ “people” is masc. and fem. *Vide* also under Collective nouns.

5. All broken plurals are collective nouns (while regular plurals are not), and are therefore *grammatically* feminine (though in some cases they may be qualified by a masculine adjective).

(d) A considerable number are Feminine by usage, as: عَصَاٌ “a staff, rod”; بئرٌ “a well”; دارٌ “a house”; نارٌ “fire” etc., etc.

Remark.—Some grammarians state, that things that the Arabs dislike, or that are injurious, they have made feminine; while things they love they have made masculine. Hence الشَّمْسُ “the sun” is feminine, while قَمَرٌ “a moon” is masculine.

Firdaws فِرْدَوْسٌ “Heaven” is masculine; but جَنَّةٌ “Heaven,” and سَمَاءٌ “sky” are feminine *by form*.

(e) Of Common Gender are:—

1. Those collective nouns, chiefly denoting animals and plants, from which a ‘noun of unity’ can be formed, as: بَقَرٌ “cattle”; جَرَادٌ “grasshoppers or locusts”; شَجَرٌ “trees”; نَخْلٌ “dates.” These are masculine by form but feminine by signification (الْجَمَاعَةُ “totality”). *Vide* also Collective Nouns.

2. The names of the letters of the alphabet. (These are usually feminine).

3. Words regarded merely as such: لَفْظٌ is masculine, while كَلِمَةٌ or لُغَةٌ is feminine.

4. A considerable number of nouns incapable of classification, as: سَلَامٌ “peace”; سَلَامٌ “a ladder”; سَوْقٌ “bazaar, market, street”; شَعِيرٌ “barley”; أَرْنبٌ “a hare” (gen. fem.); سَبِيلٌ “path, road.”

¹ But حَمَامٌ used for a *single* pigeon, is masculine.

§ XIX. Formation of the Feminine from the Masculine.

(a) The ordinary method is by suffixing **ة** (plural **ات**), as: **ضَارِبٌ** masc., “striker,” **ضَارِبَةٌ** fem.; **مُخْدَمَةٌ** fem. “served”; **مُتَّهِمَةٌ**¹ *muttahimat* “accused.”

Remark.—**ى** before **ة** becomes **ي**, as: **فَتًى** “a youth,” **فَتَاةٌ** “a young girl.”

(b) (1) Adjectives of the measure **فَعْلَانٌ** become **فَعْلَى**, as: **سَكْرَانٌ** “drunk,” fem. **سَكْرَى**; **خَرَفَانٌ** “an old dotard,” fem. **خَرَفَى**; **خَشِيَانٌ** “timid,” fem. **خَشِيَا**.

(2) But **فَعْلَانٌ** (with *tanwīn*) and **فَعْلَانٌ** make their feminines in the usual way, as: **نَدَمَانٌ** “repentant,” fem. **نَدَمَانَةٌ**; **عُرْيَانٌ** “naked,” fem. **عُرْيَانَةٌ**.

(c) (1) **أَفْعَلٌ** as a *superlative* (when defined by the article or a following genitive) becomes **فَعْلَى**,² as: **صَغِيرٌ** “small” **أَصْغَرُ** masc. “smallest,” fem. **أَصْغَرَى**; **كَبِيرٌ** “great” **أَكْبَرُ** masc. “greatest,” fem. **أَكْبَرَى**.

(2) But **أَفْعَلٌ** denoting *colour or defect* has for its feminine **فَعْلَاءٌ**,³ as: **أَبْيَضٌ** “white,” fem. **أَبْيَضَاءٌ**; **أَشْقَرٌ** “chestnut, red-haired,” fem. **أَشْقَرَاءٌ**; **أَعْرَجٌ** “lame,” fem. **أَعْرَجَاءٌ**; **أَبْرَصٌ** “a white leper,” fem. **أَبْرَصَاءٌ**.

(d) **فَعُولٌ** when it equals **فَاعِلٌ** (tr. or intr.), and is a predicate to or attached to a substantive singular, makes no change for the feminine, as: **إِبْنَةٌ قَنُوعٌ** “a contented girl.”

¹ It is incorrect in Arabic to write this **ة** as **ت**, though even in the Quran such orthography occurs.

² Broken plural **أَلْفَعَلٌ**. Vide also § XIV (d) and (g).

³ Plural for both genders **فَعْلَاءٌ**. The feminine of the dual changes *hamzah* into **و**, vide § XXI (i) Remark.

But ^{فَعُولٌ} when it equals ^{مَفْعُولٌ}, or if no substantive (or pronoun) is expressed, takes the feminine ۛ, as ^{رَكُوبٌ} masc. “a riding animal, camel”; ^{رَكُوبَةٌ} fem.

Remark.—The plurals are the regular feminine and masculine plurals.

(e) *Vice versa*, ^{فَعِيلٌ}, when it equals ^{مَفْعُولٌ}, and is under the same conditions as ^{فَعُولٌ} makes no change for the feminine, as : ^{إِمرَأَةٌ جَرِيحٌ} “a wounded woman”; ^{بَنَتٌ قَتِيلٌ} “a murdered daughter.”

But ^{فَعِيلٌ} “when it equals ^{فَاعِلٌ}, or is an ordinary adjective, takes the usual ۛ, as : ^{شَفِيعٌ} “intercessor,” fem. ^{شَفِيعَةٌ}; ^{مَرِيضٌ} “sick,” fem. ^{مَرِيضَةٌ}.¹

Remark.—These take the regular feminine and masculine plurals.

(f) Those adjectives or participles of the measure ^{فَاعِلٌ} that apply to females only, make no change [*vide* XVIII (c) 1], when they indicate some permanency, as : ^{طَالِقٌ} “divorcee” fem., (but ^{مُطَلَّقَةٌ} = ^{طَالِقٌ}); ^{حَامِلٌ} “pregnant”; ^{مُرْضِعٌ} “giving suck” etc. But ^{هِيَ طَالِقَةٌ غَدًا} “she will be divorced to-morrow.”

Remark.—These form the plural regularly in ^{ات}—, as : ^{حَامِلَاتٌ}.

§ XX. Note on final ۛ.

(a) In derived and primitive nouns it often forms a feminine², as : ^{طِفْلٌ} “boy,” fem. ^{طِفْلَةٌ} “girl.”

¹ When the Noun of Instrument is an intensive adjective [§ IX (b)] it is governed by the same rules as ^{فَعُولٌ} and ^{فَعِيلٌ}.

² In verbs, it is ^ت, as : ^{ضَرَبَتْ} “she struck.” In *Persian*, the final servile ۛ of Arabic nouns is generally written ^ت; some words are written with ^ت only, and some either with ^ت or ۛ, indiscriminately. Occasionally, in *Persian* (and *Urdu*), there is a difference in meaning between the two, as : ^{عَقِيدَةٌ} ‘*aqida*’ “religious belief (generally)”; ^{عَقِيدَتٌ} ‘*aqidat*’ “belief in a particular saint, etc.”; ^{تَعْزِيَةٌ} ‘*ta’ziya*’ “the representation of the shrine of *Hasan* and *Husayn*,” and ^{تَعْزِيَاتٌ} ‘*ta’ziyat*’ “condolence.”

(b) It forms the noun of unity, as: تَمْر "dates," تَمْرَة "a date."

(c) It sometimes distinguishes a singular from a broken plural, as: هَرَّة "a she-cat," هَرَر pl.; نُسْخَة "a copy, recipe," pl. نُسُج; قَرْيَة "village," قُرَى pl.; نَحْفَة "a rarity," نَحْف or نَحَاف pl.; دَابَّة "an animal" (specially a beast of burden), دَوَاب pl.; مَحْفَة "a volume," مَحَاف or مَحَف pl.; رَوْضَة "garden," رِياض and رَوْض and رَوْضَات pls.

(d) *Vice versa*, it sometimes distinguishes a plural noun from a singular فاعِل or فَعَال, or else a feminine collective, as: سَابِلَة "travellers"; شَارِبَة "dwellers on the banks and drinkers of the waters of the same stream"; جَمال "a camel-leader (driver)," pl. جَمالَة "camel-leaders"; حَصان "horse-dealer," pl. حَصانَة "horse-dealers"; إِمَام "a leader in prayer, etc.," pl. إِمَمَة "a tom-cat," pl. هَرَّة "tom-cats"; صُوفِيَة the "Sufis."¹

(e) It forms substantives from participles, as: سَاقِيَة "water-channel"; دَاعِيَة "a claim; summoning; missionary work."

(f) It corroborates a plural, as: صَيَّالَة or صَيَّال "metal-polishers," pl. of فَرَّاعَة and صَيَّال; فَرَّعون "a Pharaoh," pl. فَرَّاعَة.

(g) It emphasizes intensive adjectives or nouns, as: رَابِيَة, عَلامَة etc. *Vide* § XV (5).

(h) It is used as a compensation for a letter dropped, radical or servile, as: زَنْة = وزن "a weight"; مِصْفَة = وصف "taking out"; إِعْلَة (for إِعْزَة) "giving help."

¹ *Vide* Relative Adjective.

§ XXI. Declension of Nouns.

(a) Arabic nouns have usually three cases, Nominative, Genitive and Accusative. They have three numbers, Singular (المفرد), Dual (المثنى), and Plural (الجمع). The *tanwīn* marks the indefinite, and the short final vowel the definite noun, as:—

The Singular (المفرد).¹

Indefinite	Definite ²	Definite.
(نكرة).	(معرفة).	with Pronouns.
Nom. رفع كتاب "A book."	الكتاب "The book."	كتابه "His book." كتابي "My book."
kitāb ^{un} .	al-kitāb ^u .	kitābuh ^u . kitāb-ī.
Gen. جر كتاب,	الكتاب	كتابه كتابي
kitāb ⁱ .	al-kitāb ⁱ .	kitābih ⁱ . kitāb-ī.
Acc. نصب كتاباً	الكتاب	كتابه كتابي
kitāb ^{an} .	al-kitāb ^a .	kitābah ^a . kitāb-ī.

A word in the Nominative is called *مرفوع*; in the Genitive *منصوب* or *مخفوض*; and in the Accusative *منصوب*.

(b) A noun with three cases as above is called a Triptote, or by Arab grammarians, *منصرف* "declinable." Every noun that has ة in the nominative is a triptote. Every noun (undefined) that has و in the nominative is a Diptote (*غير منصرف*); vide (f).

(c) The words أب "father"; أخ "brother"; ذو "possessor"; فم "mouth"; حم "father-in-law"; and هن "thing, vagina," are declined with long vowels when in construction with a noun or with an affixed

¹ Indians and Persians generally say *ألواحد*.

² i.e. when defined by the Article, by Suffixed Pronouns, or by a following Genitive, as: *مَنْ كِتَابِ الرَّجُلِ - كِتَابُ الرَّجُلِ*, etc. etc.

pronoun other than *ي* “my,” as: *أَبُو* “his father”; *أَبِي زَيْد* “of the father of Zayd.” This is a survival of the ancient declension.

(d) The noun *إِبْن* “son,” between the name of the son and the father, drops its *hamzah*, and the proper name preceding it loses its *tanwīn*, as: *زَيْدُ بْنُ* *Zayd* “bn” *‘Amr* “Zayd the Son of ‘Amr.” But if the word *إِبْن* happens to begin a line, the *hamzah* is not dropped. It is also not dropped when *إِبْن* is used predicatively, as: *زَيْدٌ إِبْنُ عَمْرٍو* “Zayd is the son of ‘Amr.”

In *بِسْمِ اللَّهِ*, the *hamzah* of *إِسْم* is always dropped.

A weak radical, with or without *tanwīn* at the end (*قَاسٍ - قَتَى*), of course affects the case-ending, *vide* (k).

Remark.—The word *أَخ* is also used for “one of a pair, a fellow to,” as: *هَذَا نَعْلُ أَخِي هَذَا*.

(f) IMPERFECTLY DECLINED NOUNS (*غَيْرُ مَنْصُوفٍ*). Some nouns are imperfectly declined, *i.e.* they do not admit of the *tanwīn*. These take *zammah* (ـُ) in the nominative, and *fathah* (ـَ) in both the genitive and the accusative, singular or plural. Such are called Diptotes.¹

All Diptotes when rendered definite by the Article, or a Possessive Suffix, or a following Genitive, are treated as Triptotes, *i.e.* they take *kasrah* instead of *fathah*, as: *لِلْأَكْبَرِ* (def. with *al*) “for the very great persons,” (but *لَاكِبَرٍ* indef.);

لِلْأَكْبَرِ النَّاسِ (def. without *al*) “for the very great ones of the people.”

(g) Some proper names are triptotes, as: *مُحَمَّدٌ*; others, diptotes, as: *أَحْمَدٌ*. Some again always require the article, as: *الْحَارِثُ*.

(h) Nouns ending in *alif maqṣūrah* have only the one¹ case, as: *مُوسَى* *Mūsā*; *كَبْرَى* (fem. of *كَبِيرٌ*).

¹ Words that have only one case like *قَتَى* or *مُوسَى*, or any noun joined to *ي* “my,” are not considered *ghayr munṣarifin* or “indeclinable”; nor are the regular masculine and feminine plurals considered diptotes, nor the plural of *ذُو*, nor words like *قَاسٍ*, though they have two cases.

(i) The Dual (تَنْثِيَّةٌ).

Masculine (مَذَكَّرٌ).	Feminine (مَوْثٌ).
Nom. كِتَابَانِ <i>kitābān</i> "two books."	Nom. مَلِكَاتَانِ <i>malikatān</i> "two queens."
Gen. } كِتَابَيْنِ <i>kitābayn</i> .	Gen. } مَلِكَتَيْنِ <i>malikatayn</i> .
Dat. }	Dat. }

In construction, or when followed by an affixed pronoun, the ن is dropped, as: كِتَابَا زَيْدٍ "the two books of Zayd"; فِى كِتَابَيْهِ *fī kitābay-hi* "in his two books."

Remark.—If a noun ends in *aliḥ mamdūdah* followed by a servile *hamzah* (أ), the *hamzah* becomes و in the dual, as: صَحْرَاوَانِ "two deserts" (from صَحْرَاءَ); اِمْرَأَتَانِ سَوْدَاوَانِ "two black women."

(j) Regular, or Sane, Plural (الْجَمْعُ السَّامِ).

Masculine	Feminine
Nom. كَاتِبُونَ <i>kātibūn</i> .	Nom. ¹ مَلِكَاتٌ <i>malikāt</i> ⁿ .
Gen. } كَاتِبِينَ <i>kātibīn</i> .	Gen. } مَلِكَاتٍ <i>malikāt</i> ⁿ .
Acc. }	Dat. }

The masc. and fem. dual, and the masc. plural, make no change for the definite form except prefixing ال.

(k) A final weak radical affects the case endings.

The word قَاضٍ *qāẓi*ⁿ (indefinite) "a Qāẓi" (from يَقْضِي - قَضَى "to decide, finish"), is on the measure قَاضٍ: its proper forms for the nominative and genitive would be قَاضِي *qāẓiy*ⁿ and قَاضِي *qāẓiy*ⁿ; and with the definite article, the nominative and genitive would be الْقَاضِي *al-qāẓiy*ⁿ and الْقَاضِي *al-qāẓiy*ⁿ. But these sounds are considered uneuphonious (ثَقِيلٌ),² so they become

¹ The *h* (هـ) of the feminine singular becomes *t* (ت) when followed by an affixed pronoun.

² If the ي were *mushaddad*, as in مَدَنِي, the sound would *not* be uneuphonious.

for both cases, with the *tanwīn* قَانِي *qāziⁿ*, and without it الْقَاضِي *al-qāzi*. As *fathah*¹ over a *yā* that is preceded by a *kasrah* is not considered un-euphonious, the accusative is regular, viz. قَاضِيًا *qāziyāⁿ* and الْقَاضِي *al-qāziyāⁿ*. With the affixed pronouns, the Nom. and Gen. become قَاضِيَهُ *qāzi-hⁱ*; and the Acc. قَاضِيَهُ *qāziyā-h^u*. Only the definite form of such words (without the article) is found in Persian and Urdu. The regular masculine plural is Nom. قَاضُونَ, and Gen. قَاضِينَ.

(l) Similarly, فَنِي *fatāⁿ* “a youth” (from نَفَى—يَفْتِي “to be young”), is on the measure فَعْل, standing for فَعْلِي *fatayⁿ*, and أَلْفَتَى *al-fatā* is for أَلْفَتَى *al-fatayⁿ*. Consequently, according to the rules of permutation or Arab euphony, there is no change for case: all three cases in the singular are فَنِي and أَلْفَتَى. Their declension is *virtual* (تَقْدِيرِي), not expressed (لَفْظِي). The broken plurals فَنِيَّةٌ and فَنِيَّانٌ are regularly declined.

(m) So too رِبَا “usury or interest” (from رَبَّوْ - رَبَّأ “to increase,” intr.), and رِضًا “satisfaction with” (from رَضِيَ - رَضَى), are on the measure فَعْل and stand for رِبَاوُ *ribawⁿ* and رِضَاوُ *rizawⁿ*; they, too, make no change for case.

(n) Words like عَصَا and ذَكَرٌ follow the same rule.

(o) The present participle of all derived forms whose final radical is ي or و, have the terminations of قَانِي - قَاضِي, while the passive participle will be like فَنِي - فَعْلِي. The broken plural of words like جَارِيَّةٌ and فَعْلِي make جَوَارٍ and فَعْلٍ in the Nom. and Gen. Sing., and جَوَارِي and فَعْلَا in the Acc. Sing.

¹ But if the ي (or و) were preceded by a *fathah*, the ي (or و) would become *alif*. Arabs say that *fathah* is the most euphonious (خَفِيفٌ) of the short vowels.

² Note the absence of the dots under ي to indicate *alif maqṣūrah*. In the Quran however, the dots are omitted under every *yā*. With the affixed pronoun, *alif maqṣūrah* becomes *alif kawilah* for all cases, as : قَتَلَا.

Remark.—Nouns like *فَتَى* - *قَاتِن* and *مَوْصِي* are called *منصرف* *مقدر الحركات* “declined but with the final vowels understood.”

(p) The REGULAR MASCULINE PLURAL is used for:—

(i) Participles making their feminine in *ة* and signifying rational beings.
 (ii) Proper names of men, provided they consist of one word (and are not compound as *عبد الله*), and do not end in *ة*: and also diminutives of such names.

(iii) Diminutives of masculines that denote rational beings.

(iv) Relative adjectives in *ي* (qualifying a masculine plural).

(v) The *elative* *أَفْعَل* with comp. or sup. meaning, as: *الْأَقْرَبُ*, for *الْأَقْرَبُ*.

Remark I.—It cannot be used for adjectives of the measures *فَعِيل* and *فَعُول* when these are of common gender (i.e. when they do not admit of the feminine *ة*; [vide Intensive Adjectives (3) and (4)].

Remark II.—Adjectives admit of the sound masc. pl., only when they qualify substantives denoting rational beings.

(vi) *فَعَال* when it denotes profession, as: *نَجَّار* “carpenter,” pl. *نَجَّارُونَ* (also *نَجَّاجِير*).

(vii) There are a few exceptions to the above rule,¹ viz.: *بَنُونَ* “sons”; *أَهْلُونَ* “members of a family” (also “fit”); *ذُو* “possessed of,” pl. *ذَوُو* and *أُولُو*; *عَالَمٌ* “world,” *عَالَمُونَ* “the universe”; *أَرْضٌ* “land earth,” *أَرْضُونَ* and *أَرْضَاتٌ* (more commonly *أَرَاغِي*²); *سَنَةٌ* “a year,” pl. *سِنُونَ*³ “years,” and some others.

¹ The plural forms *عَشْرُونَ*, *ثَلَاثُونَ*, etc., are not the plural of *عَشْرٌ* and *ثَلَاثٌ* (which is *عَشَرَاتٌ* and *أَعْشَارٌ*).

² A peculiar form. In Persian *اراضي*.

³ The oblique case *سِنِينَ* is used in Persian (of course without the final vowel).

Remark.—As with the dual, *vide* (i), the و of the regular plural disappears in construction.

(q) The REGULAR FEMININE PLURAL is used for:—

(i) Feminine proper names.

(ii) Masculine proper names ending in ة.

(iii) All feminines ending in ة, as: خِيَّاطَاتُ “tailoresses” (خِيَّاطَةٌ sing.).

(iv) The feminine *superlative* فَعْلَى (of masc. أَفْعَلُ). (The fem. broken plural is أَفْعَالٌ).

(v) The feminine فَعْلَاءُ (of أَفْعَلُ when it expresses colour or defect).

(Plural, both genders فَعْلٌ.)

(vi) Names of the months.

(vii) Letters of the Alphabet.

(viii) Verbal nouns of the *derived* forms when used in a concrete sense

and all fem. vl. nouns. (Stem II has also a pl. تَفَاعِيلُ, and Stem IV أَفَاعِيلُ).

(ix) Diminutives for things, or for irrational animals.

(x) Foreign words even when they denote males as: أَغَاوَاتُ (T. 1 أَخَا);
تَلْغَرَفَاتُ (P. 2 هَزْرَاتُ “nightingales”);

(xi) Feminine adjectives, the masculine of which has a sound plural.

(xii) Verbal adjectives that are used in the plural as substantives,
as: كَائِنَاتٌ; مَوْجُودَاتٌ; مَصْنُفَاتٌ.

(xiii) Feminine nouns in —ى and —َاءُ, as: حَبْلَى “pregnant,” pl. حَبْلِيَّاتٌ; ذِكْرَى “memory,” pl. ذِكْرِيَّاتٌ; مَحْرَاءُ, pl. مَحْرَرَاتٌ (also br. pl. مَحَارَى etc.).

(xiv) It is often used for neuter nouns³, even when the singular does not end in ة, as: حَمَامٌ masc. a “Turkish bath,” pl. حَمَامَاتٌ; سَمَاءٌ (com.) “heaven” pl. سَمَواتُ, *vide* (xiii). These have no broken plural.

¹ In Persian آغا.

² In Persian تلگراف.

³ Imitated by Persians in such Persian words as: دِهَات - دست آویزات - کاغذات.

Indians even say چٹھیا (vulg.) “letters” (for the plural of the Hindi चिट्ठी), and کھنڈرات, “ruins.”

⁴ *Vide* § XXII (a) (x).

(xv) A few masculine nouns that have no broken plural take the regular feminine plural, as: ^{حَيَوَانٌ} حيوان, "an animal, a living thing," pl. ^{حَيَوَانَاتٌ} حيوانات.

Remark.—The Regular Feminine Plural is sometimes accompanied by a change in the short vowels, as: ^{حَمَلَةٌ} حملة "a charge, attack", pl. ^{حَمَلَاتٌ} حملات; ^{حَجْرَةٌ} حجرة "a room," pl. ^{حَجَرَاتٌ} حجرات and ^{حُجُرَاتٌ} حجرات.

§ XXII. Diptotes.

(a) The following classes are Diptotes:—

(i) Proper names of more than three letters that are feminine, or that end in ^ة *sa*, masc. or fem., as: ^{زَيْنَبٌ} زَيْنَب (a woman's name); ^{مَعَاوِيَةُ} معاوية (a man's name); ^{مَكَّةٌ} مكة "Mecca"; ^{عَقْرَبٌ} عقرب "a scorpion," but ^{عَقْرَبٌ} عقرب "Aqrab" (a man's name).

(ii) Foreign proper names of more than three letters, or foreign trilateral names with the second letter moveable, as: ^{يُوسُفُ - زُكْرِيَّا} يوسف - زكرياء.

(iii) Feminine Arabic proper names that are trilateral and have the second letter *sākin*, may or may not be fully declined, as: ^{هِنْدٌ} هند or ^{هِنْدٌ} هند (a woman's name); but ^{مِصْرٌ} مصر "Egypt," and ^{مِصْرٌ} مصر "a city." But such as have the 2nd radical *mutaharrik* are diptotes, as: ^{سَقَرٌ} سقر "Hell."

Remark.—^{مُوسَى} موسى is the same in all cases: *vide* § XXI (l) to (n). ^{نُوحٌ} نوح is declinable, although foreign; because the second letter is *sākin*.

(iv) Any proper names that are corruptions, as: ^{زُفَارٌ} زُفَار "Zuḡar", corruption of ^{زَافِرٌ} زَافِر "Zāfir".

(v) Proper names that are on the form of any part of a verb, as: ^{أَحْمَدٌ} أحمد (on ^{أَفْعَلُ} "I do"); ^{يَزِيدٌ} يزيد (^{يَزِيدُ} "he increases"); ^{شَلَمٌ} شلم "Jerusalem."

(vi) All proper names ending in ^{ان} —, as: ^{عُقْمَانٌ} عُقْمَان; and compound proper names of one word, as: ^{تَعْلَبَكٌ} تَعْلَبَك.

(vii) All adjectives of the measure of ^{أَفْعَلٌ} أَفْعَل (but not ^{أَفْعَلٌ} أَفْعَل). [The feminine of ^{أَفْعَلٌ} أَفْعَل as a *superlative* is ^{أَفْعَلِي} أَفْعَلِي, plural ^{أَفْعَلَاتٌ} أَفْعَلَات; but the pl. ^{أَخْرٌ} أَخْر is an exception]. But ^{أَرْمَلٌ} أَرْمَل "widower," fem. ^{أَرْمَلَةٌ} أَرْمَلَةٌ.

(viii) Those adjectives of the measure ^{نَعْلَان} that have as a feminine ^{نَعْلَى}, as: ^{عَطْشَان} “thirsty,” fem. ^{عَطْشَى}; (but ^{عَرِيَان}, “naked” fem. ^{عَرِيَّاتَة}) and ^{نَدْمَان} “table companion,” fem. ^{نَدْمَانَة}).

(ix) Distributive or collective numerals from 1 to 4, as: ^{أَحَاد} or ^{مَوْحِد} “by ones,” etc. (but ^{أَحَاد} “units”).

(x) All nouns in ^ء in which the final *hamzah* is *zā'id* [i.e. ^ء not changed from ^ي or ^و as in ^{سَمَاء}, and not radical, as: ^{بَطْحَاء} (name of a district)]. But ^{مَاء} “water” is declinable because its *hamzah* is not *zā'id*: and in ^{سَمَاء} the ^ء has been changed from ^و; it is fem. when it means “sky,” but figuratively when it means “rain” etc. it is masc.; it was originally ^{سَمَآء}; so too ^{نِسَاء} was ^{نِسَآء}.

In such broken plurals as ^{أَحْبَاء} “friends,” and ^{شُهَدَاء} “martyrs,” the *hamzah* is *zā'id*, but in ^{أَسْمَاء} “names,” the *hamzah* is not *zā'id*.

Remark.—^{حَبْلَى} “pregnant” has no masculine form.

(xi) Broken plurals that have two or more letters after a servile *alif*, as: ^{دِرَاهِم} (pl. of ^{دِرْهَم}); ^{دَوَاب} (pl. of ^{دَابَّة}); ^{قَنَادِيل} (pl. of ^{قَنْدِيل}); ^{دَنَانِير} (pl. of ^{دِينَار}); ^{شَيْطَانِينَ} (pl. of ^{شَيْطَان}). If however a ^ة is added to such a plural form, the noun is declined, as: ^{مِصْرَافَة} (pl. of ^{مِصْرَاف}) “money-changers.”

(xii) The numerals ending in ^ة when they stand also as pure numbers, as: ^{ثَلَاثَة نِصْف سِتَة} “three is the half of six.”

(xiii) The broken plurals ^{أَوَّل} (from ^{أَوَّل} “first”) and ^{أَخْر} (from ^{أَخْر} “other”).

(b) All Diptotes that have ^{ال}, or a possessive suffix, or are a *muzāf*, become Triptotes.

(c) The regular masculine and feminine plural, and the dual, have only two cases, but are not diptotes; they never become triptotes; also the

feminine plural takes *tanwīn*. The plural of ذُو is not a diptote nor such words as قَاضٍ or أَقْضَايَ.

(d) Feminine nouns and broken plurals that end in *u* or *—*, are the same in all cases and have no *tanwīn*, as: بَشَرَى “good news”; هَدَايَا “presents; مَرَضَى “sick men”; عَذَارَى “virgins.”

Remark.—Those in which the *alif maqṣūrah* is radical (as in هُدًى “guidance” for هُدًى), are exceptions.

§ XXIII. Broken, Inner,¹ or Irregular Plurals.

(a) These are so irregular and various that no rules can greatly assist the memory. Though irregular, some measures are more common than others. Only after some proficiency in Arabic has been attained should the tables of forms for broken plurals given in the grammars, be studied.

As a rule, the Broken Plurals (جَمْعُ التَّكْسِيرِ) are given in the dictionaries: when omitted, it is to be presumed that the word either has no plural or has a regular plural. Some nouns have more than one broken plural; in this case the plurals have usually different meanings; i.e. when a noun has several meanings in the singular, it usually has a different form of broken plural for each, as: وَلَدٌ “a boy, a son,” pls. وَلَدَانِ “boys,” and أَوْلَادٌ “sons or descendants”; عَيْنٌ “eye, chief, spring of water, the letter ع” (which resembles an eye), pls. أَعْيُنٌ “eyes”; أَعْيَانٌ “chiefs”; عَيْوَنٌ “springs”; عَيْفَاتٌ “letters ع.”

Many forms seem to be derived from obsolete singulars and not from those in use.

(b) Some words have the regular masculine or feminine plural as well as one or more broken plurals.

(c) The irregular plurals are *collective* nouns and are therefore usually feminine, even when they are the plural of masculine words: they are declined like the singular, triptote or diptote. The sound plurals indicate *distinct individuals*.

¹ So called by German scholars as the change for the plural takes place within the body of the word.

² This form أَعْيُنٌ is generally used for limbs, etc.

(d) Arabs count two kinds of broken plurals, “the PLURAL OF PAUCITY (*جَمْعُ الْقَلَّةِ*),” and “the PLURAL OF MULTITUDE” (*جَمْعُ الْكَثَرَةِ*).”

The former has four measures, mentioned in the following Persian couplet:—

جَمْعٌ قَلْتُ رَا چَهَارِ اسْتِ أَبْنِيَّةُ أَفْعَلٌ وَأَفْعَلٌ وَفِعْلَةٌ وَأَفْعَلَةٌ

All other broken plurals are Plurals of Multitude.

PLURALS OF PAUCITY are:—

- (i) *أَفْعَلٌ*¹, as: *أَرْجُلٌ* “feet,” sing. *رَجُلٌ*; the dual could also be used: *حَرْفٌ* “a letter”; *أَحْرَفٌ* “some few letters”; (but *حُرُوفٌ* “many letters”).
- (ii) *فِعْلَةٌ*, as: *فِلْمَةٌ* “some boys,” sing. *غُلَامٌ* (but *فِلْمَانٌ* “many boys”).
- (iii) *أَفْعَلَةٌ*, as: *أَدْوِيَّةٌ* “medicines,” sing. *دَوَاءٌ* “medicine”; *أَشْرِبَةٌ* “a few drinks” from *شَرَابٌ* “a drinkable” (but *شُرْبٌ* “many drinks”). This form only occurs in words that have the *penultimate* letter a long vowel.
- (iv) *أَفْعَالٌ*, as: *أَحْكَامٌ* “orders,” sing. *حُكْمٌ*. This form may be *either a plural of paucity or a plural of multitude*.

Remark.—*أَفْعَلٌ* and *أَفْعَالٌ* can have, on the ordinary measure of quadri-literals (i.e. *أَفَاعِلٌ* and *أَفَاعِيلٌ*), a second plural formed, which is then a plural of multitude.

(e) The Plural of Paucity expresses any number from three to ten² inclusive; it cannot, for instance, express 2 nor 11. The plural of multitude denotes any number from ten³ to infinity.

Some nouns have a DOUBLE PLURAL (*جَمْعُ الْجَمْعِ*), and such a plural cannot be less than 9 (or 10). ‘Vide’ (m).

(f) (1) The REGULAR MASCULINE PLURAL is a PLURAL OF MULTITUDE when it denotes *definite* things, whether *ال* is prefixed or not, as: *قَدْ أَفْعَلِ الْمُرْعَمُونَ*

¹ This form *أَفْعَلٌ* is generally used for limbs, etc.

² Or according to some grammarians ‘nine.’

³ Or according to some grammarians from eleven.

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ, certainly the Believers are happy who humbled themselves in their prayers”: here الْمُؤْمِنُونَ, being definite, is a plural of multitude, while خَاشِعُونَ though without ال agrees with a definite subject and is therefore also definite.

(2) The REGULAR FEMININE PLURAL is a PLURAL OF PAUCITY, unless it happens that a noun has only one form of plural, as: شَجَرَةٌ “tree-kind,” شَجَرَةٌ “a tree,” شَجَرَاتٌ “some few trees,” 1 أَشْجَارٌ “trees: عِلَامَةٌ “a sign,” عِلَامَاتٌ “few signs”; عِلَالٌ “many signs.”

(g) The regular feminine plurals and the plural of paucity denote *several individuals*, while the broken plurals denote a *class*.

(h) If a noun has only one form of plural it has no restriction as to paucity or multitude.

(i) Broken plurals are, for neuters invariably, and for masculines usually, treated as singular feminine (collective) nouns, and usually take their adjectives in the singular feminine. They may, however, be qualified by a broken plural, as: رِجَالٌ كِرَامٌ (or رِجَالٌ كَرِيمُونَ) “noble men,” as well as by the regular plural, especially if the noun denotes rational beings, as: الْكُفَّارُ بَقَرَاتٌ سَمَانٌ “the good horses”; الْكَافِرُونَ الظَّالِمُونَ, “fat cows”; دُرَرٌ فَرَّارَةٌ “shining pearls.”

An adjective in the broken plural cannot, however, qualify an abstract noun, as: أُنْعَالٌ ذَمِيمَةٌ (and not أُنْعَالٌ ذَمَائِمٌ), but we can say ذَمَائِمُ الْإِخْلَاقِ.

(j) There are three forms² of broken plural: (i) Those that add a letter or letters to the singular, as: رَجُلٌ a “man,” pl. رِجَالٌ “men”; مَالٌ “property,” pl. أَمْوَالٌ; (ii) those that reject a letter or letters, as: كِتَابٌ “a book,” pl. كُتُبٌ; سَفِينَةٌ “a ship,” pl. سَفَنٌ; (iii) those that change the

¹ Many or few, as this measure is common to paucity and multitude, vide (d) (iv).

² There is no special feminine form for broken plurals of adjectives.

vowels only, as: ^{أَسَدٌ} “a lion,” pl. ^{أَسَدٌ} (also ^{أَسُودٌ}) “lions”; ^{عَظِيمٌ} “great,” pl. ^{عَظَامٌ} (also ^{عَظَمٌ}).

(k) BROKEN PLURAL OF QUADRILITERALS AND QUINQUELITERALS (not primitive). Examples: ^{جَوْهَرٌ} “jewels,” pl. ^{جَوَاهِرٌ} (pl. of pl. ^{جَوَاهِرَاتٌ}): ^{مَرْكَبٌ} “any conveyance, ship, riding animal, etc.,” pl. ^{مَرَائِبٌ}; ^{مَكْتُوبٌ} “letter,” pl. ^{مَكَاتِيبٌ}; ^{سُلْطَانٌ} “emperor,” pl. ^{سُلَاطِينٌ}; ^{مِفْتَاحٌ} “key,” pl. ^{مِفْتَاحَاتٌ}; ^{بُسْتَانٌ} (Persian¹) “garden,” pl. ^{بُسَاتِينٌ}; ^{مَخْزَنٌ} “magazine,” pl. ^{مَخَازِنٌ}.

(l) BROKEN PLURAL OF PRIMITIVE QUINQUELITERALS, ETC. (exclusive of and the long vowels). As in the case of the Diminutive [vide § XVII (c) (5)], all letters beyond the fourth are first cut off, as: ^{عَنْدَلِيبٌ} “nightingale,” pl. ^{عَنْدَالٌ}; ^{عَنْكَبُوتٌ} “spider,” pl. ^{عَنْكَبٌ}: the rejected radical is generally the last. But foreign words, quadriliteral or quinqueliteral, if they begin with *alif*, are on the measure ^{أَنْعَلَةٌ}, otherwise ^{فَعَالَةٌ}, as: ^{فِرْعَوْنٌ}, pl. ^{فِرْعَانَةٌ}; ^{أَفْغَانٌ}, pl. ^{أَفَافَةٌ}; ^{أَسْتَاذٌ}, pl. ^{أَسَانِذَةٌ}; ^{قِيَاصَةٌ}, pl. ^{قِيَاصَةٌ}.

Remark.—Note, too, such plurals as ^{عِبَادَةٌ}, pl. of ^{عَبْدُ اللَّهِ}.

(m) PLURALS OF PLURALS (^{مُتَنَبِّئَاتُ الْجَمْعِ}).

(1) These are formed on the measure of quadriliterals and quinqueliterals, and indicate a large number, as: ^{كَلَابُ الْمَحَلَّةِ} “the dogs of the quarter,” but ^{أَكَالِيبُ الْعَرَبِ} “the dogs of Arabia.” Examples: ^{قَوْلٌ} “saying”; pl. ^{أَقْوَالٌ} “some few sayings”; pl. of pl. ^{أَقَاوِيلٌ} “many sayings”; ^{يَدٌ} “a hand”; pl. ^{أَرَاكِينٌ}; ^{أَرْكَانٌ} “pillar”; pl. ^{يَدَانِ} “two

hands"; pl. ^{أَيْدِي} (أَلَايْدِي) ¹ "some few hands"; pl. of pl. ^{أَيْادٍ} ¹ "many hands, also assistance, benefits": ^{مَصِيفٌ} "a book"; pl. ^{مَصَافٍ} ² "books"; pl. ^{مَصَائِفُ} "many books": ^{مَدِينَةٌ} "a city"; pl. ^{مَدَنٌ}; pl. of pl. ^{مَدَائِنُ}. 'Vide' (e).

(2) Sometimes the regular *feminine* plural is suffixed to the broken plural of a neuter noun, as ^{طَرِيقٌ} : ^{جَوَاهِرَاتُ} - ^{جَوَاهِرُ} - ^{جَوْهَرٌ} "road"; pl. ^{طَرِيقٌ} ³; pl. of pl. ^{طَرِيقَاتُ} ³.

(n) IRREGULAR PLURALS. The following are quite irregular, or are formed from obsolete singulars:—

^{أُمٌّ} "mother," pl. ^{أُمَمَاتُ}.
^{فَمٌّ} "mouth," pl. ^{أَفْوَاهُ} "mouths; rumour."
^{مَاءٌ} "water," pl. ^{أَمْوِيَا} or ^{مِيَاةٌ}.
^{إِمْرَأَةٌ} "woman," pl. ^{نِسَاءٌ} or ^{نِسْوَةٌ} or ^{نِسْوَانٌ} "women."
^{إِنْسَانٌ} "man," pl. ^{نَاسٌ} or ^{أَنَاسٌ} (and pl. of pl. ^{إِنَاسِيٌّ}).

(o) EXAMPLES OF BROKEN PLURALS FORMED BY ADDING A LETTER:—

(1) ^{جَبَلٌ} *jābal*^{un} "a mountain," pl. ^{جِبَالٌ} *jibāl*^{un}.
^{رَجُلٌ} *rajul*^{un} "a man" } pl. ^{رِجَالٌ} *rijāl*^{un}.
^{رَجُلٌ} *rājil*^{un} "a footman" }
^{رِيحٌ} *rīḥ*^{un} "a strong wind," pl. ^{رِيَاḤٌ} *riyāḥ*^{un}.

¹ In Persian always ^{اَيْدِي} and ^{اَيْادِي}.

² Not a plural of paucity.

³ But ^{طَرِيقَةٌ} met. "road," has a pl. ^{طَرِيقَاتُ}.

⁴ Also ^{رَجُلٌ}: other plurals of "footman" are ^{رَجَالٌ} - ^{رَجَالَةٌ} - ^{رَجُلٌ}.

رجل <i>rijl</i> ¹ "a foot,"	pl. أرجل <i>arjul</i> ¹ .
(2) ملك <i>malik</i> ² "a king,"	ملوك <i>mulūk</i> ² .
قلب <i>qalb</i> ³ "a heart,"	قلوب <i>qulūb</i> ³ .
درس <i>dars</i> ⁴ "a lesson,"	دروس <i>durūs</i> ⁴ .
بيت <i>bayt</i> ⁵ "a house,"	بيوت <i>buyūt</i> ⁵ .
(3) نهر <i>nahr</i> ⁶ "river,"	أنهار <i>anhār</i> ⁶ .
فضل <i>fazl</i> ⁷ "a kindness,"	أنفال <i>afzāl</i> ⁷ .
شجرة <i>shajarat</i> ⁸ "a tree,"	أشجار <i>ashjār</i> ⁸ .
لون <i>lawṇ</i> ⁹ "colour,"	ألوان <i>alwān</i> ⁹ .
روح <i>rūh</i> ¹⁰ "soul,"	أرواح <i>arwāḥ</i> ¹⁰ .
مال <i>māl</i> ¹¹ "property,"	أموال <i>amwāl</i> ¹¹ .
حال <i>ḥāl</i> ¹² "state, condition,"	أحوال <i>aḥwāl</i> ¹² .
باب <i>bāb</i> ¹³ "door,"	أبواب <i>abwāb</i> ¹³ .
(4) رغيف <i>raghīf</i> ¹⁴ "loaf,"	أرغفة <i>arghīfat</i> ¹⁴ .
جناح <i>janāḥ</i> ¹⁵ "a wing,"	أجنحة <i>ajniḥat</i> ¹⁵ .
حصان <i>ḥusān</i> ¹⁶ "a horse,"	أحصنة <i>aḥṣinat</i> ¹⁶ .
سلاح <i>sīlah</i> ¹⁷ "weapons,"	أسلحة <i>asliḥat</i> ¹⁷ .

(p) EXAMPLES OF BROKEN PLURALS THAT REJECT A LETTER OR LETTERS :—

(1) كتاب <i>kitāb</i> ¹⁸ "a book,"	pl. كتب <i>kutub</i> ¹⁸ .
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¹ Plural of paucity.² In Persian *shajara*. *Shajarāt* شجرات, the reg. fem. pl., is a plural of paucity.³ شجر tree-kind.⁴ But *ḥālāt* حالات, plural of *ḥāl* حالة.⁶ In Persian *arghī/a*, *ajniḥa*, etc. These are, in Arabic, all plurals of paucity.

مَدِينَةٌ *madīnat^{un}* "a city," pl. مَدَن *mudun^{un}*.

سَفِينَةٌ *safīnat^{un}* "a ship," ,, سُفُن *sufun^{un}*.

قَرْيَةٌ *qaryat^{un}* "a village," ,, قُرَى *quraⁿ*.¹

بِرْكَةٌ *birkat^{un}* "pool," etc., ,, بُرَك *burak^{un}*.

مِلَّةٌ *millat^{un}* "nation," etc., ,, مِلَلٌ *milat^{un}*.

(q) EXAMPLES OF BROKEN PLURALS THAT CHANGE A VOWEL:—

كَرِيمٌ *karīm^{un}* "kind," pl. كِرَامٌ *kirām^{un}*.

سَوْطٌ *sawṭ^{un}* "lash, whip for flogging," ,, سِيَاطٌ *siyāt^{un}*.

أَسَدٌ *asad^{un}* "lion," ,, أُسْدٌ *usud^{un}*.

وَلَدٌ *walad^{un}* "son, boy," ,, وُلْدٌ *wuld^{un}*.²

خَشَبٌ *khashab^{un}* "wood," ,, خُشُبٌ *khushub^{un}*.

فَلَكَ *falak^{un}* "sky," ,, فُلُوكٌ *fuluk^{un}*.³

(r) THE FOLLOWING MAY BE CONSIDERED REGULAR:—

(1) The singular نَعْلَةٌ *naʿlat^{un}* may always have as one of its plurals نَعَلٌ *naʿal^{un}*, as: نَحْفَةٌ *naḥfat^{un}* "a rarity," pl. نَحَفٌ *naḥaf^{un}*; جُمْلَةٌ *jumlāt^{un}* "a sentence," pl. جُمَلٌ *juml^{un}*; أَتَمَّةٌ *atama^{un}* "followers of a particular prophet," pl. أَتَمٌ *atam^{un}*.

(2) The singular نَعَالٌ *naʿal^{un}* generally has as one plural نَعَلٌ *naʿal^{un}*, as: كِتَابٌ *kitāb^{un}* "a book," pl. كُتُبٌ *kutub^{un}*; جِدَارٌ *jidār^{un}* "a wall," pl. جُدُرٌ *judur^{un}*; حِمَارٌ *himār^{un}* "a donkey," pl. حُمَرٌ *humar^{un}*.

But the plural of سَعَابٌ *saḥāb^{un}* "cloud," is also of the form فُعُلٌ *fucul^{un}*, viz. سَعَبٌ *saʿab^{un}*.

¹ Also *qaryāt^{un}*=plural of paucity, vide (f).

² The plurals وَلَدٌ or وَلَدَانٌ="boys"; but أَوْلَادٌ "offspring, descendants."

³ Also أَفْلَاكٌ plural of paucity.

(3) The plural نَعَالٌ has always its singular نَاعِلٌ, as: نَاجِرٌ “a trader,” pl. نَجَارٌ; حَاكِمٌ “Governor,” pl. حُكَّامٌ; عَامِلٌ, pl. عَمَالٌ¹; جَاهِلٌ “ignorant,” pl. جُهَالٌ.

However, the singular نَاعِلٌ¹ may have other forms of plural, as: جَاهِلٌ, pl. جُهَالٌ [as well as جِهَالٌ vide (4)]: عَالِمٌ “learned” has عُلَمَاءُ and عَالِمٌ, and the regular masculine plural عَالِمُونَ.¹

(4) When نَاعِلٌ, without a weak letter, is an *irrational* or a *neuter* substantive, one of its plurals may always be فَوَاعِلٌ, as: عَامِلٌ “a governing word (in grammar),” pl. فَوَاعِلٌ, but عَامِلٌ “a Viceroy,” pl. عَمَالٌ; حَاجِبٌ “eye-brow,” pl. حَوَاجِبٌ; فَارِسٌ “Cavalier,” pl. فَوَارِسٌ; شَاهِدٌ “witness,” pl. شَوَاهِدٌ; but شَامِدٌ “a proof, sign,” pl. شَرَاهِدٌ.

(5) The measure فَاعِلَةٌ has, without restriction of meaning etc., always one plural فَوَاعِلٌ, as: قَاعِدَةٌ “a rule, a capital city,” pl. قَوَاعِدٌ; حَاشِيَةٌ “margin, marginal note,” pl. حَوَاشِيٌ (Nom. and Gen. *hawāshiy*, Acc. *hawāshiyah*); حَاوِيَةٌ “gut,” pl. حَوَائِيٌ or حَوَايَا; زَاوِيَةٌ “angle,” pl. زَوَاوِيٌ (and زَوَايَا *zawāyā*²).

(6) The plural تَعَلَّةٌ must have as its singular a verbal adjective فَاعِلٌ, as: طَلَبَةٌ “school-boys,” sing. طَالِبٌ “seeking,” but تَلَّابٌ³ *tullāb* and rarely تِلَّابٌ⁴ *tillāb* “seekers”; also adult students).⁴

¹ Also عَامِلُونَ: the reg. masc. and fem. pls. of all participles may be used.

² Also the plural of قَاعِدٌ “a woman past the age of child-bearing, an oldish woman.”

³ All three cases the same.

⁴ Incorrectly amongst Indians and Persians طَلَبَاءُ: this measure does not exist in Arabic from طَالِبٌ

Remark.—But ^{فَعْلَة} may be a singular, as : ^{بَقْرَة} - ^{شَجَرَة}.

(7) The measure ^{فَعْلَة} is always a plural of *rational* nouns derived from verbs with the third radical weak, as : ^{قَاضٍ} ^{qāzī},¹ pl. ^{قُضَاة} (for ^{قَضِيَّة}); ^{دَاعٍ} “missionary (of any religion),” pl. ^{دُعَاة}; ^{رَاعٍ} “shepherd,” pl. ^{رُعَاة}; ^{رَوَاة} “narrator,” pl. ^{رَوَاة}; ^{غَازٍ} “raiding, a warrior,” pl. ^{غَزَاة} (for ^{غَزْوَة}); ^{وَالٍ} “Governor,” pl. ^{وَلَاة} (for ^{وَلِيَّة}).

(8) From the feminine singular ^{فَعِيلَة} from *strong* radicals, a plural ^{فَعَائِل} can always be formed, as : ^{مَدِينَة} “city,” pl. ^{مَدَائِن}; ^{قَرِينَة} “wife,”² pl. ^{قَرَائِن}; ^{عَظِيمَة} fem., “great,” pl. ^{عَظَائِم}. But ^{فَعِيلَة} from a root with the last radical *weak*, has one plural ^{فَعَالَا} ^{fa'ālā}, as : ^{عَظِيمَة} (from ^{عَظَا} - ^{يَعْظُر}), pl. ^{عَظَايَا}; ^{بَلِيَّة} “calamity,” pl. ^{بَلَايَا}.⁴

(9) Singular *rational* nouns that end in a *weak* letter and are of the measure ^{فَعِيل} have their plural ^{فَعَالَاء}, as : ^{وَلِي} ^{waliyy} “patron, friend,

¹ In Urdu and Persian, compounds of the form of ^{قَاضٍ} are incorrectly written and pronounced with ^ي, as : ^{قَاضِي الْقَضَاة} ^{qāzīy} ^{l-quḏāt}, for ^{قَاضٍ الْقَضَاة} ^{qāzī} ^{l-quḏāt} : so too with ^{حَامِي الدِّين} and ^{غَازِي الدِّين} etc., etc.

² In India, Persia, and Turkey also a “religious warrior,” being a contraction of the phrase ^{الغَازِي فِي سَبِيلِ اللَّهِ}.

Remark.—In ^{لَمْزَة} and ^{هَمْزَة} the final ^ة (^{تَاءُ الْإِبَالَةِ}) is an addition to the

measure ^{فَعِيل}, and the words are correct without it.

³ In Urdu and Persian ^{قَرِينَة} is not “wife or companion,” but “likelihood; context; and good order (of many things), or seemly attitude (of one person).”

⁴ All three cases the same.

saint¹,” pl. ^{أَوْلِيَاءُ} ; ^{شَقِي} “miserable, hard-hearted, black-guard,” pl. ^{أَشْقِيَاءُ}. Also rational *muzā‘af* nouns of the measure ^{فَعِيلٌ}, or adjectives confined to rational beings, generally have *one* plural of this form, as: ^{طَبِيبٌ} “physician,” pl. ^{أَطِبَّاءُ} (for ^{أَطِبْبَاءُ}).

Remark I.—^{شَرِيرٌ} “wicked” (pls. ^{أَشْرَارٌ} and ^{شِرَارٌ}) is an exception. The pl. ^{أَقْلَاءُ} is confined to rational beings, though the singular ^{قَلِيلٌ} is not; so too with ^{شَدِيدٌ}.

Remark II.—There are three common measures for the pl. of the verbal adjective ^{فَعِيلٌ}, viz. ^{فَعَالٌ} - ^{فَعْلَاءُ}, as: ^{كِبَارٌ} (sing. ^{كَبِيرٌ}); ^{أَشْرَافٌ}; ^{فُقَرَاءٌ}. Other measures exist, as: ^{قَتِيلٌ} “slain,” pl. ^{قَتَلَى}; ^{أَسِيرٌ} “prisoner of war,” pl. ^{أَسْرَى} and ^{أُسْرَى} (and also ^{أُسْرَاءُ}).

(10) The verbal adjective ^{فَعْلَانٌ} (fem. ^{فَعْلَى}) has the plurals ^{فَعَالَى} and ^{فَعْلَى}, as: ^{غَضَبَانٌ} “wrathful,” pl. ^{غَضَابَى} and ^{غَضَبَى} (and also ^{فَضَابٌ}).

(11) Those feminine quadriliterals in which the third letter is a long quiescent vowel, servile, have a plural ^{فَعَائِلٌ}, as: ^{سَحَابَةٌ} “cloud,” pl. ^{سَحَائِبٌ}; ^{رِسَالَةٌ} “a pamphlet, etc.,” pl. ^{رِسَائِلٌ}; ^{شَمَالٌ} “the north wind” and ^{شِمَالٌ} “the left hand,” pl. ^{شَمَائِلٌ}; ^{عَجُوزٌ} “an old woman,” pl. ^{عَجَائِزٌ}.

Remark.—This pl. is also rare in a few other cases, as: ^{ضَمِيرٌ} “pronoun,” pl. ^{ضَمَائِرٌ}; ^{حَاجَةٌ} “a need, a thing,” pl. ^{حَوَائِجٌ}; ^{حُرَّةٌ} “a free woman,” pl. ^{حَوَائِرٌ}; ^{لَيْلٌ} “night,” pl. ^{لَيَالٍ} (also ^{لَيَائِلٌ}).²

¹ In the meaning of ‘saint’, it is a contraction of ^{وَلِيٌّ لِلَّهِ}. The root meaning is

“to come after, follow”; hence ^{وَلِيٌّ الْعَهْدِ} “heir apparent.”

² But ^{لَيْلَةٌ}, pl. ^{لَيَالٌ}.

(12) Quadrilaterals (§ not counted), the consonants all radicals, have
 فَعَالِلٌ, as : نَعَلَبٌ “fox,” pl. نَعَالِبُ; pl. دَرَاهِمُ; دَرَاهِمُ; قَنْطَرَةٌ “a bridge,” pl. قَنَاطِرُ;
 جَوَاهِرُ “gems,” pl. جَوَاهِرُ; كَوَاكِبُ “a star,” pl. كَوَاكِبُ.

The same measure is used for the pl. of those quadrilaterals (§ not counted) that are formed from the trilaterals by prefixing اُ - ت or م, as : اِصْبَغُ “finger,” pl. اَصْبَاحُ; نَجْرَبُ, pl. نَجَارِبُ; مَنَزَلُ, pl. مَنَازِلُ; مَخْلَبُ, pl. مَخَالِبُ; مَحَلَّةُ, pl. مَحَالِلُ.

(13) Quinqueliterals (§ not included) not primitive or foreign, with the penultimate a long vowel, have a plural فَعَالِلٌ, as : سُلْطَانٌ “an emperor,” pl. سُلَاطِينُ; صَنْدُوقٌ “a large box or chest,” pl. صَنَادِيقُ; زَنْدِيقٌ “infidel, hypocrite,” pl. زَنَادِيقُ; مِفْتَاحٌ “a key,” pl. مِفْتَاحَاتُ; مَسْكِينٌ “poor quiet,” pl. مَسَاكِينُ.

(14) The broken plural of تَفَاعِيلُ is تَفَاعِيلُ, vide I Stem; but the regular feminine plural in اَت — can also be used.

Remark.—The Infinitive of all other derived forms (with the exception of the *al-maṣādir* “*l-mīmīyyah*”) is the regular feminine in اَت —, vide I Stem.

(15) When أَفْعَلُ is superlative, it has, when used as a noun, its plural أَفْعَالُ, in the masculine, vide § XIV (g).

Its feminine فَعْلَى has optionally فَعْلٌ or فَعْلِيَّاتُ. Vide § XIV (g).

When أَفْعَلُ signifies colour or defect (fem. فَعْلَاءُ), the plural for both masculine and feminine is فَعْلٌ or فَعْلَانُ, as : أَحْمَرُ “red,” pl. أَحْمَرُ or حَمْرَانُ; أَعْمَى “blind,” pl. عَمِيَانُ and عَمِيَانُ.

(16) The noun of instrument has optionally مَفَاعِلُ or مَفَاعِيلُ, vide § IX (d).

(17) The noun of time and place has مَفَاعِلُ. Vide also § VII (a) I.

§ XXIV. Collective Nouns (**إِسْمُ الْجَمْعِ**), and Class Nouns (**شِبْهُ الْجَمْعِ**).

There are a large number of words that, like the broken plurals, have a collective signification, as:—

(a) Simple collectives (**إِسْمُ الْجَمْعِ**) that cannot take the ة of unity to indicate a single individual, as: **قَوْمٌ** masc., which denotes a whole people, as well as individuals; **عَسْكَرٌ** “an army” and also “the soldiers”; **رَكْبٌ** “a band of horsemen,” [but **رَكْبَةٌ** a small band, less than ten; on the measure for a small piece *vide* § XIII (d)].

From such nouns, broken plurals are formed. *Vide* (e) and § XVII.

(b) Collective nouns (**إِسْمُ الْجَمْعِ**), formed by, adding ة to the singular, *vide* § XX (d).

(c) Inhabitants of a country (**إِسْمُ الْجَمْعِ**), as: **أَلْيَهُودُ** “the Jews.” Such a noun is often identical with the name of the country, as: **أَلْهِنْدُ** “India, or the Indians”; **أَلرُّومُ** “Rūm, also the people of Rūm.”¹

A single individual is formed by the relative **ي**. However the plural **هِنْدُو** (the plural of **هِنْدِي**) is restricted to “the Hindus” (not “the Indians”). The plural of **رُومِي** is **أَرْدَامٌ** or **رُومِيُونَ**.

(d) Class nouns (**شِبْهُ الْجَمْعِ**) from which a single individual is expressed by the feminine ة of unity, as: **حَمَامٌ** “dove-kind”; **شَجَرٌ** “tree-kind.” There are *abstract* collectives.

(e) Arabs differ as regards the gender of such nouns. The people of Hijaz generally make them feminine, while the people of Najd make them masculine. In the Quran, **قَوْمٌ** is always masculine plural, while **نَخْلٌ** is found both masculine and feminine. The general practice seems to be to make those collective and class nouns masculine that primarily suggest the masculine (unless they end in the feminine ة): **خَيْلٌ** “horse-kind” is feminine, as it is the mares that Arabs esteem. In practice **شَجَرٌ**, **حَمَامٌ**, and **طَيْرٌ** are usually masculine, but in the Quran the last is feminine. *Vide* also under Gender.

¹ In India, *Rūm* means Turkey. The desert Arabs call Turkey *Rūm*, while the town Arabs call Greece *Rūm*.

§ XXV. Conjugation of the Simple Regular Triliteral Verb.

THE ACTIVE VOICE (الْمَعْرُوفُ).

There are three tenses: the Preterite (الْمَاضِي الْمَطْلُوقُ), the Aorist (الْمُبَارِعُ), and the Imperative (الْأَمْرُ).

(a) The Preterite Active is فَعَلَ, فَعِلَ, or فُعِلَ according to the verb.

All three are declined alike, *i.e.* they all have the same tense endings or 'cases' in the Preterite, and the same endings or prefixes in the Aorist: these are virtually affixed pronouns.

The forms فَعَلَ and فَعِلَ are generally intransitive and denote a state or quality: the former denotes permanent condition, as: حَسُنَ "to be beautiful," the latter temporary condition, as: حَزِنَ "to be sad."

The Passive is always فُعِلَ and is declined in the same way.

Preterite (الْمَاضِي).

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
فَعَلْنَ	فَعَلُوا	فَعَلَتَا	فَعَلَا	فَعَلَتْ	فَعَلَ
fa'aln ^a	fa'alū	fa'alatā	fa'alā	fa'alat	fa'al ^a
"They did."		"They two did."		"She did." "Hedid."	
فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمَا		فَعَلْتَ	فَعَلْتُ
fa'altunn ^a	fa'altum	fa'altumā		fa'alt ⁱ	fa'alt ^a
"Ye did."		"Ye two did."		"Thou didst."	
فَعَلْنَا				فَعَلْتُ	
fa'alnā				fa'alt ^a	
"We did."				"I did."	

(b) The Aorist may be يَفْعَلُ, يَفْعِلُ, or يَفْعَلُ.

Usually verbs whose 2nd or 3rd radical is a guttural, and verbs of the form فَعَلَ, take —; while those of the form فَعِلَ take —.

¹ Note that this final *alif* is *غير الملقوظ* or otiose. In a word like قَدَرُوا "they appreciated," were this *alif* not introduced, the final و might be mistaken for the conjunction "and." Consequently, before the affixed pronouns the *alif* is dropped, as it fulfils no useful purpose.

Aorist (الْمضارع).

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُونَ	تَفْعَلَانِ	يَفْعَلَانِ	تَفْعَلُ	يَفْعَلُ
<i>yaf'uln^a</i>	<i>yaf'ulūn^a</i>	<i>taf'ulānⁱ</i>	<i>yaf'ulānⁱ</i>	<i>taf'ul^a</i>	<i>yaf'ul^a</i>
“ They do or will do.”		“ They two do or will do.”		“ She does “ He does or or will do.” will do.”	
تَفْعَلْنَ	تَفْعَلُونَ	تَفْعَلَانِ		تَفْعَلِينَ	تَفْعَلُ
<i>taf'uln^a</i>	<i>taf'ulūn^a</i>	<i>taf'ulānⁱ</i>		<i>taf'ulīn^a</i>	<i>taf'ul^a</i>
“ Ye do or will do.”		“ Ye two do or will do.”		“ Thou doest or wilt do.”	
	نَفْعَلُ			أَفْعَلُ	
	<i>naf'ul^a</i>			<i>af'ul^a</i>	
“ We do or will do.”				“ I do or will do.”	

The Aorist Passive is يَفْعَلُ *yuf'al^a* and so on, the first two vowels remaining unchanged.

(c) The Aorist is susceptible of certain inflexions to express five Moods, viz. :—

(i) INDICATIVE MOOD.—In this the Aorist ends in —.

(ii) SUBJUNCTIVE MOOD.—To express the Subjunctive, the final vowel of the Aorist changes to *fathah* (—), i.e. when it is preceded by certain particles ; in such a case the final *n*, when preceded by a *long* vowel, is dropped. In the 2nd and 3rd pl., an otiose¹ is added, except when a suffix is attached, as: يَكْتُبُوا “ they write,” but يَكْتُبُوا. The particles are:—أَنَّ “ that ” (with Pret. or. Aor.); لَنْ (= لَا أَنْ) “ it will certainly not ” (for future time only), or أَلَّا (= أَلَّا أَنْ) (for any time); كَيْ “ in order that ”; كَيْلَا in order that not ”; إِذَنْ (= إِذْ أَنْ) “ then of course ”; لَنْ *li'an* = لِكَيْ (= لِكَيْ أَنْ = لَا لَنْ) “ in order that not ”; أَوْ in the sense of “ except that, unless ” (not in the sense of “ or ”); فِ when it

¹ There is often an ellipse of أَنْ, especially after لَ - وَ - حَتَّى - لَ, وَأَوْ وَأَنْ may take the Indicative, vide under Syntax.

means “otherwise, or so that”¹; **وَ** when it is equivalent to **لَمَعَ** **أَنْ**¹; **لِ** (called **لَامُ الْكَيِّ** “the *lām* that equals *kay* in order that”); **حَتَّى**² “until, so much so that.”

(iii) **JUSSIVE MOOD OR APOCOPATED AORIST.**—When the Aorist is preceded by the particles **لَمْ** “not, never” and **لَمْ** “not yet” (which give the Aorist a past sense); **لِ** “let” (**لَامُ الْأَمْرِ** “the *lām* of the Imperative”); **لَا** prohibitive (called **لَا النَّهْيَ** “*n-nahy*”); or when it is used as an Imperative, or follows an Imperative (and expresses the *jazā* of a condition), it loses its final vowel, as in: **زُرْنِي** **غَبَاً** **نَزِيدَ حَبَاً** “visit me less often and you will increase my affection for you” (said by the Prophet to a too-frequent visitor);

The verb **كَانَ** loses its **وَ** when the last radical is vowel-less, as: **يَكُنْ**. In those forms in which there are no inflexional suffixes, it can also reject the *n*, as: **يَكُ** *yak*“.

Remark.—The following particles and pronouns apocopate the final vowel of two Aorists (protasis and apodosis): **إِنْ** “if”; **مَنْ** “he who” etc.; **مَا** “that which, what”; **مَهْمَا** “whatever”; **أَيُّ** “whoever” etc. (declined); **حَيْثُمَا** “wherever”; **إِذَا** “when”; **إِذَا مَآ** “whenever that”; **مَتَى** “when, if” (only apocopates when conditional, not when temporal⁶ or interrogative); **أَيْنَمَا** = **أَيْنَ** “where”; **أَيْنَ** “where”; **أَيَّانَ** “when”; **كَيْفَمَا** “however.”

¹ Vide § XLV.

² For past time **حَتَّى** is followed by the Preterite. Vide § XLV.

³ **غَبَاً** “at intervals, occasionally.”

مَهْمَا and **مَنْ** are never joined to **مَا** but the rest may be joined or not.

After an indefinite noun, **مَا** = “a certain,” or “any whatever.”

حَيْثُ and **إِذَا** do not apocopate unless joined with **مَا**.

⁶ **مَتَى** “whenever” (temporal) does not apocopate.

(iv) **ENERGETIC MOOD.**—The Jussive may be rendered more emphatic by adding ^ن and ^ن *an* and *ann*^a (the second being stronger than the first), as: ^ن *يَفْعَلْنَ* and ^ن *يَفْعَلْنَ*. These forms have always a *future* sense and are used when the tense is imperative or prohibitive-imperative, and in asseverations or oaths: they may be strengthened by prefixing ^ل. Before the suffix, the long vowels *و* and *ي* are shortened to (—) and (—), as: ^ل *لَيَفْعَلْنَ*¹ *la-yaf'alinn*^a “they will certainly do” (for ^ل *لَيَفْعَلُونَ*). With the single *n* termination, all the dual and the *feminine* plural terminations are wanting.

(v) **THE IMPERATIVE** is formed by cutting off the prefix ^ت from the second persons of the Apocopated Aorist and substituting a *hamzat*^a 'l-waṣl, and, if the second radical has (—), pointing it also with (—); and if (—) or (—), pointing it with —:—

Plural.		Imperative.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
^ن <i>أَفْعَلْنَ</i> ⁴	^و <i>أَفْعَلُوا</i> ⁴	^و <i>أَفْعَلَا</i> ⁴		^و <i>أَفْعَلِي</i> ³	^و <i>أَفْعَلْ</i> ³
<i>uf'uln</i> ^a	<i>uf'ulū</i>	<i>uf'ulā</i>		<i>uf'ulī</i>	<i>uf'ul</i> ²
“Do ye.”		“Do ye two.”		“Do thou.”	

The remaining persons are formed by prefixing ^ل *li* to the Apocopated Aorist with or without the ^ن or ^ن, as: ^ل *لَيَفْعَلْ* *li-yaf'al* “let him do”; ^ل *لَيَفْعَلْنَ* *li-yaf'alann*^a “let him certainly do.” If ^و or ^ف precedes these forms, the ^ل generally loses its vowel.

(d) The Prohibitive Imperative is formed by prefixing ^{لَا} to the Apocopated Aorist.

The Imperative itself cannot be used in the prohibitive.

¹ This ^ل *la* “certainly” (called ^{لَا} *التأكيد*) has no governing power.

² Or ^و *أَفْعَلْ* or ^و *أَفْعَلْ*.

³ Or ^و *أَفْعَلِي* or ^و *أَفْعَلِي*.

⁴ The vowels may change as in the singular.

§ XXVI. Pronouns.

(a) Some pronouns are “separate” (مَفصَّلٌ), others “affixed” (مَتَّصِلٌ).

The SEPARATE PERSONAL PRONOUNS expressing the *nominative case* are:—

Sing.		Dual.	Plural.		
M.	F.	Common.	M.	Common.	F.
1. I	أَنَا (common)	—	We	نَحْنُ nahnu.	
anā.					
2. Thou		Ye two	You	أَنْتُمْ antum.	أَنْتُنَّ antunnā.
أَنْتَ	أَنْتِ	أَنْتُمَا			
ant.	ant.	antumā.			
3. He	She	They two	They		
هُوَ	هِيَ	هُمَا	هُمْ	هُنَّ	
huw.	hiy.	humā.	hum.	hunnā.	

When both subject and predicate are definite,² it is usual, for clearness, to insert the appropriate pronoun of the 3rd pers., as: ^{اللَّهُ هُوَ رَبُّكَ} “God, he is thy Lord,” or ^{اللَّهُ هُوَ الرَّبُّ} “God, he is the Lord.”²

This *Pronoun of Separation* (ضَمِيرُ الْفَصْلِ) must be carefully distinguished from the *Pronoun of Emphasis* (ضَمِيرُ التَّأْكِيدِ) that contrasts the subject with another subject and so gives it emphasis, as: ^{كَانَ هَذَا هُوَ السَّبَبُ} “this was the reason”; ^{كَانَ الْمُسْلِمُونَ هُمُ الْجُنْدُ} “the Muslims (not the slaves or mercenaries) formed the army.”

Even if the subject is a first or a second personal pronoun, the *third* is used to form the copula, as: ^{أَنَا هُوَ الرَّبُّ إِلَهُكَ} “I am the Lord thy God.”

If the conjunctions ^{وَ} “and,” or ^{لَ} “certainly,” are prefixed to ^{هُوَ} or ^{هِيَ}, the ^{هـ} may optionally lose its vowel, as: ^{وَهُوَ} *wahw*, ^{فَهِىَ} *fahy*: this generally occurs in poetry.

¹ أَنَا is pronounced ānā.

² Colloquially also for an indefinite predicate.

(b) (1) The AFFIXED PRONOUNS are *Possessive*; they also express the *oblique* cases (Genitive, Dative, Accusative, etc.) of the *Personal Pronoun* :—

Sing.			Dual.		Plural.		
M. Common. F.			Common.		M. Common. F.		
1 My or	ي		—		Our or	نَا	
Me.	ī.				Us.	nā.	
2 Thy	كَ	ي	Your	كُمَا	Your	كُم	كُنَّ
or			or		or		
Thee.	k ^a .	ki.	You two.	kumā.	You.	kum.	kunn ^a .
3 His	هُ	هَا	Their	هُمَا	Their	هُم	هُنَّ
or			or		or		
Him.	h ^a .	hā.	Them	humā.	Them.	hum.	hunn ^a .
			two.				

The affixed pronouns in the Accusative can stand alone, if suffixed to the particle إِذَا, as: إِعْطَانِي إِيَّاهُ “my giving it to him”: *vide* also (i) (2). The second persons إِيَّاكَ - إِيَّاكُم etc. are used as particles of warning.

(c) (1) With verbs, and certain particles, ي becomes نِي *nī*, as: فَرَضَنِي *ẓarab^a-nī* “he struck me”; إِنِّنِي *inn^a-nī* or contracted *innī* “verily I—”; مِنْنِي *min-nī* “from me.” The added ن prevents confusion in verbs.

(2) After a long *alif*, it becomes ي *y*, as: خَطَايَايَ *khaṭāyā-y^a* “my sins.”

(3) If the noun ends in ي or و (*ā-y*, or *aw-ū*), it becomes *iy^a*, as: (فَتَى) *fatiyy^a* “oh my young man”; (قَافِي) *qāziyy^a* “oh my Qāzī”; (بَنُونَ) *baniyy^a* “oh my sons”; (أَبَوَى) *abayy^a* “oh my parents” (dual, ي + أَبَوَانِ).

(d) (1) The *ẓammah* (—) of the 3rd pers. masc., sing. and pl., is changed into *kasrah* (—) if preceded by a *kasrah* or a *yā*, as: كِتَابِي *kitābī* “of his book”; عَلَيْهِمْ *alayhim* “on them.”

¹ The diminutive singular is بُنَى *bunayy^a* “oh my darling boy.”

(2) If a *hamzat*¹ *l-waṣl*¹ follows *hum* or *him* هُمْ “they or them,” *kum* كُمْ “you,” or *antum* أَنْتُمْ “you,” or *-tum* (the verbal ending), then the *mīm* must be pointed with *ṣammah*, as: عَلَيْهِمُ السَّلَامُ *alayhim*² *s-salām*. If ى is preceded by a long vowel, its *ṣammah* is pronounced short; if by a short vowel, long.

(e) As the affixed pronouns make the noun definite, its *tanwīn* disappears. Consequently the termination ى is written ت before the affixed pronouns: it is of course pronounced *t*, as it is before all vowels, even when written ى.

(f) (1) The preposition ل *li* becomes لْ *la* before the pronouns, except the first, as: لَكَ *lak*^a, لَكِ *lak*ⁱ, لَهُ *lah*^u etc., but لِي *lī* “to or for me.” Vide also § XXXII (b).

(2) But عِنْدَ “near, with, in the opinion of,” makes no change except before the first person, when it becomes عِنْدِي *ind-ī* “near me, etc.”

(g) (1) The final letters ن of the dual cases, and of the regular masculine plural cases, are dropped before the affixed pronouns, as: كِتَابَاهُ *kitābāh*^u “his two books”; ضَارِبُوهُ *ṣāribū-h*^u “his strikers (i.e. those who beat him).”

(2) Similarly the mute *alif*² of the 3rd pers. masc. pl. of the Preterite, or of the apocopated Aorist, is dropped, as: كَتَبُوهُ *katabū-h*^u “they wrote it”; لَمْ يَكْتُبُوهُ “they did³ not write it.”

(h) Note the force of the pronouns in صَلَّيْتُ لَيْلَتِي “I prayed the whole of

¹ i.e. the *hamzah* in the article ال, the initial *hamzah* of all derived forms of the verb except Stem IV (أَفْعَلَ *af-ala*), of اِسْمُ اِنِّسْ, اِمْرَأُ اِمْرَأَةً, and اِنِّسْ اِنِّسْ masc. and fem., and also the *hamzah* of the trilateral Imperative.

² Though not here a letter of prolongation, it is called *alif*. The letter ا is only styled *hamzah* when it has a *ḥarakat*. or when being *sākin* it is marked with a ء and has a guttural sound (ضَغْطَةُ اللِّسَانِ) as in يَأْسُ “despair.”

³ With the Aorist, لَمْ gives the sense of the Preterite.

that night"; بَكَى لَيْلَهُ "he wept the whole of that night"; بَكَى لَيْلَهُ "he wept all those nights."

(i) (1) *Two Accusative Pronouns*.—Two affixed pronouns may be joined to one verb, as: ^{أَعْطَيْتُكَ} *a'tayt*-k*-h** "I gave thee it." The second may also be written separately if suffixed to the meaningless particle ^{إِيَّا} *iyyā*; thus ^{أَعْطَيْتُكَ إِيَّا} *a'tayt*-k*-iyyā-h**.¹

If the pronouns are *joined* as in the first case, the natural order of the persons is observed, i.e. 1st, 2nd, 3rd; but in the second case you could also say ^{أَعْطَيْتُهُ إِيَّاكَ} *a'tayt*-h*-iyyāk*.

(2) When for emphasis, a pronoun precedes the verb of which it is the object, it is also suffixed to ^{إِيَّا} *iyyā*, as: ^{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} *iyyāk na'budu wa-iyyāk nastai'īn* "Thee we serve and from Thee do we seek aid."

(j) When an affixed pronoun follows the pronouns *kum*, *hum*, or the verbal termination *-tum*, a long ^و (*ū*) is inserted for euphony, as: ^{أَعْطَيْتُكُمْ} *a'tayt*-kum* "I gave you," but ^{أَعْطَيْتُكُمْ} *a'tayt*-kumū-h** "I gave you it"; ^{أَعْطَيْتُمْ} *a'taytum* "you gave," but ^{أَعْطَيْتُمْ} *a'tay-tumū-h** "you gave it"; ^{أَعْطَيْتَهُمْ} *a'tayt*-hum* "I gave them it."

Remark.—The following are used in Persian:—سَيِّدِي *sayyidī* "my master"; مَوْلَايَ *mawlayā* "my lord," (and مَوْلَانَا *mawlānā* "our lord"); قُرَّةٌ عَيْنِي *qurrat 'ayn-i*² "that which refreshes my eyes" (a son); سُرُورِ قَلْبِي *surrur-i qalbī* "gladness of my heart" (to a wife or child); يَا حَبِيبِي *yā habībī* "oh my friend."

¹ After verbs of giving, the receiver comes first and then the direct object.

² The pronoun ^ي *yī* should not be suffixed to Persian nouns. *Nūr chashmī* نور چشمی

is, in modern Persian, used as well as the classical Persian *nūr-i chashm*, as an affectionate epithet for a child. Originally this ^ي *yī* may have been the Arabic suffixed pronoun "my" (*yā-yī mutakallim*), or it may be the *yā-yī tawṣiʿī*. Similarly with *qibla-gāhī* قبله گاهی, modern Persian, = قبله گاه a father. Such expressions as قبله گاهی شما کجا است *qibla-gāhī shama kajā ast*

"where is your father?" and نور چشمی شما را ندانم جا دیدم *nūr chashmī shama rā nādānam jā دیدم*, are common in modern

Persian and show that the ^ي *yī* is not now, at least, regarded as a pronoun.

(k) THE REFLEXIVE PRONOUN is expressed by **نَفْسٌ** "self" (agreeing in number with its noun) joined to the affixed pronouns, as:—

ذَهَبْتُ نَفْسِي (or **بِنَفْسِي**) "I went myself"; **ذَهَبُوا أَنْفُسَهُمْ** (or **بِأَنْفُسِهِمْ**) "they went themselves"; **قَتَلَ نَفْسَهُ** he "killed himself"; **قَتَلُوا أَنْفُسَهُمْ** "they killed themselves."

عَيْنٌ (pl. **أَعْيُنٌ**) "eye, essence" and **ذَاتٌ** (pl. **ذَوَاتٌ**), are also used for "self," in the same way as **نَفْسٌ**.¹

(l) (1) THE DEMONSTRATIVE PRONOUNS are **ذَا** "this" (or more emphatically **هَذَا**), and **ذَلِكَ** "that."

Singular.			Dual.		Plural.	
	M.	F.	M.	F.	N.	
N.		ذِي <i>dhī</i>	N. ذَانِ	تَانِ		
G.	اِذَا	تِي <i>dhī</i>	ذَانِ ¹	تَانِ ¹	G.	أُولَئِكَ or أُولَئِكَ
A.	ذَا	تَا			A.	أُولَئِكَ <i>ulā</i>
		ذِي <i>dhī</i> , ذِي <i>dhī</i> , ذِي <i>dhī</i>	G. ذَيْنِ	تَيْنِ		
		ذِي <i>dhī</i> , ذِي <i>dhī</i> , ذِي <i>dhī</i>	A. ذَيْنِ	تَيْنِ		
		ذِي <i>dhī</i> , ذِي <i>dhī</i> , ذِي <i>dhī</i>				

ذَا is seldom used by itself.

It is usually compounded with the demonstrative particle **هَـ** (written **هَـ**) and is declined thus: Sing. Masc. **هَذَا**, and Fem. **هَذِهِ** (rarely **هَذِي**), for all cases.

Dual Masc. nom. **هَذَانِ**, and Fem. **هَتَانِ**; gen. and acc. Masc. **هَذَيْنِ**, and Fem. **هَتَيْنِ**. Pl. **هَؤُلَاءِ** for both genders and all cases.

¹ According to one authority **عَيْنٌ** is used in the singular only, but this does not appear to be correct.

² **هَـ** is also added for emphasis to other pronouns also, as: **هَـ أَنْتُمْ** "you and no other"; **هَـ أَنْتَ (الَّذِي) قَتَلْتَهُ** "it was you (who) killed him."

(2) The words for “that, those” are formed by adding ك (in some cases with interpolated ل) to the simple forms, thus:—

Sing. masc. ذَاكَ or ذَٰلِكَ; *fem.* تَٰئِكَ or تِئِكَ or usually تِلْكَ, for all cases.

Dual masc. nom. ذَٰئِكَ or ذَٰئِكْ; *gen. and acc.* ذَٰئِكَ or ذَٰئِكْ. *Fem. nom.* تَٰئِكَ or تِئِكَ; *gen. and acc.* تَٰئِكَ or تِئِكَ.

Plural أُولَٰئِكَ (and rarely أُولَٰئِكَ or أُولَٰئِكَ) for both genders and all cases.

(3) In the Qurʾān, the ك of ذَٰلِكَ and تِلْكَ is changed into the 2nd person of the affixed pronoun, singular, dual, and plural, with correct gender, when addressing people, as: ذَٰلِكُمْ, ذَٰلِكُمْ etc.

(m) For the Singular and Plural of ذُو masc. and ذَاتُ fem., “possessor,” vide § 117 (VII, p. 445) on the *iẓāfat*. The Dual is, N. ذَوَا masc., and ذَوَاتَا (or ذَاتَا) fem.; G. and A. ذَوَىٰ *zaway* masc., and ذَوَاتَىٰ *zawāṭay* (or ذَاتَىٰ *zāṭay*) fem.

In pronunciation, the long final vowels of ذُو — ذِي — أُولُو and ذُو are shortened before the article أَل.

ذَاتُ is followed by the genitive case, as: ذَاتُ الْيَمِينِ “concord”; ذَاتُ الْجَنْبِ “pleurisy” (*lit.* “having or possessing the side”); ذَوَاتُ جَمَالٍ pl. “beautiful (of a woman)”; ذُو جَمَالٍ “handsome (of a man)”; ذُو مَغْفِرَةٍ “pardoning (of God)”; ذُو الْفَضْلِ “gracious (of God)”. There appears to be no rule for the use or omission of the article: it is usually used after أُولُو, but in the Quran several instances occur without the article, as: أُولُو نَاسٍ شَدِيدٍ “great warriors” (speaking of extinct races); أُولُو قُوَّةٍ “powerful.”

Remark.—Persians ignore case and number, and even prefix ذِي to a few Persian words, as: ذِي حِرْدٍ “wise.”

(n) The RELATIVE (CONJUNCTIVE) PRONOUNS.—الَّذِي *allazī* “who” is an

Adjective and is used for *definite* antecedents¹ only: its feminine singular is **الَّتِي** *allatī* (all cases). The Plural is **الَّذِينَ** *allaẓīn*^a masculine, and **الَّتَيْنِ** *allatān*² or **اللَّوَانِي** feminine (all cases): used for rational beings only. The Dual is, Nominative **الَّذَانِ** *allaẓān*¹ masc., and **الَّتَانِ** *allatān*² fem.: and Genitive and Accusative **الَّذَيْنِ** *allaẓayn*¹ masculine, and **الَّتَيْنِ** *allatayn*¹ feminine. **الَّذِي** is always definite, even when used substantively.

(o) OTHER RELATIVES (and the INTERROGATIVES) are (1) **مَنْ** (as a Con-junctive it is without inflexion) “he who, whoever, such as, those who, what-ever (of living things)”; also Interr. “who?” usually (followed by a singular masc.³ verb); and (2) **مَا** (without inflexion) “that which, what, a thing that, whatever (of neuter things; also Interr. “what?”). These are used substantively and are either definite or indefinite.

Remark. I.—**مَا** is also an indefinite pronoun, as: **يَوْمًا مَا** “on a certain day”, also “some day”; **رَجُلٌ مَا** “a certain man”; **مَا رَأَيْتُ رَجُلًا مَا** “I did not see any man whatever”; Q. **أَيُّ قَلَمٍ** *ayy qalam*⁴ “which pen (do you want)?” A. **قَلَمًا مَا** “any pen you like.”

¹ If the antecedent is indefinite, the Relative is omitted. Colloquially however (not classically) the antecedent to **الَّذِي** may be indefinite.

² Only two of the **ل** can be pronounced. The *sukūn* over the first *lām* is never written. Compare **اللَّهُ**. The pron. **الَّذِي** is compounded of the Article **الْ**, the Particle **لِ**, and the demonstrative **ذَإِ**, **ذِي**.

³ When the feminine is definitely stated, *man* **مَنْ** takes a feminine verb. Also the plural verb may be used to remove doubt. *Vide* also § XL (b).

⁴ A *sākin nūn* before *mīm* is pronounced *mīm*, as: **رَجُلٌ مَا** = *rajul^u-mmā*; **رَجُلٌ مَقْتُولٌ** *rajul^u-m-maqtūl^u*, which is sometimes written **رَجُلٌ مَقْتُولٌ**. Similarly before *r*, a *sākin nūn* becomes in pronunciation *r*, as: **مُحَمَّدٌ رَسُولُ اللَّهِ** *Muhammad^u-r-rasūl^u llāhⁱ*. Before *b*, a *sākin nūn* becomes *mīm*.

⁵ **تَطْلَبُ** *Taṭlab^u* understood.

⁶ **أَطْلَبُ** *Aṭlab^u* understood.

Remark II.—**الَّذِي** is an Adjective: when it follows and qualifies a noun that noun must be definite, as: **رَأَيْتُ الرَّجُلَ الَّذِي جَاءَ** “I saw the *man who* came”; **الرَّجُلُ الَّذِي رَأَيْتَهُ** “the *man whom* I saw—”, *lit.* “the *man who* I saw him.” But **مَنْ** and **مَا** are Substantives, as: **رَأَيْتُ مَنْ جَاءَ** “I saw who (him who) came.” *Vide* § LV.

(3) **أَيُّ** *ayyū*^m, masc., and **أَيَّةُ** *ayyat*^m fem. “the one who” (also which?, of what kind, what?, what!.) whatever,” is definite and is declined like a triptote noun, usually in the sing. only.

Compounded with the relative nouns **مَنْ** and **مَا**, this substantive forms **أَيُّمَنْ** *ayyuman* “whosoever”; also “which of these?”; **أَيُّمَا** (or **أَيُّ مَا**) “whatever,” (also “what of these?”), the first portion of the compound being declinable. The first of these two must be followed by **مَنْ** *min* and a definite noun, dual or plural; and the second by a definite noun in the genitive, dual or plural. *Vide* also § XL (b).

Followed by the Genitive, **أَيُّ** also expresses admiration and is then always in the masc. sing. If it follows an indefinite noun it agrees with it in case, but after a definite noun it is in the acc., as: **جَاءَنِي زَيْدٌ أَيُّ رَجُلٍ** “Zayd came to me—what a man (he is)!”

(4) **كُلُّمَا** “all that, all which.”

(5) **كُلُّ مَنْ** “every one who, all who.”

(p) Those relative clauses that do not refer to an antecedent, are introduced either by **الَّذِي**, or by **مَنْ** and **مَا**. *Vide* § XL (b).

¹ *Man* **مَنْ** may be declined but practically never is: **مَا** is indeclinable. After some prepositions **مَا** becomes **مِمَّا**, as **لِمَ** “for what? why?”

² *Ra'ayt*: note transliteration.

³ The addition of *mā* is emphatic.

⁴ A *sākin nūn* before *mīm* is pronounced *mīm*, as: **رَجُلٌ مَا** = *rajul^m-mmā*; **رَجُلٌ مَقْتُولٌ** *rajul^m-m-maqtūl^m*, which is sometimes written **رَجُلٌ مَقْتُولٌ**. Similarly before *r*, a *sākin nūn* becomes in pronunciation *r*, as: **مُحَمَّدٌ رَسُولُ اللَّهِ** *Muḥammad^m-r-rasūl^m llāhi*. Before *b*, *sākin nūn* becomes *mīm*.

(q) INTERROGATIVES.—(1) مَنْ “who?”; masc. and fem.; e.g. كِتَابُ مَنْ “whose book?”; مَنْ ذَا “who is that?”; as an *Interrogative* مَنْ may be inflected, but only when it stands absolutely: (2) مَا “what?”; indeclinable; often strengthened by the demons. مَاذَا, as: مَاذَا “what then?”: (3) أَيُّ, fem. أَيُّةٌ [declinable, *vide* (o) (3)] with the following noun in the gen., as: أَيُّةٌ بِنْتِ سَيْدِي, together with its compounds أَيُّمَنْ and أَيُّمَا, *vide* (o); كَمْ “how many, how much?”, with the following noun in the acc. sing., as: كَمْ وَلَدًا “how many boys?”

Note the following constructions for “I know which of them is in the house”: (1) عَرَفْتُ أَيُّهُنَّ (هُوَ) فِي الدَّارِ and (2) عَرَفْتُ أَيُّهُنَّ (هُوَ) فِي الدَّارِ. In the first case, أَيُّ is treated as an interrogative, and in the second as a relative. *Vide* § XL (b).

Remark.—The *interrogative* كَمْ must be distinguished from the assertory كَمْ “many a,” which latter requires a genitive of the singular or of the broken plural, and also the Preterite tense, as: كَمْ غِلْمَانٍ مَلَكَتُ “many a (or how many a) slave have I owned.” If however this كَمْ is separated from its noun (مُصَيِّرٌ), the latter is in the acc., as: كَمْ نَالَنِي مِنْهُمْ فَضْلًا عَلَى عَدَمٍ “many a bounty have I received from them at the time of want.”

(r) INDEFINITE PRONOUNS.—أَحَدٌ “any one, some one,” نَعْصٌ (*lit.* a portion “one, some” (sing. or pl.), as: نَعْصُ الشُّعْرَاءِ “a certain poet or some poets” (according to the number of the verb). *Vide* also § XLIX (3) to (5).

(s) RECIPROCAL PRONOUNS. “Each other, one another” is expressed by the Stem تَفَاعَلَ; also by نَعَضُوا نَعْصًا etc.: خَذَرُوا الْآثَارَ نَعَضَكُمْ مِنْ بَعْضٍ “take revenge from each other”; سَاعَدْنَا بَعْضُنَا بَعْضًا “we helped each other.”

(t) OTHER PRONOUNS كُلٌّ وَوَاحِدٌ “each”; غَيْرٌ “other than,” before a genitive noun or affixed pronoun, as: مَاتَ الْمَلِكُ قَبْلَكَ بَعْدَ غَيْرِهِ “the king died and

another then reigned in his stead"; لَا أَحَبُّ غَيْرِكَ "I love none other but thee"; كِلَانِ masc., and كِلْتَانِ fem. "both" (with a gen. dual of a def. noun not inflected except in connection with a pron. suffix; *vide* § LXIII).

NUMERALS (إِسْمَاءُ الْعَدَدِ).

§ XXVII. Cardinals (إِسْمَاءُ الْعَدَدِ الذَّاتِي).

	Masc.	Fem.	
(a)	أَحَدٌ	إِحْدَى	The numerals 1 and 2 are <i>Adjectives</i> .
...	وَاحِدٌ	وَاحِدَةٌ	The numeral 2 is seldom used with a noun; the dual of the noun is used. When used <i>before</i> a noun, it loses its final ا and governs the gen.sing. It is declined as an ordinary dual.
٢	إِثْنَانِ	إِثْنَانِ	
٣	ثَلَاثَةٌ or ثَلَاثَةٌ	ثَلَاثٌ or ثَلَاثٌ	
٤	أَرْبَعَةٌ	أَرْبَعٌ	The numerals 3 to 10 are <i>Substantives</i> and govern the <i>genitive br. plural</i> , preferably a plural of paucity: they have the feminine form for the masculine and vice versa: rarely they follow the noun in Apposition but <i>vide</i> also (m). ³
٥	خَمْسَةٌ	خَمْسٌ	
٦	سِتَّةٌ	سِتَّةٌ (سِتٌّ)	
٧	سَبْعَةٌ	سَبْعٌ	
٨	ثَمَانِيَةٌ or ثَمَانِيَةٌ	ثَمَانٍ (ثَمَانِي)	
٩	تِسْعَةٌ	تِسْعٌ	
١٠	عَشْرَةٌ	عَشْرٌ	

¹ If it follows its (dual) noun in apposition, it does not lose the ن. It loses its ن in compounds, as: إِثْنَا عَشَرَ "twelve."

² As عَشْرَةُ رِجَالٍ or رِجَالُ عَشْرَةٍ.

The numerals 11 to 99 govern an accusative singular.

If an adj. is appended, it may agree, either grammatically with the noun, or logically with the Cardinal (11 to 99).

١١	أَحَدٌ عَشَرَ ...	إِحْدَى عَشْرَةَ ...	مَبْنِيٌّ Indeclinable
١٢	إِثْنَانِ عَشَرَ ...	إِثْنَانَا عَشْرَةَ ...	Gen. and Acc. masc., and مَبْنِيٌّ fem.; declinable
١٣	ثَلَاثَةٌ عَشَرَ ...	ثَلَاثَ عَشْرَةَ ...	مُعْرَبٌ.
١٤	أَرْبَعَةٌ عَشَرَ ...	أَرْبَعَ عَشْرَةَ ...	
١٥	خَمْسَةٌ عَشَرَ ...	خَمْسَ عَشْرَةَ ...	
١٦	سِتَّةٌ عَشَرَ ...	سِتَّ عَشْرَةَ ...	Indeclinable مَبْنِيٌّ.
١٧	سَبْعَةٌ عَشَرَ ...	سَبْعَ عَشْرَةَ ...	
١٨	ثَمَانِيَةٌ عَشَرَ ...	ثَمَانِيَ عَشْرَةَ ...	
١٩	تِسْعَةٌ عَشَرَ ...	تِسْعَ عَشْرَةَ ...	
٢٠	عِشْرُونَ ...		masc. and fem.
٢١	أَحَدٌ وَعِشْرُونَ ...	إِحْدَى وَعِشْرُونَ ...	
٢٢	إِثْنَانِ وَعِشْرُونَ ...	إِثْنَانٍ وَعِشْرُونَ ...	
٣٠	ثَلَاثُونَ ...		masc. and fem.
٤٠	أَرْبَعُونَ ...	" "	
٥٠	خَمْسُونَ ...	" "	
٦٠	سِتُّونَ ...	" "	
٧٠	سَبْعُونَ ...	" "	
٨٠	ثَمَانُونَ ...	" "	
٩٠	تِسْعُونَ ...	" "	
١٠٠	مِائَةٌ ...	" "	

The numerals 20, 30 etc. to 90 are declined as sound plurals.

In compound- ing with units, the unit pre- cedes, the two are connected by و, and both are declined.

From 100 on (i.e. up to 1000) the numerals are substantives, and govern a genitive singular.

٣٠٠	...	ثَلَاثُ مِائَةٍ	} Such compounds may optionally be written as one word.
٩٠٠	...	تِسْعُ مِائَةٍ	
١٠٠٠	...	أَلْفٌ	
٢٠٠٠	...	أَلْفَانِ	
٣٠٠٠	...	ثَلَاثَةُ أَلْفٍ	
٩٠٠٠	...	تِسْعَةُ أَلْفٍ	
١٠٠٠٠	...	عَشْرَةُ أَلْفٍ	
١١٠٠٠	...	أَحَدُ عَشَرَ أَلْفًا	
١٠٠٠٠٠	...	مِائَةُ أَلْفٍ	
٢٠٠٠٠٠	...	مِائَتَا أَلْفٍ	
٣٠٠٠٠٠	...	ثَلَاثُمِائَةِ أَلْفٍ	} In such cases the compound of the hundred is always written as one word.
٤٠٠٠٠٠	...	أَرْبَعُمِائَةِ أَلْفٍ	
١٠٠٠٠٠٠	...	أَلْفُ أَلْفٍ	
٢٠٠٠٠٠٠	...	أَلْفَا أَلْفٍ	
٣٠٠٠٠٠٠	...	ثَلَاثَةُ أَلْفِي أَلْفٍ	

Remark.—An undefined number from 3 to 10 is expressed by بَعْضٌ “a portion,” as: بَعْضُ رِجَالٍ “some, a few, men”; فِي بَعْضِ سِنِينَ “in a few years.” In later Arabic بَعْضَةٌ is also used. *Vide* (j) and (k).

(b) The numerals compounded with ‘ten’ both take *fatḥah* in all cases, but the ‘ten’ of the compound agrees in gender with the object numbered (while the units from 3 to 10 reverse it).

(c) Twenty, thirty, etc., etc. ثَلَاثُونَ - عِشْرُونَ are of common gender, and

are declined like regular plurals. The compounds of units with 20, 30, etc., are both declined, as : ^{رَأَيْتُ أَرْبَعَةَ وَعِشْرِينَ رَجُلًا}.

'A hundred' ^{مِائَةٌ}, *mi'at^{un}*, is common gender.

(g) From 100 to 1000 are substantives, and the object numbered is in the *genitive singular*, or else the number is expressed thus : ^{مِائَتَانِ مِنَ الرِّجَالِ} (or ^{مِائَتَا رَجُلٍ}).

(h) "A thousand" ^{أَلْفٌ}, is common gender. Its pls. are ^{أَلَفٌ} and ^{أَلُوفٌ}, the latter being used for "thousands" in an indefinite sense.

(i) The thousands compounded with units, are treated as a thing numbered. Thus for 3000 to 10,000, the *genitive broken plural* ^{أَلَفٍ} is used : from 10,000 to 99,000, the *accusative singular* ^{أَلْفًا} is used : from 100,000 upwards the *genitive singular* ^{أَلْفٍ}.

Remark.—The last numeral mentioned decides the case of the thing numbered.

(j) The Indefinite Numeral ^{بَعْضٌ} *bi'zun* (also ^{بَضْعَةٌ}) "some, a small number," indicates a number between 3 and 10 and governs a broken genitive plural, as : ^{بَعْضُ أَيَّامٍ} "a few days"; ^{بَضْعَةٌ مِنَ الْخَيْلِ} "a few of the horses"; ^{كَانَ عَمْرٌو عِشْرُونَ} "his age was twenty and odd years." *Vide (a) Remark.*

(k) An Indefinite number over 10 is expressed by ^{كَثِيرٌ} or ^{كَثِيفٌ}; it may govern the *genitive singular*, as : ^{كَثِيفٌ وَعِشْرُونَ} "upwards of ten"; ^{كَثِيرٌ}.

¹ This word must not be confused with ^{بَعْضٌ} *ba'zun* "some (of any number), one, a portion": ^{أَكَلْتُ بَعْضَ الرِّقِيفِ} "I eat a part of the loaf"; ^{قَالَ بَعْضُ الشُّعْرَاءِ} "a certain poet says—": ^{بَعْضُهُمْ أَغْنِيَاءُ وَبَعْضُهُمْ فَقَرَاءُ} "some of them are rich, and some poor."

² Excess, surplus.

“twenty and odd”; مِئَةً وَنِيفَ رَجُلٍ وَنِيفَ, or مِئَةً وَنِيفَ رِجَالٍ, “upwards of 100 (and 10) men.” Vide also § XXIX (g).

(l) Note the following constructions for “the three men.”

(i) ثَلَاثَةُ الرِّجَالِ, (ii) الرِّجَالُ الثَّلَاثَةُ, (iii) رِجَالُ الثَّلَاثَةِ, (iv) الرِّجَالُ الثَّلَاثَةُ (apposition).

(m) When the numerals 3 to 10 precede a Collective Noun indicating the genus, مِنْ is introduced, as: فَخَذُوا أَرْبَعَةً مِنَ الطَّيْرِ “then take four birds (four of the genus bird).” Occasionally the Collective is in the gen. sing., as: وَهُمْ أَرْبَعَةٌ نَفَرٍ “and they were four persons (in number).”

(n) The numerals 3 to 10 agree in gender with the *singular* of the noun numbered, as: سَبْعَةُ أَهْوَامٍ “seven years,” but سَبْعٌ سِنِينَ (sing. عام masc., and سَنَةٌ fem.).

(o) When the numeral is followed by مِنْ, vide (m), it agrees in gender with its substantive, even if the substantive be qualified by an epithet fixing the gender, as: أَرْبَعٌ مِنَ الْغَنَمِ ذُكُورٍ “four sheep, males,” the word غَنَمٌ being fem. If however the epithet divides the numeral from its substantive, the numeral agrees with the gender of the epithet, as: أَرْبَعَةٌ ذُكُورٌ مِنَ الْغَنَمِ “three male sheep (three males among the sheep).”

Remark.—The numerals used as abstract numbers have the masc. gender, as: ثَلَاثَةُ نِصْفِ سِتَّةٍ, or ثَلَاثَةُ نِصْفِ السِّتَةِ “three is the half of six.”

§ XXVIII. The Ordinals.

(a) “First” أَوَّلٌ, is on the measure أُنْعَلٌ, and consequently has for its feminine أُوْلَى *ulā*. From “second” to “tenth”, the ordinals are on the measure فَاعِلٌ masc., and فَاعِلَةٌ fem., as: ثَانٍ and ثَانِيَةٌ.

“Sixth”, however, is سَادِسٌ, but سَادٍ and سَاتٍ are also found.

First and *Second* are diptotes. From *Third* to *Tenth* the ordinals are fully declined.¹

“*Eleventh*” عَشَرَ حَادِي masc., and عَشْرَةَ حَادِيَّة fem. From *Eleventh* to *Nineteenth* the ordinals are indeclinable¹.

From “*Twelfth*” to “*Nineteenth*”, they are formed by adding عَشَرَ (or عَشْرَةَ) to the ordinals.

From “*Twentieth*” and upwards, the Cardinals are used, as: عِشْرُونَ أَبَا: “twenty chapters”, but أَبَا الْعِشْرُونَ “the twentieth chapter.” The *Ordinals* of the units, however, are used before the cardinals, for the intermediate numbers, as: أَلْتَالِثُ وَالْعِشْرُونَ “the twenty-third.” The article must be attached to each numeral.

(b) From *First* to *Tenth*, the ordinals have the regular plural. From *Eleventh* to *Nineteenth*, the first part of the compound has the regular plural.

(c) “*First*” الْأَوَّلُ has also a broken plural الْأَوَائِلُ meaning “the first parts, the beginning,” just as الْأَوَاخِرُ means “the end parts,” and الْأَوَاسِطُ “the middle parts.” These terms are also used for the three decades of the month.

(d) The Ordinals are generally used for the time of day, as: فِي السَّاعَةِ “at three o’clock (at the third hour).”² But predicatively, the cardinals are used, as: السَّاعَةُ ثَلَاثَةٌ “it is three o’clock (the hour is three).” Note that ثَلَاثُ سَاعَاتٍ would mean “three hours, and أَحَدَ عَشَرَ سَاعَةً “eleven hours.” “What time is it?” كَمْ السَّاعَةُ, or السَّاعَةُ كَمْ.

“In the morning,” “at midday” etc., are expressed by the adverbial accusative, or else by the preposition فِي as: فِي الصُّبْحِ or مَبَاحًا; فِي الظُّهْرِ or ظَهْرًا; فِي الْمَسَاءِ or مَبَاحًا.

(e) Age is expressed thus: “How old are you?” عَمْرُكَ كَمْ سَنَةً: “I am twenty” عِشْرُونَ سَنَةً, or عِشْرِينَ سَنَةً.

¹ All make a change for gender.

² The hours are counted from sunset.

(f) (1) Dates (the year) are expressed by the gen. of the Cardinals after the words *فِي سَنَةِ*, but for the year of a life or reign the Ordinals are used.

(2) The day of the month is expressed as follows :—

(i) *أَلْيَوْمِ الرَّابِعِ عَشَرَ شَهْرِ مِنْ رَجَبٍ*; “the first of Sha‘bān”; *أَوَّلُ يَوْمٍ مِنْ شَعْبَانَ*
يَوْمَ الْخَمِيسِ الثَّانِي وَ الْعِشْرِينَ لِمَحْرَمٍ; “the fourteenth of the month of Rajab”;
أَلْيَوْمِ الثَّالِثِ مِنْ شَهْرِ الْمَحْرَمِ; “on Thursday the twenty-second of Muharram”;
 or *ثَالِثُ (شَهْرِ) الْمَحْرَمِ*, “the 3rd of Muharram,” and so on.

(ii) *لِلَّيْلِ خَلَّتْ مِنْ رَجَبٍ* or *لِلَّيْلِ لَيْلَةٍ مِنْ رَجَبٍ* = “the first of Rajab”
lit. “on one night of Rajab being past”; *لِلَّيْلَتَيْنِ خَلَّتَا مِنْ رَجَبٍ* on the 2nd of
 Rajab”; *ثَلَاثٌ (لِثَلَاثِ لَيَالٍ) خَلَّتْ مِنْ رَجَبٍ*; “on the 3rd of Rajab,” and so on
 up to the 15th *فِي النِّصْفِ مِنْ رَجَبٍ* or *فِي مِثْقَلٍ مِنْ رَجَبٍ* (or *فِي مِثْقَلٍ*) “in the
 middle of Rajab.” But after the 15th, the idiom is “when so many days or
 nights remained,” as: *لَارْبَعَةَ عَشَرَ يَوْمًا بَقِيَ مِنْ رَجَبٍ* or *بَقِيَ مِنْ رَجَبٍ*
لَارْبَعَةَ عَشَرَ (لَيْلَةً) بَقِيَ مِنْ رَجَبٍ = “on the 16th Rajab, *lit.* when 14 (days or nights) were left
 of Rajab,” and so on: *لَاخِرَ لَيْلَةٍ مِنْ رَجَبٍ* = “on 30th of Rajab.” *Vide* also
 § LII (b).

Remark I.—The subs. *غُرَّةٌ*, *lit.* “a blaze on a horse’s forehead, a new moon,” may be used for the first day of the month and *سَلَخٌ* for the last day.

Remark II.—On such and such a date may also be expressed by the acc., or by *فِي*.

(g) “One of two” is *بِأَنِي اثْنَيْنِ*; “one of four” *بِأَرَبَعَةٍ*.

(h) “He makes a fifth” = *هُوَ خَامِسٌ أَرْبَعَةً* (he is a fifth of four), or

هُوَ خَامِسٌ أَرْبَعَةً (he is fifth as to four).

XXIX. Other Classes of Numerals.

(a) ADVERBIAL NUMERALS: (1) ^{مَرَّةً} مَرَّةً or ^{نَوْبَةً} نَوْبَةً (or similar words) “once¹”; ^{مَرَّةً} مَرَّةً or ^{ثَانِيَةً} ثَانِيَةً “twice,” or ^{مَرَّتَيْنِ} مَرَّتَيْنِ (dual); ^{ثَانِيًا} ثَانِيًا “secondly or a second time”; ^{مَرَّةً} مَرَّةً or ^{سَادِسَةً} سَادِسَةً, etc., etc.

(2) The ^{مَرَّةً} مَرَّةً (vide § X) may be used to express “once or twice” of an action, as: ^{ضَرْبَهُ مَرَّةً أَوْ مَرَّتَيْنِ} ضَرْبَهُ مَرَّةً أَوْ مَرَّتَيْنِ “he struck him once or twice.”

If that noun be wanting, the verbal noun is used, as: ^{قَاتَلَ قَتَالًا وَاحِدًا} قَاتَلَ قَتَالًا وَاحِدًا “he fought once or twice.”

(b) DISTRIBUTIVE:—These are diptotes, optionally of the measures ^{فَعَالًا} فَعَالًا or ^{مَفْعَلًا} مَفْعَلًا or are expressed by a repetition of the cardinal, as: ^{أَحَادًا} أَحَادًا, or ^{مَرَدَدًا} مَرَدَدًا, or ^{فُرَادًى} فُرَادًى. (وَاحِدًا وَاحِدًا) “one by one”; ^{مَتْنًى} مَتْنًى or ^{ثَنَاءً} ثَنَاءً, (or ^{إِثْنَيْنِ} إِثْنَيْنِ) “two by two”; ^{ثَلَاثًا} ثَلَاثًا or ^{مَثَلَتُ} مَثَلَتُ “by threes,” (or ^{ثَلَاثَةً ثَلَاثَةً} ثَلَاثَةً ثَلَاثَةً); ^{سُدَّاسًا} سُدَّاسًا or ^{مَسْدَسًا} مَسْدَسًا (or ^{سِتَّةً سِتَّةً} سِتَّةً سِتَّةً) “by sixes”: ^{مَرَرْتُ بِقَوْمٍ مَثْنًى وَثَلَاثًا} مَرَرْتُ بِقَوْمٍ مَثْنًى وَثَلَاثًا “I passed by people which were in groups of two and threes.”

(c) MULTIPLICATIVE:—^{مَفْرَدًا} مَفْرَدًا = “single, singular number, alone and simple.”²

The measure for the others is ^{مَفْعَلًا} مَفْعَلًا the measure of the passive participle of II Stem, as: ^{مَثْنًى} مَثْنًى “twofold, double, duplicate”; ^{مَثَلَتُ} مَثَلَتُ “threefold, triple having three, triangular”; ^{مَسْدَسًا} مَسْدَسًا “sixfold, six-cornered etc.”

¹ Once = “once upon a time, one day,” is ^{يَوْمًا} يَوْمًا or ^{ذَاتَ يَوْمٍ} ذَاتَ يَوْمٍ.

² The opposite to ^{مَرْكَبًا} مَرْكَبًا “compound,” is ^{بَسِيطًا} بَسِيطًا; but ^{أَلْمَفْرَدَاتُ} أَلْمَفْرَدَاتُ “simple medicines” as opposed to ^{أَلْمَرْكَبَاتُ} أَلْمَرْكَبَاتُ

(d) ADJECTIVAL (نُعَالِي) :—ثَنَائِي¹ = *sunā'iyy*^u “dual, consisting of two”; ثَلَاثِي “treble, consisting of three,” as: أَلْبَابُ الثَّلَاثِي الْمَجْرَدِ “the simple trilateral root,” and so on.

(e) FRACTIONS:—(1) نِصْف “a half,” pl. أَنْصَاف (but إِنْصَاف “dividing into half, justice”). From “a third” to “a tenth,” the ordinary measure is نِعْمَل. Other optional measures are, نَعِيل and نَعِيَال. The Pl. is أَفْعَال. Examples: رُبْع - رُبُع, or رُبْع = $\frac{1}{4}$; سُدُس or سُدُس = $\frac{1}{6}$ etc. Two-thirds ($\frac{2}{3}$) = ثُلَاثَان, and three-fourths ($\frac{3}{4}$) = ثَلَاثَةُ أَرْبَاع. Above $\frac{1}{10}$, the fractions are expressed by a paraphrase, as: ثَلَاثَةُ أَجْزَاءٍ مِنْ أَرْبَعِينَ جُزْأً “3 parts of 40 parts, $\frac{3}{40}$ th.”

(2) A whole number and a fraction are coupled by وَ, as: أَرْبَعَةٌ وَخَمْسَةُ أَسْدَاسٍ “four and five-sixths” ($4\frac{5}{6} = 4\frac{2}{3}$).

(f) Recurring numerals:—ثَلَاثًا ثَلَاثًا “every third”; رُبْعًا رُبْعًا “every fourth” etc.

(g) Approximate numbers:—The following and similar expressions precede the numeral:—نَحْوُ “about”; مَا يَزِيدُ عَلَى “what exceeds” etc.

The words أَوْ يَزِيدُونَ “or they exceed” are sometimes added in imitation of the following passage in the Qur'an: وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (Qur. XXXVII. 147) “and we sent him to a hundred thousand or more.” Vide also § XXVII (j) and (k).

¹ A *maddah* is placed over *alif* and pronounced, when a *hamzah* follows *alif*, or when a doubled consonant follows *alif*, as in حَاجَّ. This *alif*, (أ) in the middle, not the beginning, of a word is lengthened ā-ā. A *maddah* is also placed over و and ي and pronounced, when they are *sūkin* and are preceded by their sister-vowels and are followed by *hamzah*, as: سَيِّئًا سَيِّئًا “it was made bad.”

But in شَقِي and فَمُوء, the weak consonants are not preceded by their sister-vowels, and so have no *maddah*.

§ XXX. Days of the Week.

(a) ^{يوم (نهار) السبت} The Sabbath, *i.e.* Saturday (the *first* day of the week of Muslims; but the *last* of Christians and Jews).

^{يوم (نهار) الأحد} Sunday (*lit.* "day of the one"; the first day of Christians and Jews).

^{يوم (نهار) الاثنين} Monday (*lit.* "day of the two").

^{يوم (نهار) الثلاثاء} Tuesday.

^{يوم (نهار) الأربعاء} Wednesday.

^{يوم (نهار) الخميس} Thursday.

^{يوم (نهار) الجمعة} Friday (day of Congregational Prayer).

The word ^{يوم} or ^{نهار} is often omitted, as : ^{الثلاثاء} "Tuesday."

(b) In addition to ^{أسبوع} "a week" there is ^{عشرة} "a period of ten days."

§ XXXI. The Year.

(a) The Christian Year is called by Muslims ^{السنة المسيحية} "the Messiah Year," and also by Christians ^{السنة الميلادية} "the Birth Year," and ^{السنة الشمسية} "the Solar Year."

B.C. is ^{قَبْلَ الْمَسِيحِ}; and also by Christians ^{قَبْلَ الْمِيلَادِ} : (modern abbreviation of latter, ق م).

A.D. is ^{بَعْدَ الْمَسِيحِ}; and also by Christians ^{بَعْدَ الْمِيلَادِ} : (modern abbreviation of latter, ب م, or simply م : Muslims write ع, abbreviation of ^{عِيسَى}).

1 ^{صَبَّتْ - يَسْبِتْ} "to rest." Muḥammad is said to have fixed on Friday for the Congregational Prayers, so as to be different from the Christians and Jews.

2 Also ^{جمعة}

3 Also ^{جمعة}

A.H. is ^{سنة الهجرة} "السنة الهجرية" "the Flight Year" (16th July, 622 A.D.), [abbreviation ^{هـ} (butterfly *h*)]: and also by Christians ^{سنة القمرية} "السنة القمرية" "the Lunar Year."¹

B.H. is ^{قبل الهجرة} قَبْلَ الْهَجْرَةِ (written in full).

(b) Muslim Feasts. There are two chief festivals:—(1) ^{عيد الصغير} أَلْعِيدُ الصَّغِيرُ at the beginning of ^{شوال} شَوَّال, the day after the termination of ^{رمضان} رَمَضَانَ and its Fast. In India this is known as ^{عيد} عِيد, an abbreviation of its classical name ^{عيد الفطر} عِيدُ الْفِطْرِ ("the festival of breaking the fast"); (2) ^{عيد الاضحي} عِيدُ الْأَضْحَى, or ^{عيد الكبير} أَلْعِيدُ الْكَبِيرُ ("the festival of sacrifice"): this falls on the 10th of ^{ذو الحجة} ذُو الْحِجَّةِ, when the pilgrims offer up sacrifices at Mina, a day's journey from Mekkah.²

§ XXXII. Prepositions (^{حروف الجر} حُرُوفُ الْجَرِّ), Prepositional Nouns, Exceptive Particles, etc.

(a) Prepositions govern the genitive. The noun so governed is styled ^{مجرور} مَجْرُور. Prepositions are 'Separate' (^{متصل} مُتَّصِلٌ), or 'Inseparable' (^{منفصل} مُنْفَصِلٌ).

(b) INSEPARABLE PREPOSITIONS:—These are five: (1) ^ب بِ "in, by, with"; [prefixed to the affixed pronouns ^{هـ} هُـ - ^{ها} هَا - ^{ها} هِـ, it changes the *zammah* (—)]

¹ Every year has 354 days and consists of 12 lunar months: *vide* p. 200. The H. year 1327 began on 23rd Jan. 1909 A.D.

The months of the Christian year are usually in *Egypt* ^{أبريل - مارس - فبراير - يناير} أَبْرِيل - مَارَس - فِبْرَايْر - يَنَّاير in *Syria* ^{ديسمبر - نوفمبر - أكتوبر - سبتمبر - أغسطس - (يوليو or يوليوس) - يونيو - مايو} دِيسْمِبَر - نُوفَمْبَر - أَكْتُوبَر - سَبْتَمْبَر - أَعْسَظِس - (لُولْيُوس or يُولْيُوس) - يُونْيُوس - مَايُوس - تَشْرِينَ الْأَوَّل - أَلْبُول - آب - تَمُوز - حَزِيرَان - أَيَّار - يَسَّان - أَذَار - شَبَّاط - (Jan.) - كَانُونُ الثَّانِي - كَانُونُ الْأَوَّل - تَشْرِينَ الثَّانِي.

² In India, this is generally called *Bagra 'Id* "the Cow 'Id," though goats are usually sacrificed and not cows. Poor people sacrifice cows, as seven houses may share in one cow, whereas a goat cannot be shared. In Persia, this feast is called ^{عيد قربان} عِيدُ قُرْبَان.

into *kasrah* (—), as **بِهِمْ** ¹ : (2) **لِ** *li* “to, for, belonging to,”² [before affixed pronouns, except the 1st pers. sing., this is pointed with *fathah*, ‘vide’ § XXVI, (j) (1); it also changes to *fathah* after the vocative *yā*, as: **يَا زَيْدُ** “come to the help of Zayd!”; but **لِي** *li* “to me”]: (3) **كَ** ³ *ka* “like” (not used with pron. suffixes): (4) **وَ** ⁴ *wa* (a particle of swearing), as: **وَاللَّهِ** “by God!” = **بِاللَّهِ**: (5) **تَ** ⁵ *ta* = **وَ**, except that **تَ** can be prefixed to **اللَّهُ** only, whereas the other can be prefixed to any word; if a verb is used in the oath, **بَ** must be employed. For **وَ** with the acc. *vide* § XXXIII (a) (ii), Remark.

(c) SEPARATE PREPOSITIONS:—(1) **مِنْ** “of, from (indicating commencement); than; some”¹: **عَنْ** “from, off (indicates separation, substitution), after, at, about, on the authority of,” etc.; (but **عَنِّي** “from me”): **إِلَى** ⁶ “to, towards, up to, until”: **عَلَى** ⁶ “upon against”: **مِنْ** ⁶ *min* “from

¹ After **إِذَا** “see! behold!”, **بَ** *may be* used, as: **إِذَا رَجُلٌ قَدْ أَتَى = إِذَا رَجُلٌ قَدْ أَتَى**.

In negative sentences, the predicate, if a noun, has often **بَ**, as: **لَيْسَ هُوَ بِفَارِسٍ** or **فَارِسًا** “he is not a rider”: **مَا هُمْ بِعَالِمِينَ** (or **عَالِمُونَ**) “they are not learned.” *Vide* also § XLII (a) (2) and § LII (a) (2).

² As a *Conjunction* with the Subjunctive, it denotes “in order that, so that”; *vide* § XXV (c), etc.

³ **كَ** cannot precede a pronoun or a verb; it can precede a noun only: **مِثْلُ** or **كَمِثْلُ** must be substituted before a pronoun, and **كَمَا** or **مِثْلَمَا** before a verb. **كَمَا هُوَ** means “as it is, in the same state.” **كَ** is really a noun signifying “similarity.”

⁴ **نَاجِرٌ مِنَ النَّجَارِ** = “a certain merchant”; **كُرْسِيٌّ مِنْ خَشَبٍ** “a chair (made) of wood”; **مَا كَانَ عِنْدِي مِنَ الْمَالِ** “the wealth which I have”; **مَا عَمِلْتُمُوهُ بِنَا مِنَ الْمَعْرُوفِ** “what you have done to us in the way of kindness” (i.e. “the kindness which you have done to us”); **قَدْ أَرَاكُمْ مِنْ آيَاتِهِ** “he has already shown you some of his signs.”

⁶ Before the affixed pronouns, **إِلَى** and **عَلَى** change the final *alif maqṣūrah* into **يَ**, as: **عَلَيْكَ** *alay-ka* “on thee”; **إِلَيْهِ** *ilay-hi* “towards him”; **عَلَيَّْ** *alayya* “on me”, etc.

off"; ^{فِي} "in"; (but ^{فِي} "in me," ^{فِيهِ} "in him" etc.): ^{مَعَ} (rarely ^{مَع}) "with, besides"; ^{حَتَّى} "up to, until, as far as," (also a Conj.²) ^{مُنْذُ} or ^{مِنْذُ} (^{مِنْذُ} for ^{مِنْذُ}) "since"; ^{لَدَى} - ^{لَدَيْهِ} - ^{لَدَيْكَ} (with suffixes ^{لَدَى} etc.) "with, near," vide § LIII "To Have."

Remark.—To these may be added the noun or particle ^{رُبَّ} "often, many a, but few," as it governs the genitive, as: ^{رُبَّ} ^{رَجُلٍ كَرِيمٍ} ^{قَدْ لَقِيتُ} "many a noble man have I met."

(2) When ^{عَنْ} and ^{مِنْ} precede the *article*, they are pronounced ^{مِنْ} *min*^a and ^{عَنْ} *an*ⁱ; as: ^{مِنْ} ^{الْوَلَدِ} *min^a l-walad*, and ^{عَنْ} ^{الشَّانِعِيِّ} *anⁱ l-shānīyī* "it is told

^{مَعَ} ^{ذَلِكَ} "in spite of that"; ^{مَعَ} ^{أَنَّ} "in spite of the fact that, although."

² Note the phrase ^{أَكَلْتُ} ^{السَّمَكَةَ} ^{حَتَّى} ^{رَأْسَهَا} "I eat the fish even to its head":

here read either *ra's^a-hā*, a genitive governed by the *Preposition* ^{حَتَّى}, or else *ra's^a-hā* an accusative as the object of the verb, in which latter case ^{حَتَّى} is a *Conjunction*. ^{حَتَّى} "even etc." is not used with suffixes: ^{أَقْتُلُكَ} ^{أَنْتَ} ^{مَعًا} "I will kill even you." ^{حَتَّى} indicates motion towards and arrival at, whereas ^{إِلَى} does not necessarily connote the latter meaning.

³ Before a noun, either may be used, but without a noun ^{مُنْذُ} only, as in ^{مَا رَأَيْتُهُ} ^{مُنْذُ} "I have not seen him *since*." It is not used with suffixes. It is construed either with the gen. or the nom., the gen. being more particularly used when a yet unexpired period of time is spoken of, as: ^{مَا كَلِمَتُهُ} ^{مُنْذُ} ^{شَهْرِنَا} ^{هَذَا} "I have not spoken to him since the beginning of this month."

⁴ The acc. (dependent on the interjection ^{يَا}) of ^{رَبِّ} "multitude." ^{رَبِّ} must begin a sentence; the noun it governs must be indefinite and qualified by an adjective, or a nominal or verbal clause in Pret. tense in place of such adjective: an alternative construction is ^{رَبِّ} ^{رَجُلًا} "many a man." With ^{مَّا} affixed (^{رَبِّ} ^{مَّا} adv.), it signifies "perhaps, probably, sometimes, frequently," and introduces a sentence. An indefinite gen. often occurs after the conjunction ^و the particle ^{رَبِّ} being elided, as: ^{وَكَأْسٍ} ^{شَرِبْتُ} "many a cup have I quaffed." ^{رَبِّ} means "a few," and also "many a." In Urdu ^{اُکثر} has the same contradictory meanings; vide "Hindustani Stumbling Blocks," Supp. VIII, 18.

on the authority of *Ash-Shāfi'īyy*''; but before other connective *alifs*, *مِنْ* becomes *مِنْ* *min*ⁱ, as: *مِنْ أَبْنَيْهِ*.

When prefixed to *مَنْ* or *مَا*, the final *ن* becomes *م* by assimilation (*إِدْغَامٌ*), as: *مَعًا*, *مَعَهُ*, and *مَعَا*.

(d) Other separate prepositions are simply nouns in the accusative (or adverbial) case, but without the *tanwīn*. They, too, govern the *genitive*, and some of them (originally nouns) may also themselves be in the *genitive* after a preposition.

*بَعْدَ*¹ "after" (time or place), (dimin. *بُعَيْدٌ*); *أَقْبَلَ* "before" (of time), (dimin. *قُبَيْلٌ*); *فَوْقَ* "above, over (place or rank), more than (a certain number)," (dimin. *فُوقٌ*); *تَحْتَ* "under, underneath; less than (of a number)"; *قُدَّامَ* "before, in front of (of place)"; *حَوْلَ* "round about"; *وَرَاءَ* "behind, beyond, besides"; *نَحْوَ*² "about (number), for example, in the direction of, according to"; *عِنْدَ* "with, in possession of, in the opinion of, at the time of"; *مِنْ عِنْدِ* "from"; *عِوَضًا عَنْ* (or *عِوَضَ*) "instead of, in place of"; *مِنْ غَيْرِ* (or *بِغَيْرِ* declinable³); "except, besides"; *سِوَى* "except" "without"; *وَسَطَ* "in the middle"; *بِلَا* *bi-lā* "without"; *جِدَاءَ* "opposite" (indeclinable); *مَّا سِوَى* "besides"; *قُبَالَةَ* "opposite"; *حِذَاءَ* "opposite"

¹ But as adverbs, i.e. when not followed by nouns, *بَعْدَ* and *قَبْلَ*

² *نَحْوَ* ("direction, quarter") is used as a substantive in all its cases with a following genitive for "like," or "about," as: *رَجُلٌ نَحْوُ زَيْدٍ* "a man like Zayd"; *مَرَرْتُ بِنَحْوِ مِائَةٍ*

رَجُلٍ "I passed by about a hundred men."

³ *بِغَيْرِ* can be used with either an indefinite or a definite substantive, *بِلَا* with one that is indefinite, only. After *لَيْسَ غَيْرَ* and *لَا غَيْرَ* "not otherwise, nothing more." *عِنْدِي دِرْهَمٌ لَيْسَ غَيْرَ [ذَلِكَ]* is understood, as: "I have a *dirham* on me, nothing else." Vide also (e) and § XXXIV (b) (2).

(مَعَاذُ "placed opposite"); تَجَاوَزَ or تَلَقَّاهُ "opposite"; أَمَامَ "before, opposite" (of place); خَلْفَ "after, behind" (time and place); بَيْنَ¹ (sometimes مَآ بَيْنَ², and فِيمَا بَيْنَ) "between or amongst"; مِنْ بَيْنَ "from amongst"; دُونَ "on this side of, under, without³, less than or worse" (dimin. دُونِ).

(e) The following are used as *nouns* and run through all the cases: نَحْوُ (vide p. 772 and note 1); مِثْلُ subs. "likeness" (= adj. "resembling, like"); شَبِيهٌ adj. and شَبِيهٌ subs. "like"; نَظِيرٌ adj. "resembling, like, match for"; as: مِثْلُ زَيْدٍ "like Zayd"; مِثْلُهُ "like him"; رَأَيْتُ رَجُلًا شَبِيهًا "I saw a man like Zayd." Also فَيْرٌ⁶ "alteration, difference, non-etc.", as: فَيْرُ الْعَرَبِ "a non-Arab"; غَيْرُ مُمْكِنٍ "impossible"; أَلْمَلُوكُ وَغَيْرُهُمْ "kings and others"; سِوَى (rarely سَوَى and سَوَاءٌ) "except, other than, another (besides so-and-so)."

¹ If two *substantives* depend on بَيْنَ, the preposition need not be repeated (بَيْنَ زَيْدٍ وَعَمْرٍو); but if one (or both) of the words is a pronoun, the preposition must be repeated (بَيْنِي وَبَيْنَكَ).

² جَاءَنَا مَآ بَيْنَ and مَآ بَيْنَ sometimes mean, "both—and," or "partly—partly": "both rich and poor came to us." مَآ بَيْنَ بَدِيَّةٍ = "in his presence."

³ In the meaning of "without," بِدُونِ, or مِنْ دُونِ may be used for دُونَ; but دُونَكُمْ and دُونَكَ "beware!"

⁴ مِثْلُ etc. is construed as a noun in apposition to the preceding noun and runs through all the cases. Vide § LXII. The usage of شَبِيهٌ - قَدَرٌ - مَقْدَارٌ and نَظِيرٌ is similar.

⁵ شَبِيهٌ refers to likeness of *appearance* only, but نَظِيرٌ and مِثْلٌ are general terms.

⁶ After لَا فَيْرٌ and لَيْسَ فَيْرٌ "not otherwise, nothing more," ذَلِكَ is understood, as: [ذَلِكَ] فَعَدِي دِرْهَمٌ لَيْسَ غَيْرُ "I have a *dirham*, and nothing more." Vide also (d).

Remark.—These govern a genitive, as do ^{كُلُّ}كُل - ^{جَمِيعُ}جَمِيع “the whole, all”; and ^{بَعْضُ}بَعْض “a part, one, some”; ^{قَدْرُ}قَدْر or ^{مَقْدَارُ}مَقْدَار “measure, size, quantity, worth”; ^{زُهْدُ}زُهْد “number, computation” (= “about”); ^{كِلَانِ}كِلَان “both.” *Vide* § XXXVIII (h) and § LXI (k).

(f) ^{لَا سِوَا}لَا سِوَا “especially, above all” (*lit.* there is not the like of) seems to be both adverb and preposition being followed either by the nom. or the gen., as: ^{أَعَجَبَنِي النَّاسُ لَا سِوَا زَيْدٍ}أَعَجَبَنِي النَّاسُ لَا سِوَا زَيْدٍ (or ^{زَيْدٍ}زَيْدٍ) “all the people pleased me, especially Zayd.” The word is compounded of the acc. of ^{سِي}سِي “an equal” and the negative ^{لَا}لَا.

(g) To imply exception, are used: ^{إِلَّا}إِلَّا (particle); ^{مَا خَلَا}مَا خَلَا - ^{مَا عَدَا}مَا عَدَا - ^{حَاشَا}حَاشَا (particles of the nature of verbs); and the nouns ^{فَيَرُ}فَيَرُ - ^{فَيَرُ}فَيَرُ (declinable) and ^{مُسَوًى}مُسَوًى (indeclinable); *vide* § LIV. ^{مَا خَلَا}مَا خَلَا and ^{مَا عَدَا}مَا عَدَا govern the acc., but if the ^{مَا}مَا is omitted, they sometimes govern the gen.: ^{حَاشَا}حَاشَا or ^{حَاشَى}حَاشَى² governs the gen. or acc.

§ XXXIII. Conjunctions (حُرُوفُ الْمُطَف).

(a) These also are ‘Inseparable’ and ‘Separate.’

INSEPARABLE CONJUNCTIONS are: (i) ^وو “and”; ^{فَ}فَ “and so” (as a consequence). The latter indicates a less close connection than ^وو, and is frequently used for the English full stop: ^وو is irrespective of order, but ^{فَ}فَ distinguishes it.³

With the Subjunctive, ^{فَ}فَ = “so that.” It also introduces a Nominal clause after ^{أَمَّا}أَمَّا “as for” *q.v.*, and is also used in the apodosis of Condi-

¹ ^{مَا خَلَا}مَا خَلَا “what is free from”; ^{مَا عَدَا}مَا عَدَا “what goes beyond.”

² *Lit.* “be excepted.”

³ Introducing a second nominal sentence, ^وو means “while” (^{وَإِذَا الْحَالُ}وَإِذَا الْحَالُ), as:

(^{بَقِيَ}بَقِيَ or ^{وَعَمْرُو}وَعَمْرُو) ^{ذَهَبَ زَيْدٌ وَوَعَمْرُو}ذَهَبَ زَيْدٌ وَوَعَمْرُو “Zayd departed, while (or and) ‘Amr. remained”: if the

second clause is Verbal, the ^وو may be dropped; *vide* also § XLIV (b) (3) Remark II and § LVIII. This *waw* of condition sometimes introduces a nom. sentence that has no Part.

or Aor., as: ^{جَاءَ زَيْدٌ وَبِيَدِهِ سَيْفٌ}جَاءَ زَيْدٌ وَبِيَدِهِ سَيْفٌ “Zayd came with a sword in his hand.” For two verbs

coupled by ^{فَ}فَ for a verb and an adverbial clause etc. *vide* § XXXIV (b) (7).

tional sentences *q.v.* It is often prefixed to particles: **فَإِنَّ** with a following Nominal clause or a Suffix means “for.”

(ii) J with the Subjunctive = “so that,”¹ and with the Imperative “let”;

vide § XXV (c) and (d). With the particle ف, it loses its vowel, as: فليكتب ^{فليكتب}
fa-l-yaktub.

Remark.—In the meaning of “with”, the Conjunction **وَ** takes the Accusative, as: **زَيْدٌ وَ أَخَاهُ**, “Zayd with his brother.”

For , with the Genitive *vide* § XXXII (b).

(b) **SEPARABLE CONJUNCTIONS:**—The following are the most common :—

ثمَّ (often followed by إِنَّ) connects words and clauses: فَ indicates a shorter interval of time; also in indicating order, ثُمَّ follows فَ, as جَاءَنِي زَيْدٌ فَعَمَرُوهُ ثُمَّ بَكَرُوا; here فَ or ثُمَّ could be used in both places, but ثُمَّ could not precede فَ.

أَوْ “or”, but followed by the Subjunctive=“unless, unless that”:
 أَعْطِ إِمَّا زَيْدًا أَوْ (وَأَمَّا) عَمْرًا; (مَا for إِمَّا) and (مَا) ; إِمَّا - وَ إِمَّا “either—or,” or
 “give it either to Zayd or ‘Amr.”

أَمْ “or” (in double interrogative clauses, as: ^{لَا} ^{أَفْعَلُهُ} ^{أَمْ} “shall I do it or not?”).

“ مَا جَانِي (جُلَّ وَلَا إِمْرَأَةً) ” and not, nor” (“ a man did not come to me, nor a woman ”).

¹ With the same meaning are لَكَى - لَانَ; and negatively لَكَى and لَكَى "so that

² The Adverb ^{عَمَّا} ثُمَّ is connected with ^{عَمَّا} ثُمَّ.

⁶ If all came in quick succession, ف should properly be used of both.

لَٰكِنْ *lākin* and لَٰكِنَّ¹ *lākinna* “but”; the former is used before a verb; and sometimes, without governing power, before a noun; the latter is used before pronominal suffixes and nouns, the noun being put in the accusative: لَٰكِنِّي and لَٰكِنِّي both used

حَيْثُ² “where,” is used to join clauses; حَيْثُمَا² = “wherever.”

إِذَا “at which time, when, since, because,” is used of Past time either with Nominal or Verbal clauses; it *connects* clauses (and cannot begin a sentence as لَمَّا can³); إِذَا مَّا² “whenever” (conditional; with two apocopated Aorists).

إِذَا “when, if, as often as” (originally of time, but often of condition; always followed by Pret., but generally in sense of Fut., in which case it introduces a Verbal clause, *vide* Temporal Clauses: in indirect questions = “whether” = هَلْ): (for إِذْ and إِذَا “Behold,” *vide* Interjections). إِذَا مَّا “if ever, when, as soon as” (temporal; with Aor. or Pret.).

¹ *Lākinna* is one of *الحدروف المشبهة بالفعل*.

² So too after مَنْ or أَيُّ “if anyone,” مَا “if anything,” مَهْمَا “if even anything,” إِذَا مَّا “where,” حَيْثُ “when,” مَتَى “where,” أَيْنَ “however,” كَيْفَمَا “how,” كَيْفَ

“wherever,” أَيْنَ “when” and other words implying a condition, the Pret. has a future sense, the condition being represented as fulfilled. The same applies to the Prets. before and after أَوْ “or,” as: سَوَاءُ قَابُوا أَوْ حَضَرُوا “it is all the same whether they are absent or present.”

If the Pret. after أَيُّ مَنْ etc. is to retain its meaning, كَانَ or one of its

“sisters” is inserted, as: إِنْ كَانَ قَمِيصُهُ قَدْ مِّنْ قَبْلِ فَصَدَقَتْ “if his [Joseph’s] shirt has been torn in front then hath she spoken truly.” *Vide* XLIV (a), (5) and § LVI Conditional Sentences.

إِنْ is also a particle of denial; *vide* § XXXIV (b) (3) Adverbs, p. 783.

³ For example لَمَّا مَرَرْتُ بِهِمْ إِذْ هُمْ قَاعُونَ; but لَمَّا مَرَرْتُ بِهِمْ كَانُوا قَاعُونَ must have a verb after it.

⁴ But إِذَا adv. “in that case, then, therefore.”

إِنْ “if” (for probable conditions; followed by Pret. with present or future sense; in direct questions = هَلْ “whether”); وَإِنْ “even if, although”; sometimes = “and if”: لَنْ “verily if”; إِنْ (لَا + إِنْ) “if not”; وَإِلَّا “and if not, otherwise.” (إِلَّا as a particle of exception = “except but,” *vide* § LIV).

لَوْ “if” (for purely hypothetical or impossible conditions); (also used before a verb = “would that,” but before nouns and pronominal suffixes لَوْ is used). With Negative, لَوْمًا - لَوْلَا - لَوْلَمْ “if not.”

وَلَوْ “although” (= وَإِنْ) sometimes = “and if” (in impossible conditions).

أَنَّ “that”; with *Verbal* (and sometimes with *Nominal*) sentences, the verb being generally in the *Subjunctive*,² or rarely in the *Aor. Indic.* or the *Preterite*; also introduces direct quotations. كَأَنَّ “as though”; لِأَنَّ “because”; أَلَّا (for أَنْ + لَا) “that not”; إِلَّا أَنْ or غَيْرَ أَنْ “except that”; عَلَى أَنْ “in spite of”; لَلَّا “so that not”; أَنَّ “that” with *Nominal* sentences and a verb in the *Indicative*; the noun immediately following أَنْ is in the *accusative* (as with إِنَّ “verily”); with the suffixed pronoun of 1st person أَنِّي or أَنِّي or أَنَّا or أَنَّا etc.; كَأَنَّمَا and كَأَنَّمَا “just as if, it is as though”;

¹ Of these, لَوْلَا may precede a noun, an affixed pronoun, or a verb; لَوْلَمْ is used before the *Preterite*; and لَوْلَمْ before the *Aorist* but with a past meaning.

² If more than one verb is *dependent* on أَنْ, the *Subjunctive* is used throughout but أَنْ is not repeated.

For أَنَّ with the *Indicative* *vide* *Syntax*.

³ In certain cases either إِنْ or أَنْ may be used indifferently

لَآَنَ “because”; إِلَّا أَوْ غَيْرَ أَنْ “except that, yet.” *Vide* § XLII (c) and § XLV.

أَمَّا *ammā* “as for,” with a following Nominative (predicate always has َفَ).

بَيْنَمَا or نَبَيْنَا (rarely نَبَيْنَا) “while, whilst.”

مَتَى “when” (conditional); followed by Pret. *vide* p. 776 note 2: “whenever, at the time when” (temporal only, does not apocopate). Also adv. = “when?”

حَتَّى أَنْ (إِلَى أَنْ = إِلَى) “until”; with a Nominal sentence often حَتَّى أَنْ, *vide* § XLV (c). [*Vide* § XXV (c) and § XXXII (c) and note 2, p. 771].

لِكَيْ or لِكَيْ “in order that”; takes Subjunctive: لِكَيْلًا and لِكَيْلًا “in order that not.”

لَمَّا “when, after” (followed by the Preterite, generally with Pluperfect meaning; requires a complement, as: نُمْتُ لَمَّا ذَهَبَ زَيْدٌ “I slept when, after, Zayd had gone”). *Vide* note 3, p. 776.

مُذَّ or مِّنْذُ “since” (former cannot precede a verb; both also used as prepositions), *vide* p. 771, note 3.

مَا “as long as” (followed by Pret. with present or future meaning); مَا دَامَ “as long as” (*mā* “as long as” and *dām* “he continued”; مَا دُمْتُ نَائِمًا “as long as I slept”; مَا دَامَ رَاكِبًا = “as long as he rode”; *Vide* § XLI (e) (13). Often occurs in compound Conjunctions, as: بَعْدَ مَا “after that”; قَبْلَ مَا “before that” (always with Aorist). It is often used to generalize, as: كَلَّمَا “as often as”; مَتَى مَا “whenever” (temporal only, not conditional; does not apocopate as مَتَى does when conditional): also إِذَا مَا “whenever,” and إِذَا مَا “if ever” *q.v.*

مِمَّا or مِّنْ مِّمَّا, *vide* § XLV (b).

Remark I.—In generalisations, إِذَا مَا “if ever,” إِذَا مَا “whenever,” مَتَى مَا “whenever,” كَلَّمَا “as often as,” are followed by the Preterite or the Jussive, in the sense of the Present.

Remark II.—In Persian and Urdu مَا دَامَ is practically a preposition, as: *mādām*^a-*l-hayāt* “for life,” (but in Arabic مَا دَامَ حَيًّا “as long as he was alive”); the Persian Conjunction is *mā-dām-ki* مَا دَامَكِه, or *mā-dām-i-ki* مَا دَامِيَكِه.

(c) *Vide* also § XXV (c), Subjunctive Mood.

§ XXXIV. Adverbs.

(a) INSEPARABLE:—أ interrogative prefixed to the first word of the sentence,¹ as: أَضْرَبَكَ “did he beat you?”; but أَسْمُكَ زَيْدٌ² *asm^a-ka Zayd^a* “is thy name Zayd?”; only used when there is no interrogative pronoun, e.g. هَذَا أَفَعَلْتَ (or هَلْ فَعَلْتَ) “has thou done this?”, but مَنْ فَعَلَ هَذَا “who has done this?” *Vide* also § XLIII and § LIV.

س (s^a inseparable) and سَوْفَ³ *sawf^a* (separate), are particles prefixed to the Aorist limiting its action to future time, as: سَأَفْعَلُهُ (or سَوْفَ أَفْعَلُهُ) “I shall do it.”

لَ^a “certainly, truly.” This may be prefixed (i) in oaths, as: لَعَبْرُكِي^a “by thy life”; (ii) in a complement to an oath, as: وَاللَّهِ لَقَدْ خَرَجَ “by God he has certainly gone out”; (iii) as an inceptive particle before a noun, adjective, pronoun, or the Aorist tense; (iv) to an apodosis after لَوْ, or لَوْلَا; (v) to the Predicate of a Nominal sentence beginning with إِنَّ.

¹ ^an negative interrogative clauses. أَلَا - أَلَمْ - أَلَمْ - أَلَمْ, as: أَلَا أَفْعَلُهُ “shall I not do it?”; أَلَمْ أَفْعَلُهُ “hast thou not done it?”. But لَا, “look here,” is an interjection.

² For the interrogative اِ + اِسْمُكَ (with the hamzat ‘*l-waṣṭ*l). A long vowel cannot precede a letter that is *sākin* unless the letter is doubled. Also two *sākin* letters never occur together, except in pause. For اِم — اِم in a double question see اِم.

³ *Sawf^a* سَوْفَ indicates a more remote future than does س. of which the latter is a contraction.

(b) SEPARATE are:—(1) Nouns used in the accusative case, as :—
 كَثِيرًا مَّا “often”; تَارَةً - وَتَارَةً (or طَوْرًا) “at one time—at another time”; مَعًا “together”; لَا جَرَمَ or لَا جُورَ “undoubtedly”; الْآنَ al-ān “this moment, now”; حَالًا (in Persian often *hālā*) “at once”; دَائِمًا “always”; إِذَا or إِذَنْ “in that case, then,” as : نُرُوحْ إِذَا “let us go, then.”

To the same class belong حِينَ “at the time of, when,” رُبَّمَا “sometimes, perhaps” [§ XXXII (c)], (1) Rem., سَوْفَ lit. “in the end” [particle of futurity vide (a)], لَا سِوَا “especially” [vide § XXXII (f)]; كَيْفَ “how (interr. or condit.²), as”; وَحْدَ (used only with suffixes, as : وَحْدَهُ “he alone,” وَحْدَهُم “they alone”); and رِبَّمَا and رِبَّكَ “whilst, during.” For كُلِّ vide Remark to (h), § XXXVIII.

(2) Several nouns that are used as prepositions in the accusative without *tanwīn*, [‘vide’ § XXXII (d)], are used as adverbs also, but in this case they are pointed with *zammah* instead of *fathah*, as : مِّنْ بَعْدُ or بَعْدُ “afterwards”; مِنْ قَبْلُ or قَبْلُ (but as a preposition قَبْلُ); هَيْثُ “where” (not interrogative); مِنْ حَيْثُ “whence”; بِحَيْثُ أَنْ “in such a manner that, so that”; حَيْثُمَا “wherever”; لَيْسَ غَيْرَ (or لَا غَيْرَ) “nothing else” (inflected for case, only if there is an affixed pronoun to it, vide p. 772, note 3); مِثْلُ “like” (becomes مِثْلَ before مَا or أَنْ); عَوْضَ or عَوَضَ, vide p. 776.

¹ إِذَا is also a conjunction “when, if since, etc.,” and an interjection “behold!”; from إِذْ, an obsolete word for “time”; the genitive of which occurs in حِينَئِذٍ or وَتِلْكَ “at that time,” and يَوْمَئِذٍ “on that day.” Vide p. 776.

² كَيْفَ تَفْعَلُ أَفْعَلُ as you do, so will I do.”

³ The final *zammah* is of course dropped in Persian, but not in colloquial Arabic.

⁴ Vide p. 776, note 2.

(3) Certain particles, as: أَجَلُّ “yes, certainly” (confirming a statement), as: مَا قَامَ زَيْدٌ “Zayd did not stand up.” أَجَلُّ = “that is so, he did not.” [But in reply to a question, نَعَمْ is better].

لَا¹ = لَا “not” + interrogative أَ, vide (a).

مَا¹ = مَا “not” + interrogative أَ, vide (a).

أَمْ “or,” in a double question, as: أَفَعَلَهُ أَمْ لَا “shall I do it or not?”

إِنَّ “truly, certainly”; introduces Nominal sentences, the subject following being in the Accus.: the Predicate is often strengthened by لَ, as: إِنَّ زَيْدًا عَاقِلٌ, or إِنَّ زَيْدًا عَاقِلٌ, “verily, Zayd is intelligent.” With pronominal suffixes, إِنَّهُ “verily he”; إِنِّي or إِنِّي “verily I”; إِنَّا or إِنَّا “verily we.”

إِنَّمَا (for إِنَّ + مَا) “only”, always *begins a sentence and qualifies the word or clause at the end, as: إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ “the alms are for the poor only”; often corresponds to the Hindustanti *to* and *hī*.

أَيْنَ “how, where, in whatever way, whence?” (interr. or Conditional).

أَيَّانَ² and أَيْنَ مَا “when, whenever” (interr. or Conditional).

أَيْ “i.e., that is” (= يَعْنِي); much used by Commentators.

إِيَّاهُ “yes, yea; always followed by an oath, as: إِيَّاهُ وَاللَّهِ “yea, by God!”

إِيَّاهُ “yes”; vulgar form of إِيَّاهُ وَاللَّهِ.

إِلَى أَيْنَ “where, whither?” (interr. or condit.²); مِنْ أَيْنَ “whence?”

“whither?”; أَيْنَمَا “wherever.”

¹ In negative interrogative clauses لَا أَلَمْ - أَلَمْ - أَلَمْ, as: لَا أَفَعَلُهُ “shall I not do it?”; أَلَمْ أَفَعَلْهُ “hast thou not done it?”; but لَا “look here” is an interjection.

² Vide p. 776, note 2.

لَئِنْ^١ “but rather, no on the contrary, but.”

نَلَى “yes, certainly, why not, of course,” in reply to a *negative* interrogative, as: أَلَسْتُ بِرَبِّكُمْ - قَالُوا نَلَى “Am I not your Lord? They said, ‘Yes.’”

بَيْنَا “while, whilst”; connected with the prep. بَيْنَ.

ثَمَّ (or in pause ثَمَّة) “yonder, there”; vide p. 775, note 2.

جَیْرَ “yes.”

قَدْ, often untranslatable; with the Preterite it signifies the completion or certainty of the action, and may sometimes be translated “now, already, really,” as: قَدْ ذَكَرْنَا “we have mentioned (just now).” It signifies that something uncertain or unexpected has happened, as: كُنْتُ أَرْجُو مَجِئَهُ “I was hoping he would come, and now he has really come.” With the Aorist, it means “sometimes.” Vide § XLIV (a) (6), and (b) (3) Rem. III, and (7).

فَقَطَّ (for فَ + قَطَّ) “only (and that is all),” *lit.* “and enough”; always placed after the noun it modifies.

قَطَّ “never” (of *Past* time); always follows a *negative Preterite* or a *negative Jussive*, as: لَمْ أَرَاهُ قَطَّ = مَا رَأَيْتُهُ قَطَّ “I have never seen him”; [عَوِضَ, or عَوِضَ, or عَوِضَ “never,” (of *future* time); always follows a *negative Aorist*, as: لَا أَفَارُقُكَ عَوِضَ “I will never leave thee”; أَدَا “never” (of either past or future time) is used with a negative verb].

كَلَّا “not at all, by no means, certainly not”; vide also § XXXV (b).

لَا^٢ “not, no,” used with Aorist in Present or Future meaning, as: لَا أَفْعَلُهُ “I do not do it, or I shall not do it”: or with Jussive in Imperative meaning, as: لَا تَفْعَلْهُ “do not do it”: لَا, followed by an accusative noun,

¹ In Persian either **بلکه** or **ولی** can be used for enhansive “but”; but in Urdu **بلکہ** only can be used; vide Phillott's **Hind. Man.**, p. 210 (c).

² Vide also §§ XLII and XLIII.

expresses complete Denial, as: ¹لَا مَقَرَّ “there is *no* escape at all.” Also used as representative of the other negatives after رَ.

لَمْ “not,” used with Jussive, to which it imparts a *Past* meaning as: لَمْ يَقْعَلْ “he *did* not do it.”

لَمْأَ “not yet”; followed by Jussive.

لَنْ (contraction of لَنْ يَكُونُ أَنْ) “not”; followed by the Subjunctive, which then has a future meaning, as: لَنْ أَفْعَلَهُ “I shall not do it.”

لَمَّا “not”; used with either Preterite, or with Aorist as a Definite Present.

لَنْ a particle of Denial, as: لَنْ رَأَيْتُ مِنْهَا امْرَأَةً أُعِصَتْ “I have not seen anything of her, that I despise”; *vide* also § LIV (e) Exception. [For لَنْ as a Conjunctive, *vide* § XXXIII (b)].

مَتَى “when, at what time?” [Also Conjunction, *vide* p. 778].

نَعَمْ (rarely نَعِم) “yes” [derived from نَعِمَ “(what you say) is agreeable”]; affirms any statement or question. *Vide* أَجَلَ.

هَلْ introduces more lively questions than the Inseparable particle اِ, *vide* (a); introduces direct or indirect questions; in indirect questions = “whether,”² as: أَخْبِرْنِي هَلْ أَنْتَظَرْتَنِي “tell me *whether* thou hast expected me”; not used in alternative questions; gives the Aor. a future sense.³ *Vide* § LIV.

هَلَا (= هَلْ + لَا) “not”; used in Interrogative sentences, *q.v.*

¹ *Vide* also §§ XLII and XLIII.

² Corresponds to the Hindustani (not Persian) use of *āyā* آیا.

³ The interrogative particles هَلْ and أَ are not used before the interrogative pronouns. Occasionally the two particles are combined, as: أَهَلْ.

Note the idioms: هَلْ لَكَ فِي الْخَرَابِ “wouldst thou like some wine?”; هَلْ لَكَ أَنْ

تَنَامَ “doest thou wish to sleep?”: in these, some substantive as رَغْبَةٌ or مِيلٌ must be supplied.

هَـٰذَا “here”; هَـٰهـُنَا (or هَـٰهـُنَا) “just here, right here, this very place,” and هُنَاكَ and هُنَاكَ “there.”

(4) Certain adverbial phrases, as: عَنْ قَرِيبٍ “shortly”; يَوْمًا (or ذَاتَ يَوْمٍ) “one day, once”; عَلَى كُلِّ حَالٍ “from amongst”; مِنْ جُمْلَةٍ “any way, at any rate, in every case”; عَلَى أَيِّ حَالٍ “perhaps”; ۱ عَسَى أَنْ (or أَنْ) “especially” (= لَا شَيْءَ مِثْلَ مَا “there is nothing like whatever,” vide § XXXII (f)); قَلِيلًا (or قَلِيلًا) “from قَلِيلٌ, “it was little or rare” “seldom,” and طَالًا (or طَالًا) “from طَالٌ ۳ “it was long” “not for a long time.” Vide also § XLII (c) “Particles that govern like Verbs.”

(5) The “Approximate Verb” ۱ كَادَ - كَادَ “he was on the point of,” signifies “nearly, almost” etc., and is followed by the Aorist, as: كَادَتْ كَادَ الْفَقْرُ أَنْ يَكُونَ نَفَرًا; أَمُوتُ (pronounced *kitt*) “I almost died”; (أَنْ أَمُوتَ) “it is very likely that poverty may result in infidelity”; كَادَ يَقَعُ (أَنْ يَقَعُ) “he nearly did it.” Vide also § LXI.

(6) لَيْتَ “would that!”, and لَعَلَّ or لَعَلَّ “perhaps,” govern the accusative and also take the suffixed pronouns, as: لَيْتَنِي (rarely لَيْتَنِي)

۱ By Arab Grammarians عَسَى is considered an “Approximate Verb” فَعْلُ الْمُقَارَبَةِ and its subject is the clause following أَنْ or أَنْ. In عَسَى رَبُّكُمْ أَنْ يَهْلِكَ عَدُوُّكُمْ أَخ. “perhaps (said Moses) your Lord will destroy your enemy—”, رَبُّكُمْ is considered to be the subject of عَسَى. This word usually stands first in the clause. The Pers. شَايِدَ, “perhaps,” is also a verb. Vide § LXI.

۲ By Arab Grammarians, these are considered to be verbs. They stand first in the clause.

۳ As: قَلَّ مَا جِئْتَنَا “thou hast seldom come to us”; طَالَ مَا شَرَقْتَنَا “thou hast not honoured us for a long time.”

۴ These are perhaps verbs.

“would that I—”; لَعَلِّي (rarely لَعَلِّي) “perhaps I—” etc.; يَا لَيْتَ بَيْنَكَ وَ بَيْنِي بَعْدَ الْمَشْرِقَيْنِ “would that there were between thee and me the distance of the East from the West!” But if مَا is added to لَيْتَ, the noun *may be* in the nominative; while if it is added to عَلَّ or لَعَلَّ, their governing power ceases. *Vide* also § XLII (c).

(7) Note the construction سَجَدَ فَأُطَالَ (= أَطَالَ السُّجُودَ) “he prostrated himself and made long (his prostration),” for “he prostrated himself a long time.” Compare § LXII (a) (5) Remark.

§ XXXV. Interjections* أَصَوَاتٌ.

(a) The Vocative is expressed by the particles يَا, and أَيُّهَا or أَيُّهَا. For Vocative, *vide* Syntax of the cases.

(b) Some Interjections are: أَوْ أَلَا or أَلَا “ah, alas!”; ۱ هَيْهَاتَ هَيْهَاتَ “alas, alas! or far from it!”; أَيْ لَكَ “fie³ on thee”; كَلَّا, or more emphatic حَاشَا وَكَلَّا “never,” *vide* also § XXXIV (b) (3); هَيَّا “make haste” (with prep. ب, as: هَيَّا بَنَا “come let us go!”); بَخْ بَخْ, or بَخْ بَخْ “bravo!”; طُوبَى لِ (fem. of Elative طُوبَى لَكَ) “hail!” (as طُوبَى لَكَ, or طُوبَى لَكَ “hail to thee!”); وَنَكَ or وَنَكَ “woe!” (with suffixes, as: وَنَكَ “woe to thee!”, *vide* (c)]; وَ “oh!” (often with the following noun ending in ا; or in pause, or for an *alif maqṣūrah* in ا, as: وَ زَيْدًا, or وَ زَيْدًا “Oh Zayd!”; وَ مُوسَى “Oh Moses!”; وَ أَصْفًا “Oh sorrow,” and also وَ أَصْفِي “Oh my sorrow!”; هَلُمْ (and pl. هَلُمُوا) “come

1 But in pause هَيْهَاتَ

2 In Persian, اُف expresses pain or disgust.

3 دُونَ is also a Preposition.

4 هَلُمْ جَرًّا, *hi*. “take and drag along” = “and so on, and so forth, *et cetera*.”

here!, bring!, give!” (sometimes declined like an Impera.); هَاتِ “give, bring here!”, declined as an Impera.; (properly Impera. IV of أَتَى¹ “to come”); حَيَّ “come!” (= أَسْرِعْ “haste,” or اِلْزِمْ “keep to,” or اَدْعُ “call”) (with prep. عَلَى, as in اِلْمَلَأْ عَلَى “come to prayers!”); وَهَلِ, or وَآءِ, or وَآءِ (for admiration or regret) “wonderful! or alas!”; صَمَةٌ also صَمَةٌ “silence, hush!”; مَهْ (also مَهْ) “stop! let alone!”

(c) The substantives وَبِعْ and وَيْلٌ (formed from وَى) are used as follows: وَبِعْ “owe to thee”; وَيْلٌ لِّزَيْدٍ “woe to Zayd”; وَيْلُهُ = وَيْلُهُ “woe to him.”

(d) The measure فَعَالٍ gives an interjectional Imperative, as: خَذَارِ “take care!”; تَرَكَ “give it up”; اَنْزَلِ “come down”; بَطَّالِ (m.c.) “stop work.”

(e) إِذَا or إِذْ “behold”; often used after بَيْنَا or بَيْنَمَا; the former before a Nominal sentence and the latter before a Verbal: in the former case the subject *may have* بِ, as: إِذْ أَتَى جِنٌّ “behold a jinn came!”; إِذَا بَجِنٍّ (or إِذَا جِنٌّ) “when suddenly I found a Jinn by me”: *vide* Conjunctions, for إِذَا.

(f) Many nouns in the accusative are interjections, as: مَوْحِبًا “welcome,” or مَرْحَبًا بِكَ “willingly”; أَهْلًا وَ مَهْلًا “welcome, you are at home, be easy”; تَبًّا لَكَ “may’st thou perish”; مَهْلًا “slowly, gently!” *Vide* also § XLI (d).

(g) Many religious phrases are used, as: حَاشَا لِلَّهِ “God forbid! far be it from!, this cannot be!”; سُبْحَانَ اللَّهِ² “praise be to God” (used for

¹ Most Arabic verbs denoting “to come” are transitive.

² سُبْحَانَ اللَّهِ “how strange! I wonder greatly at it.”

admiration): ^{سَمَاءُ} مَا شَاءَ اللَّهُ “as God pleases” (to remove the evil eye ^{الْعَيْنُ}). ^{لِلَّهِ} الْحَمْدُ
 “thanks be to God!”; ^{إِنْ شَاءَ اللَّهُ} “if God will!” (often stands for the English
 “I hope so”); ^{أَعُوْذُ بِاللَّهِ} or ^{مَعَاذُ اللَّهِ} “God forbid” (*lit.* = “I take
 refuge in God”); ^{أَسْتَغْفِرُ اللَّهَ} “I ask pardon of God!” (used to decline a
 compliment and in other cases); ^{لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ} “there is no
 might and no power save in God the mighty!” (expression of astonishment
 or alarm): ^{تَعَالَى} (IV of ^{عَلَى}) “He is exalted!”; and ^{اللَّهُ عَزَّ وَجَلَّ} “God,
 exalted and magnified (be His name)!” (constantly appended to the name
 of God) etc., etc.

(h) There are also numerous calls to domestic animals, and imitative
 cries and sounds which may be considered as Interjections, such as ^{هَلَا} for
 driving horses; ^{هَجْ} or ^{هَجْ} or ^{هَجَا} for driving a dog away; ^{قُورِسْ} for calling
 a dog; ^{جِيْ جِيْ} for calling camels to drink; ^{هَيْجْ} or ^{إِيْجْ} for making camels
 kneel; ^{طَقْ} the sound of a blow; ^{تَبْ} the sound of a stroke; ^{طَقْ} the sound
 of a falling stone; ^{طَقْ} sound of splash.

¹ Also = “many”, as: ^{كَانَ لَهُ مِنْ الْأَوْلَادِ مَا شَاءَ اللَّهُ} “he had many children”: here
 the word ‘many’ is not stated for fear of the evil eye.

PART II.—SYNTAX.

§ XXXVI. Nouns—Definite, and Indefinite.

(a) *Tanwīn* is equal to the indefinite article, as: ^{كُتَابٌ طَيِّبٌ} “a good book”; ^{مَلَكَةٌ جَلِيلَةٌ} “a glorious queen.”

(2) The loss of *tanwīn*, with the addition of ^{الـ}, shows that the noun is definite (except in the case of certain proper names, and nouns that are imperfectly declined), as: ^{الْكِتَابُ الطَّيِّبُ} “the good book.”

(3) The loss of both the *tanwīn* and the article, *usually* shows that the noun (if not a proper name) is definite and governs, in the genitive, the noun that follows it, as: ^{بِنْتُ الْمَلِكِ} “the daughter of the king”; ^{أَبُو زَيْدٍ} “the father of Zayd”; ^{أَحَدُهُمْ} “one of them.”

(4) “A daughter of the king” is expressed by ^{بِنْتُ لِلْمَلِكِ} (“a daughter, one of the daughters, to the king”): ^{فَلَامٌ رَجُلٍ} “the (or a) slave of a man” (= ^{بَيْتٌ لِلرَّجُلِ} “a house belonging to the man,” or ^{بَيْتٌ مِنْ بُيُوتِ الرَّجُلِ} “one of the man’s houses”): ^{عَلَامٌ الرَّجُلِ} “the slave of the man.”

(5) Note the following:—^{بِنْتُ لِمَلِكٍ} “one of the daughters of a king”; ^{فَنَاجَانٌ قَهْوَةٍ} “a or the¹ daughter of a king” (according to context); ^{ثَوْبٌ مِنْ حَرِيرٍ} “a cup of coffee,” but ^{فَنَاجَانٌ الْقَهْوَةِ} “the cup of coffee”; ^{رَجُلٌ مِنَ الْهِنْدِ} “a garment of silk”; ^{رَجُلٌ مِنَ الْهِنْدِ} “a Hindu, one of the Hindus.”

(b) The definite article often denotes *species* or class, as: ^{هُوَ كَمِثْلِ الْحِمَارِ} “he is like a (the class) ass”; ^{الْخَمْرُ جَمْعُ الْإِثْمِ} “(the class) wine is the origin of the (the whole class of) sin.”

¹ Definite in a generic sense, *i.e.* not the daughter of an ordinary person but of the species king, *vide* (b).

(c) (1) After the demonstrative pronouns as qualifying *adjectives*, the noun has the definite article *ال*, as: هَذَا الْكِتَابُ "this book"; but when a noun is a predicate to a demonstrative, the noun may be either definite or indefinite, as : هَذَا كِتَابٌ "this is a book"; هَذَا هُوَ الْكِتَابُ "this is the book"; هَذَا الْيَوْمُ الَّذِي كُنْتُمْ تَوَعَدُونِ "this is your book," *vide* § XXVI (a). In هَذَا الْيَوْمُ الَّذِي كُنْتُمْ تَوَعَدُونِ "this is the day which you were promised," هُوَ might be inserted after هَذَا for emphasis. *Vide* also § XXXVII (b) and § XXXVIII (e).

(2) Note the definite article in such phrases as, أَلْسَاعَةً (adv.) "this very hour": الْيَوْمَ "today" (*cf.* Scotch "the day").•

§ XXXVII. The Copula "Is" etc.

(a) The words for "is" and "are" are omitted, as : بَكْرٌ جَمِيلٌ "Bakr (is) handsome"; (أَلْرَجَالُ جَمِيلَةٌ or جَمِيلُونَ) "the men (are) handsome."

(b) (1) For clearness (to prevent the predicate from being mistaken for an apposition), the third personal pronoun, masculine or feminine, singular, dual, or plural is often used instead; but the subject and predicate must be definite, as : اللَّهُ هُوَ الْعَزِيزُ "God he is the eternal"; اَلْمَرْأَةُ هِيَ الْجَمِيلَةُ "the woman (is) the beautiful"; [in this last example, after هُمُ the adjective cannot be feminine singular, *vide* § XXXVIII (a)]; ذَلِكَ الرَّجُلُ هُوَ أَنَا "that man am I"; مَنْ هُوَ أَنَا "who am I?" In all such cases, both the subject and its predicate must be in the nominative.

(2) After إِنَّ and أِنَّ with a definite subject, the ضَمِيرُ الْفَصْلِ is not required, as the predicate is easily distinguished by being in the accusative; but a separate pronoun of the same person etc. may be inserted, as : إِنِّي أَنَا رَبُّكُمْ "I (am) thy Lord"; إِنَّكَ أَنْتَ الْوَهَّابُ "Thou (art) the bounteous giver."

(3) When the *subject* consists of *several words*, it is clear without the

1 This copula (هُوَ) is "the pronoun of separation" (ضَمِيرُ الْفَصْلِ).

“pronoun of separation” that there is a complete sentence, as: ^{أَلَيْسَ} “*the religion in God’s gift is al-Islām.*”

(c) This pronoun must be distinguished from “the emphatic pronoun” ^{كَانَ الْمُسْلِمُونَ} : ^{كَانَ هَذَا هُوَ السَّبَبُ} “*this was (not is) the reason*” (^{ضَمِيرُ التَّكَايُفِ}), ^{وَوَصَوْهُ} “the Muslims (and not the slaves or mercenaries) formed the army”; ^{وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ} “but *they* were the doers of wrong”; ^{فَأَيْنَ نَصِيبِي} “where then is *my* share of the booty?”; ^{لِمَنْ هَذَا الْكِتَابُ} “whose is this book? ‘Ours’”; compare § LXII.

Occasionally the emphatic ^{لَ} is prefixed, as: ^{إِنْ كُنَّا لَنَعْنِي الصَّالِحِينَ} “if *we* be the righteous.”

(d) ^{إِنَّهَا} and ^{إِنَّهُ}, etc., mean “there is” etc.; ^{إِنَّهُ كَانَ} “there was.”

§ XXXVIII. The Adjective and the Demonstrative Pronouns.

(a) Adjectives follow their nouns and agree with them in every respect, but sometimes according to the *thought* in the mind of the writer. Collective nouns (and broken plurals) may be treated as singulars or plurals, according to the idea, as: ^{قَوْمٌ ظَالِمُونَ} “a tyrannical people”; ^{قَوْمٌ مُتَّحِدُونَ} “a united people”; ^{قَوْمٌ بَخِلَاءٌ} “a miserly people.” Occasionally a broken plural takes an epithet in the regular feminine plural, as: ^{أَيَّامٌ مَعْدُودَاتٌ} “numbered days.”

(b) ^{كَثِيرٌ}, generally makes no change for gender, as: (^{كَثِيرَةٌ} or ^{كَثِيرٌ}) ^{رِجَالٌ كَثِيرٌ}, or ^{كَثِيرٌ مِنَ الرِّجَالِ}.

(c) For the Infinitive used as an Adjective, *vide* Apposition. For the Noun of Instrument used as an Intensive Adjective, *vide* § XV (5) Remark III, and § LXII (d).

(d) The adjective may refer either to a preceding noun which it qualifies, or to a following noun that is connected therewith, as: ^{رَأَيْتُ رَجُلًا قَلِيلَ الْعَقْلِ} “I

saw a man poor of understanding" = ^{رَأَيْتُ رَجُلًا كَرِيمًا} : ^{رَأَيْتُ رَجُلًا قَلِيلًا عَقْلَهُ} "I saw a generous man"; ^{رَأَيْتُ رَجُلًا كَرِيمًا أَبُوهُ} "I saw a man whose father was generous." It agrees in *case*, with the noun preceding it (to which it is, as it were, in apposition), but its *concord* with the noun following is the concord of the verb and its agent. Thus in ^{مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبَوَاهُ} "I passed by a man whose parents were generous," ^{كَرِيمِينَ} might be substituted, since a dual noun may either be preceded by a singular, or followed by a dual, verb. Similarly in ^{مَرَرْتُ بِجَارَتَيْنِ كَرِيمٍ أَبُوهُمَا} "I passed by two girls whose father was generous," the adjective can only be singular masculine, as the verb which could be substituted for it would be ^{كُرِمَ}.

The adjective may also be rendered by a verb or a verbal clause, as : ^{رَأَيْتُ رَجُلًا كَرِيمًا أَبُوهُ} and ^{رَأَيْتُ رَجُلًا قَلِيلًا عَقْلَهُ}.

(e) The adjective follows its noun, the demonstrative pronouns precede their noun; but if the noun governs a genitive or has the affixed possessive pronoun, the demonstratives follow the noun, as : ^{أَبْنِي هَذَا سَيِّدٌ} "this son of mine is noble"; ^{ابْنُ زَيْدٍ هَذَا} "this son of Zayd's."

Note the following ^{هَذَا كِتَابٌ} "this book", but ^{هَذَا كِتَابٌ} "this is a book" and ^{هَذَا كِتَابُكُمْ} "this is your book"; ^{هَذَا الرَّجُلُ} "this man"; ^{هَذَا هُوَ الرَّجُلُ الَّذِي جَاءَنِي أَمْسَ} "this is the man who came to me yesterday." Vide § XXXVI (c) and § XXXVII (b) (1) and (c).

(2) Before a collective noun, the demonstrative will be plural if the verb is plural. Note that the word ^{النَّاسُ} is always treated as a plural and requires the plural demonstrative before it.

(3) Before broken plurals, or lifeless feminine nouns, the singular feminine of the demonstratives is used; but before regular feminines, either the singular or plural feminine is used.

(f) The genitive cannot be separated from its governing word. In

ذُو الْعَرْشِ الْمَجِيدِ “the glorious possessor of the throne,”¹ the *zammah* in ذُو الْمَجِيدِ clearly shows that it is Nominative, and therefore agrees with ذُو.

If the phrase were unpointed, the word might stand for الْمَجِيدِ the genitive, in which case it would agree with الْعَرْشِ.² “The spacious house of the Wazīr” = الْبَيْتُ الْوَاسِعُ لِلْوَزِيرِ = بَيْتُ الْوَزِيرِ الْوَاسِعِ.

(g) Generally when several adjectives qualify one noun, the copulative “and” (وَ) is omitted, as: إِنَّهُ تَعَالَى جَوَادٌ قَدِيمٌ كَرِيمٌ مَلِكٌ بَرٌّ دُفٌّ رَحِيمٌ. But if the Adjectives are of the measure أَفْعُل they are coupled by وَ, as وَلَذِكْرِ اللَّهِ تَعَالَى أَعْلَى وَأَوَّلَى وَأَعَزُّ أَجَلٌ وَأَهَمُّ وَأَتَمُّ وَأَعْظَمُ وَأَكْبَرُ.

(h) (1) Some Arabic nouns, such as “all,” “every one”; “one, some, a part”; مِثْلٌ, vide (e), Rem. p. 774 “like”; كِلَانِ masc. and كِلْتَانِ fem., “both” [vide LXIII (d)]; غَيْرٌ “another than,” vide § XXXII (d) and (e); رَبٌّ “many a,” stand for English adjectives, but in Arabic govern a genitive. A peculiar use of كُلٌّ in apposition is: هُوَ الْعَالِمُ كُلُّ الْعَالِمِ “he is a thorough, real, scholar.”

Note, that with a definite noun, كُلٌّ = “the whole or all,” but with an indefinite noun, it = “each or every,” as: كُلُّ الْيَوْمِ “the whole of the day,” كُلُّ النَّاسِ “all mankind,” كُلُّ الْحَيَوَانَاتِ “all the animals”; كُلٌّ كَيْدٌ “every stratagem,” كُلُّ يَوْمٍ “every day,” كُلُّ وَاحِدٍ “each single one,” كُلُّ مَنْ “every

¹ Sale and Rodwell both translate this “the possessor of the glorious throne.” In the Urdu translation of the Qurān this is بزرگ عرش والا, which is ambiguous, as بزرگ may qualify either عرش, or والا.

² In modern Arabic, the final vowels are omitted in speaking; hence, to avoid ambiguity, a word signifying ‘property’ is inserted in Egypt, to indicate possession, or in Baghdad ل. li.

³ غَيْرٌ before an adjective is privative, as: غَيْرُ مُمْكِنٍ “impossible.”

one who.” Note, too, that ^{كُلُّ}كُل may follow in apposition to a definite noun, as: ^{أَرْضُ كُلِّهَا}أَرْضُ كُلِّهَا “the earth, the whole of it”; ^{أَنَاهَى كُلِّهِمْ}أَنَاهَى كُلِّهِمْ “mankind, all of them.”

Remark.—Note the peculiar use of ^{كُلُّ}kull (followed by a genitive) as an English adverb or adjective of excess, as: ^{هُوَ كَاذِبُ كُلِّ الْكَذِبِ}هُوَ كَاذِبُ كُلِّ الْكَذِبِ “he is a perfect liar, thoroughly untruthful”; ^{سَعَيْتُ كُلَّ السَّعْيِ}سَعَيْتُ كُلَّ السَّعْيِ “I tried my utmost”; ^{ضَرَبَ كُلَّ الضَّرْبِ}ضَرَبَ كُلَّ الضَّرْبِ “he beat him as much as he could.” But without ^{كُلِّ}كُل, ^{كُلُّهُ}كُلُّهُ “he beat him as much as he could.” But without ^{كُلِّ}كُل, ^{أَكَلْتُ كُلَّ أَكْلِ}أَكَلْتُ كُلَّ أَكْلِ “I ate all sorts of dishes.”

(2) ^{بَعْضُ}lit. “a part, portion,” is followed by a gen. of a pl. or a collective, and means “some one or more, a certain one, one,” as: ^{فِي بَعْضِ الْأَيَّامِ}فِي بَعْضِ الْأَيَّامِ “one day”; ^{بَعْضُ التَّالِمِينَ}بَعْضُ التَّالِمِينَ “one of the pupils”; ^{بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضِ}بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضِ “some evils are easier to be borne than others”; ^{وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا}وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا “even though the one of them should aid the other.”

(3) Similar to the use of ^{مِثْلُ}etc. is the use of ^{قَدَرُ} or ^{مِقْدَارُ} and ^{زَهَاءُ} etc. [vide § XXXII (e) notes 4 and 5, and Remark], as: ^{رَأَى فِي الْمَاءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ}رَأَى فِي الْمَاءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ “he saw in the water a fish, measuring a cubit”; ^{يَكُونُ طَوْلُ الصَّنَمِ زَهَاءً ثَلَاثِينَ ذِرْعًا}يَكُونُ طَوْلُ الصَّنَمِ زَهَاءً ثَلَاثِينَ ذِرْعًا “the height of the idol is about thirty cubits.”

(4) For ^{نَحْوُ}and the prep. ^{نَحْوُ}vide § XXXII (d) note 2.

(i) An Adjective may govern a genitive, as: ^{رَجُلٌ قَلِيلُ الْعَقْلِ}رَجُلٌ قَلِيلُ الْعَقْلِ “a man little of understanding.” In such cases the *muzāf*, contrary to rule, may have ^{ال}ال, which is then considered to be a shortened form of ^{الَّذِي}الَّذِي: ^{الرَّجُلُ الْقَلِيلُ}الرَّجُلُ الْقَلِيلُ = ^{الرَّجُلُ الَّذِي هُوَ قَلِيلُ الْعَقْلِ}الرَّجُلُ الَّذِي هُوَ قَلِيلُ الْعَقْلِ “the man (who is) little of understanding.”
Vide Relative Clauses LV (b).

(j) Note the following constructions:—

(i) ^{زَيْدٌ حَسَنٌ وَجْهًا} “Zayd (is) handsome *as to face*” (i.e. Zayd is handsome) = ^{زَيْدٌ حَسَنٌ وَجْهَهُ} “Zayd, his face (is) handsome” = ^{زَيْدٌ حَسَنٌ الْوَجْهَ} “Zayd (is) handsome *of the face*.”

(ii) ^{الْجُلَّانُ الْحَسَنُ الْوَجْهَ} “the man, the handsome *as to the face*”
(here ^{الَّذِي} = ^{أَل}) : (for other constructions and explanation *vide* Relative Clauses § LV).

(iii) ^{زَيْدٌ طَوِيلٌ بَصِيرًا} “Zayd is long *of his sight*” (i.e. Zayd is long-sighted).

(iv) ^{سَرْتُ أَصْرَعُ سَيْرًا}; ^{أَكْثَرُ النَّاسِ} “the most *of men*, most people”; “I walked, the quickest *of walking*” (i.e. very quickly).

(k) Sometimes an adjective is expressed by a substantive *in apposition*, as: ^{جَارِيَةٌ بَكْرًا} “a girl [who is], a virgin”; ^{مَسَاجِدُ عِدَّةٍ} “a number of mosques”; ^{وَيُحِبُّونَ أَمْوَالَهُمْ حُبًّا جَمًّا} “and they love wealth with a great love.”

(2) The material of which an article is made may also be so treated, or else put in the gen., as: ^{صَمٌّ ذَهَبٍ} = ^{الصَّمُّ الذَّهَبُ} (but *not* ^{الصَّمُّ الذَّهَبِ}) “the golden image”; ^{ثَوْبٌ حَرِيرٍ} = ^{ثَوْبٌ حَرِيرٍ} “a garment of silk, a silken garment.”

(3) The Infinitive, without any change for number or gender, is used in apposition, as an adjective, as: ^{رَجُلٌ عَدْلٌ} and ^{إِمْرَأَةٌ عَدْلٌ}, *vide* § LXII (d).

(l) The natural connection between substantive and adjective may always be broken, the words ^{هُوَ} or ^{أَعْنِي} being understood, as: ^{مَوْتٌ بِزَيْدٍ} [^{هُوَ}]: ^{مَوْتٌ بِزَيْدٍ} [^{أَعْنِي}] ^{أَلْكَرِيمِ}, and ^{أَلْكَرِيمِ}.

(m) (1) COMPARATIVES from transitive verbs of loving, hating, etc. are followed by ^{لِ}, as: ^{هُوَ أَشَدُّ طَلْبًا لِلَّهِ مِنْكُمْ}, or ^{هُوَ أَغْلَبُ لِلَّهِ مِنْكُمْ} “he seeks more after God than ye do.” Verbs of *knowing* take ^{بِ}.

(2) Comparatives from intransitive verbs take the same preposition as their verb, as: ^{هُوَ أَقْرَبُ إِلَيْكُمْ بِالْوُدِّ} “he is nearer to you in affection (i.e. you love him the most).”

(3) When the comparison is between sentences, ^{مِنْ} with ^{مَا} or ^{أَنْ} is used, as: ^{خُرُوجُكَ مِنْ هَذِهِ الْبَلَدَةِ أَحْسَنُ مِنْ أَنْ تُقِيمَ فِيهَا} “thy quitting this city is better *than that* thou shouldst remain in it”; ^{هَذَا الْكِتَابُ خَيْرٌ مِمَّا رَأَيْتُ أَمْسَ} “this book is better *than that which* I saw yesterday.”
^{أَلْهَوَاءُ أَلْطَفُ أَلْيَوْمِ مِنْهُ (مِنْ) أَمْسَ = أَلْهَوَاءُ أَلْطَفُ أَلْيَوْمِ مِمَّا كَانَ أَمْسَ}

(n) (1) The SUPERLATIVE may govern an *indefinite* noun in the genitive, in which case it makes no change for gender or number, as: ^{زَيْنَبُ أَحْسَنُ جَارِيَةٍ} “Zaynab is a very pretty girl.”

If it is followed by a dependent *definite* noun, it may or may not agree with its noun in gender and number, but *preferably does not*:—

^{هُمَا أَفْضَلُ الْقَوْمِ (or هُمَا أَفْضَلُ الْقَوْمِ)} “they two are the most accomplished of their tribe”; ^{بَنَاتُهُ أَحْسَنُ (or حُسْنِيَّاتُ) جَوَارِي الْحَيِّ} “his daughters are the prettiest girls in the tribe.”

Remark.—Note that ^{أَوَّلُ} and ^{آخِرُ}, which are really superlatives, take the same construction. Either ^{أَوَّلُ يَوْمٍ} or ^{أَوَّلُ الْأَيَّامِ} is used for “the first day.”

(2) The *highest degree* is expressed by the elative followed by ^{مَا كَانَ} or ^{مَا يَكُونُ}, as: ^{وَهِيَ أَجْمَلُ مَا كَانَتْ مِنْ بَنَاتِ} “the very best thing”; ^{زَيْنَبُ أَجْمَلُ مَا} “she is the most beautiful of the daughters of Hayy”; ^{زَيْنَبُ أَجْمَلُ مَا} “Zaynab is the most beautiful of the daughters of Hayy.”

¹ Note the concord of the verb, which follows the regular rule.

Remark.—Note the following methods of expression: “*أمير الأمراء*,” the Amir of Amirs, the Chief of the Amirs”; and *نفيس الجواهر*, or *نفيس الجواهر*, “the precious of gems,” i.e. “the most precious gems”; (in this latter example, the adjective is practically a substantive and need not vary with the gender or number of the thing specified).

XXXIX. Order of Sentence, etc.

(a) The *usual* order of a sentence is, (1) verb; (2) subject; (3) object; (4) extension of qualifying adjuncts. But when the agent has a pronoun referring to the object, the object immediately follows the verb, as: *ضرب زيداً* “Zayd’s own slave struck him (Zayd),” while *ضرب غلامه زيداً* would mean “his (some third person’s) slave struck Zayd”: a pronoun cannot be prospective. The same order is observed with *إلا*, as: *مَا ضَرَبَ زَيْدًا إِلَّا أَنَا*, “no one struck Zayd but me.” With the verb “to be” (understood), the subject comes first.

The Predicate is placed first: (i) for emphasis; (ii) when the subject comprises a pronoun referring to a word in the predicate, as: *فِي الدَّارِ صَاحِبُهَا* (not *صَاحِبُهَا فِي الدَّارِ*) “its owner is in the house”; (iii) when the subject is restricted by *إلا*, or *إنما*, as: *مَا فِي الدَّارِ إِلَّا زَيْدٌ*, “none but Zayd is in the house”; *إِنَّمَا زَيْدٌ فِي الدَّارِ* “only Zayd is in the house” (but *إِنَّمَا زَيْدٌ فِي الدَّارِ* = “Zayd is in the house only”).

(b) The subject of a Nominal Sentence¹ should be either a definite noun or else one qualified by an adjective, except in certain cases of which the following are the most important:—

(i) When the Predicate is a noun with a preposition, as: *عِنْدِي كِتَابٌ* “I have a book”; *فِي الدَّارِ رَجُلٌ* “in the house is a man.”

(ii) When the subject is introduced by *لَ*, as: *لَرَجُلٌ قَائِمٌ* “certainly, a man is standing.”

¹ i.e. a sentence or clause beginning with a noun.

(iii) When the subject follows a negative or interrogative particle, as :

هَلْ فُتِيَ فِي الدَّارِ : "is there a youth in the house?" ; مَا أَحَدٌ فِي الدَّارِ : "there is no one in the house" ; أَرَجُلٌ فِي الدَّارِ أَمْ امْرَأَةٌ : "is there a man in the house or a woman?"

(iv) When the sentence expresses a wish or prayer, as : سَلَامٌ عَلَيْكُمْ "peace

be upon you!" ; وَيْلٌ لِّزَيْدٍ "woe to Zayd!"

(v) When the subject is a diminutive (and therefore really contains an adjective), or is an adjective qualifying a noun understood, as : رَجُلٌ عِنْدَنَا

"there is a mean fellow at our house" : مُؤْمِنٌ (= رَجُلٌ مُؤْمِنٌ) خَيْرٌ مِنْ كَافِرٍ : "a believer (= believing man) is better than an unbeliever."

(vi) When the subject is a noun of general signification, as : كُلُّ (= كُلُّ) يَمُوتُ "all die."

(vii) If the subject governs another word by means of a preposition, as :

رَغْبَةُ فِي الْخَيْرِ خَيْرٌ "a longing for goodness is good."

§ XL. Interrogative and Relative Pronouns.

(a) كَمْ "how many, how much?" governs the accusative, as : كَمْ رَجُلًا

"how many men?" ; كَمْ مَدَّةً "how long?" ; كَمْ سَنَةً "how old are you?"

إِبْنُ كَمْ سَنَةً أَنْتَ = ¹ Vide also § XXVI (o) and (q).

Remark.—Before the interrogative pronouns, the interrogative particles, هَلْ and أ are not used.

(b) أَي masc. (and أَيَّة fem.) governs the genitive, both as an interrogative, and as a relative, as : أَي رَجُلٍ "which man?" ; أَعْطِنِي أَي كِتَابَ شَيْءٍ "give

عُمَرَى عِشْرُونَ سَنَةً or أَنَا إِبْنُ عِشْرِينَ سَنَةً ¹

me any (whatever) book you like"; قَامَ يَعِجْزِي (مَنْ or أَلَّذِي or أَيُّهُمْ) "he who is standing pleases me": مَنْ or أَلَّذِي might imply that there was only one person, but أَيُّ رَجُلٍ implies plurality; *vide* also § XXVI (o) and (q).

§ XLI. Cases of Nouns; and the Verb *Kān*^a and its 'Sisters'

(كَانَ وَ أَخَوَاتُ كَانَ), etc.

(a) ABSOLUTE NOMINATIVE. The subject (فَاعِلٌ in a Verbal, and مُبْتَدَأٌ in a Nominal, sentence) may be introduced as an absolute nominative, as: زَيْدٌ مَاتَ "Zayd died"; ضَرَبَ زَيْدٌ غُلَامَهُ "Zayd's slave was beaten"; بَكَرَ قَائِمٌ غُلَامُهُ "the slave of Bakr is standing."

The Nominative (رَفْعٌ) is sometimes used for the Vocative, *vide* (d).

(b) GENITIVE (خَفْضٌ or جَرٌّ). The genitive implies (i) possession; (ii) material, as: سَلْسَلَةٌ مِنْ ذَهَبٍ = سَلْسَلَةٌ ذَهَبٌ "a golden chain"; (iii) a part, as: قِطْعَةٌ لَحْمٍ "a piece of meat"; فِنْجَانٌ قَهْوَةٍ "a cup of coffee" [*vide* § XXXVI (a) (5)]; (iv) cause or effect, as: خَالِقُ الْأَرْضِ "the creator of the earth"; حَرُّ الشَّمْسِ "the heat of the sun."

(2) Note the Arabic idiom حِمَارٌ وَحْشٍ "a wild ass (an ass of wildness)," where a noun takes the place of an adjective.

Note too the use of words like ذُو - أَمٍّ - أَبٍ - مَحِجَبٍ - أَهْلٍ - دُو with a following gen., where in English a single adjective would be used, as: أَبُو لِسَانَيْنِ "dissembling" (*lit.* "father of two tongues").

(3) If the genitive refers to two nouns, it follows the first, and the second *muzāf* has a possessive pronoun, as: نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ¹ "we are the sons

¹ The و here, is to indicate the *zammah* of the nominative. This و is only inserted when the word is a *muzāf* and is nominative. The accusative is أَبْنَاءُ اللَّهِ etc., etc.

and beloved of God" (said by the Jews): *أَيْدِي الرَّجُلِ وَأَرْجُلُهُ*: "the man's hands and feet."

(4) For *قَلِيلُ الْعَقْلِ* "little of (the) understanding" = *قَلِيلٌ عَقْلًا*, and *مِصْرَ الْيَدَيْنِ* "empty handed" *vide* § XXXVIII (j), and LV (b).

(c) ACCUSATIVE CASE (نصب). (1) The Cognate Accusative or absolute object (*أَلْمَفْعُولُ الْمَطْلُوقُ*) may be an infinitive, the noun of manner, or of unity, or other noun:—*ضَرَبْتُ زَيْدًا ضَرْبًا شَدِيدًا*, or *ضَرَبْتُ زَيْدًا شَدِيدًا*, "I gave Zayd a good beating" (here the direct object *زَيْدًا* is of course in the accusative): *ضَرَبَنِي ضَرْبًا أَوْجَعَنِي*: "I gave him a (one) blow": *ضَرْبَةُ ضَرْبَةٍ* "blows that hurt me"; *يَمْشِي طَرِيقَ أَبِيهِ*: "he is walking in the path of his father"; *مَاتَ مَوْتَةَ الْجَاهِلِيَّةِ*: "he died the death of (those of) the time of ignorance (i.e. of a non-believer)"; *بُرِكَبَ أَحْسَنَ رُكُوبٍ*: "he rides the best of riding" (i.e. "he is a good rider") = *مَشَيْتَ كُلَّ السَّبِيلِ: بُرِكَبَ رُكُوبًا حَسَنًا*: "I walked the whole of the way": *صَرَّصَرًا مِنَ الرَّمْلِ*: "he made the sand into many parcels."

Sometimes the cognate verb is understood, as: *مَهْلًا* "slowly", for *أَشْكُرُ شُكْرًا لِلَّهِ*: "thanks for God" for *شُكْرًا لِلَّهِ*; *أَمْهَلْ* "wait a bit"; *أَمْهَلْ* "wait a bit"; *أَشْكُرُ شُكْرًا لِلَّهِ*: "thanks for God" for *شُكْرًا لِلَّهِ*.

Even the Passive can be so used, as: *ضُرِبَ ضَرْبًا شَدِيدًا*: "he was struck violently."

(2) The INSTRUMENT with which an action is performed is in the accusative, as: *ضَرَبْتُ زَيْدًا سَيْفًا*: "I struck Zayd with a sword" = *ضَرَبْتُ زَيْدًا بِسَيْفٍ*.

¹ But *ضَرَبَنِي ضَرْبَيْنِ* "he beat me on two different occasions."

² Note that, grammatically, *أَحْسَنَ* is the accusative, and the cognate or logical object is in the genitive.

(3) TIME OF AN ACTION. It expresses details of Time and Place
 (ظرف), as : أَقَمْتُ شَهْرًا "I stayed a month"; سَافَرْتُ شَهْرًا "I travelled for
 a month"; أَتَى مَبَاحًا "he came early in the morning"; نَظَرَ بَيْنًا وَشَمَالًا
 "he looked right and left, he looked around cautiously"; سَارَ مِيلًا "he
 journeyed a mile." Vide (4).

Remark.—To this class belong many words in the accusative used
 as Prepositions, as : خَلْفَ "behind," فَوْقَ "above" etc.

(4) PLACE OF ACTION, when abstract, *definite*, and immediately
 derived from a verb, as : جَلَسْتُ مَجْلِسَ زَيْدٍ "I sat in Zayd's sitting-place, his
 seat"; (but جَلَسْتُ فِي مَجْلِسِ زَيْدٍ "I sat in Zayd's assembly").

When *vague*, indefinite, or abstract, as : قَعَدْتُ مَكَانًا "I sat in a place."

But when the place is concrete, a preposition *must* be used, as,
 جَلَسْتُ فِي مَسْجِدٍ "I sat in a mosque"; قَعَدْتُ فِي كُرْسِيِّ زَيْدٍ "I sat in the chair
 of Zayd"; سَافَرْتُ فِي أَرْضٍ "I travelled in a land."

(5) To express STATE or CONDITION (حَال), as : جَاءَ رَاكِبًا "he came
 riding"; سَافَرَ مُتَوَجِّهًا إِلَى مَكَّةَ "he journeyed, turning his face towards Mecca,"
i.e. "he travelled in the direction of Mecca"; جَاءَ زَيْدٌ رَاكِبًا أَبُوهُ "Zayd came
 walking, with his father who was riding."

Remark I.—The Accusative of State may be ambiguous: رَأَيْتُهُ قَائِمًا may
 mean either, "I saw him while I was standing," or "while he was standing."

Remark II.—Occasionally the Infinitive is used for the Participle, as :
 حُكِمَ عَلَيْهِ (حُكِمَ مِنْهُمَا) "he was condemned on a false charge, was falsely
 charged."

Remark III.—The حَال is generally indefinite, but where it involves a
 condition it may be definite, as :—زَيْدٌ إِذَا رَكِبَ أَحْسَنُ مِنْهُ إِذَا مَشَى "Zayd when
 he is riding (إِذَا رَكِبَ) looks handsomer than he does when walking"
 زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ مَا شَاءَ (إِذَا مَشَى). The more usual construction would be

(6) The ACCUSATIVE OF SPECIFICATION (تَمْيِيزٌ), as: هُوَ أَقْرَبُ مَوَدَّةً

“he is closer as regards friendship”; أَشَدُّ نِفَاقًا = “more of a hypocrite.”

The accusative also expresses quantity, as: مَنُونٌ زَيْتًا “two maunds of olive oil.”

(7) The OBJECT FOR AN ACTION, if *indefinite*, as: قُمْتُ تَعْظِيمًا لَهُ “I

stood up to show my respect to him”; هَرَبْتُ خَوْفًا “she fled through fear.”

But if defined by the article *ال* a preposition must be used, as: هَرَبْتُ مِنَ الْخَوْفِ

In construction, either the Accusative is used or else a Preposition, as: هَرَبْتُ مِنْ

هَرَبْتُ خَوْفَ الْفَتْلِ or هَرَبْتُ مِنَ خَوْفِ الْفَتْلِ “she fled from fear of me,” and

“she fled from *the* fear of being killed.” Vide § L (b).

(8) The ACCOMPANIMENT OF AN ACTION, as: جَاءَ الْبَرْدُ وَالْجَبَابِ

“winter came with its overcoats”; اِسْتَوَى الْمَاءُ وَالرَّمْلُ “the water is equal with the sand” (i.e. “the water is very sandy”). In such cases مَعَ = *ma'a*.

(9) The ACCUSATIVE WITH *TANWIN* is used for the VOCATIVE,

when—(i) The person addressed is imagined, as: يَا رَجُلًا “O man,” the speaker being in the dark; [but to a stranger in the street يَا رَجُلًا, or يَا أَيُّهَا

الرَّجُلُ (nominative)]; (ii) In construction, as: يَا عَبْدَ الرَّحْمَنِ; (iii) When it is

a participle governing an accusative, as: يَا حَامِلًا حِمْلًا “Oh thou carrying

a load”; or يَا حَامِلًا الْعِمْلَ *yā hāmīlāni 'l-ḥiml*^a “oh thou carrying the load.”²

(10) CAUTIONING: يَاكَ وَالْأَسَدَ “take care of the lion!” (*lit.* “thee³

and the lion³!”); يَاكَ وَمَعْجَدَةً لِأَشْرَارٍ: (إِحْذَرِ الْأَسَدَ =) “avoid the society of the wicked.”

¹ For a woman أَيُّهَا *ayyāt-hā*.

² But يَا حَامِلَ الْعِمْلِ “Oh carrier of the load.” Vide also § LXII (c).

³ Both are considered to be the accusative.

(11) The DIRECT OBJECT OF A VERB (مَفْعُولٌ بِهِ), as: ضُوبِتْ زَيْدًا

"I beat Zayd"; إِيَّاكَ نَعْبُدُ "Thee we serve."

Remark I.—Most verbs denoting "to come," are transitive and govern the acc.

Remark II.—Many verbs take two objects, as: ظَنَنْتُ زَيْدًا حَكِيمًا "I thought Zayd (to be) a *hakīm*."

Remark III.—The Infinitive and Active Participles may as nouns govern the genitive, or as verbs the accusative.

(12) The Predicate of *Kān*^a and its 'Sisters', *vide* (e); and the subject or the Predicate after certain particles, *vide* § XLII.

(d) VOCATIVE.—(1) The person called, is generally preceded by one of the vocative particles, of which يَا is the commonest. Either the Accusative or the Nominative may be used for the Vocative, *vide* (c) (9). The particles أَبَا masc. (and أُمَّهَا fem.), or يَا أَبَا, may be prefixed to the NOMINATIVE, which must however be defined by أَل. Before a compound word, or an indefinite word, يَا is prefixed, without *tanwīn*, or some particle other than أَيْهَا

In broken plurals however the *tanwīn* is not dropped after yā, as: يَا أَوْلَادَ "O boys!" (The *tanwīn* is dropped in collective nouns).

Note the following: يَا أَبَتِ "O my father!"; يَا أُمَّةَ "O mother!"; يَا رَبِّ "O my Lord!" The *alif* of يَا is sometimes not written before another *alif*, as: يَا أَخِي "oh my brother!", يَا هَ "welcome!"

After يَا "Oh!", the noun has sometimes هَ added, to prolong the voice, when calling to a person at a distance, or for affection.

After وَ (for grief), the noun has هَ or هِ added.

(2) The word اللَّهُ is seldom used in the vocative, اللَّهُمَّ *Allāhumma*^a (= Yā *Allāh*^a), without a voc. particle, being used instead: this is said to be a corruption from Hebrew.

(3) For a noun in apposition to a vocative *vide* § LXII.

(e) The Verb *Kān*^a AND ITS SISTERS (كَانَ وَأَخَوَاتُ كَانٍ) etc.—The following fifteen verbs, however, require the Predicate-adjective or Predicate-noun (خَبْرٌ) to be in the *Accusative*. Numbers *two* to *thirteen* are called أَخَوَاتُ كَانٍ. (It must be recollected that state or condition is usually expressed by the accusative). Nos. 3 to 8 may retain their proper meaning, but frequently mean simply 'was' or 'became,' irrespective of the time of day, etc. With the exception of لَيْسَ, they are regularly conjugated, both in the Aorist and Preterite:—

1. كَانَ "was"; also "was and still is," as: كَانَ اللَّهُ عَلِيمًا حَكِيمًا "God is all-knowing and all-wise"; كَانَ أَبِي الْمَرْحُومِ عَالِمًا: *kān^a abī'l-marhūm^a 'ālim^a* "my sainted father was a learned man." For مَا كَانَ vide § XLII (a) (2).

2. لَيْسَ (conjugated like a Preterite) "is not," which may also take a predicate with ب, as: لَيْسَ زَيْدٌ سَارِقًا "Zayd is not a thief." (or لَيْسَ سَعِيدٌ وَلَدًا) "Sa'id is not a boy."

3. صَارَ الْفَقِيرُ غَنِيًّا: "became" (بَصِيرٌ Aor. صَارَ) "the poor man became rich"; نَصِيرُ نَعْبَانِينَ "we are getting tired."

4. أَصْبَحْتُ عَطْشَانًا (or أَصْبَحْتُ) "he passed the morning," as: أَصْبَحْتُ عَطْشَانًا "I passed the morning thirsty," or "I became² thirsty." (So too with أَصْفَرَ "to do at the dawn, etc.").

5. أَمْسَى زَيْدٌ حَزِينًا (or رَاحَ) "he passed the evening," as: أَمْسَى زَيْدٌ حَزِينًا "Zayd became sorrowful" (not necessarily in the evening).

6. أَضْحَى "to pass the forenoon."

7. ظَلَّ وَهُوَ غَضَبٌ "to continue (the whole day)," as: ظَلَّ وَهُوَ غَضَبٌ "his face became black and at the same time he suppressed his anger."

¹ And also رَجَعَ - أَمْسَى - عَادَ - أَتَى - جَاءَ - أَتَى = "to become." For - صَارَ أَخَذَ and جَعَلَ in the sense of "to begin" vide § LXI.

² In such sentences as أَصْبَحْتُ فَرِحًا وَأَمْسَيْتُ حَزِينًا "I passed the morning happily, but the evening unhappily," the verbs are taken in their proper meanings.

8. بَاتَ زَيْدٌ يَقْظَانُ "Zayd passed the night awake," as: بَاتَ "he passed the night, to become," as: بَاتَ "he passed the night awake."

9. مَا زَالَ¹, or لَا يَزُلُ, or لَمْ يَزَلْ "he failed not, ceased not, continued" (Aor. مَا زَالَ زَيْدٌ عَدُوًّا لِي "Zayd was always an enemy to me": مَا زَالَتْ (or لَمْ تَزَلِ) الْأُمُورُ عَلَى هَذَا الْحَالِ "matters were still in this condition: (لَمْ يَزَلْ) زَيْدٌ يَدْمَبُ (or ذَاهِبًا) "Zayd still goes." Vide § XLIV (b) (5), and Approximate Verbs § LXI.

10. مَا أَنْفَكَ^a m'anfakk^a "he relaxed not" = مَا زَالَ.

11. مَا فَنَى "he ceased not" = مَا زَالَ.

12. مَا بَرَحَ "he departed not" = مَا زَالَ.

13. مَا دَامَ² "as long as it lasted" (requires a second clause), as: قُمْتُ مَا دَامَ الْأَمِيرُ جَالِسًا (or يَجْلِسُ) "I stood as long as the Amir remained sitting."

14. بَدَأَ الْإِسْلَامُ غَرِيبًا وَ سَيَعُودُ غَرِيبًا "to become again, to return," as: بَدَأَ الْإِسْلَامُ غَرِيبًا وَ سَيَعُودُ غَرِيبًا "Islam was a stranger in the beginning, and it will become a stranger again"; مَتَى تَعُودُ مِنْ سَفَرِكَ "when thou returnest from thy journey."

With a negative it signifies "not again", as: مَا عُدْتُ بَأَكْبًا "I never wept again"; لَا تَعُدْ تَفْعَلْ كَذَلِكَ "do not do so again"; لَمْ يَعِدِ الْمَسِيرَ مِمَكِنًا "the journey was no more possible."

15. بَقِيَ جَالِسًا "I remained sitting," as: بَقِيَ - بَقِيَ "to remain," as: بَقِيَ جَالِسًا "I remained sitting."

¹ *Mā* مَا adv. "not"; also pronoun "that which." The Preterite زَالَ is used with the negative particles مَا; and the Aorist يَزَالُ with لَا and لَنْ, and with لَمْ (لَمْ يَزَلْ). Vide § XLIII.

² *Mā* مَا adv. "as long as." Vide also § XXXIII (b) p. 778.

³ Some Grammarians do not include عَادَ and بَقِيَ amongst the "Sisters of كَانَ": they say the accusative is the "Accusative of State or Condition."

(f) The “Sisters of *Kān*” may be followed by an Aorist instead of an Accusative, as: صَارَ لَا يَتَكَلَّمُ “he became speechless”; فَتَتَبَعَنِي يَنْظُرُ إِلَيْهَا “he continued looking at her.”

(g) مَا دَامَ and لَيْسَ are used in the Preterite only. The others may be used in other tenses.

Remark.—يَدُومُ - دَامَ (without مَا) may also be used as an ordinary verb.

§ XLII. Government of مَا and لَا, etc., and the Particles that govern like Verbs.

(a) (1) The particles مَا and لَا when they = لَيْسَ, have in certain cases the same government as the previous verbs [§ XLI (e)], as: مَا زَيْدٌ قَائِمًا = لَيْسَ زَيْدٌ قَائِمًا; زَيْدٌ لَا قَائِمًا = مَا زَيْدٌ قَائِمًا.¹

(2) The above could also be expressed by: مَا زَيْدٌ بَقَائِمٍ, or لَيْسَ زَيْدٌ بَقَائِمٍ, or زَيْدٌ لَا بَقَائِمٍ. Note this redundant ب, which is also used with كَانَ, as: مَا كُنْتُ نَائِمًا = مَا كُنْتُ بِنَائِمٍ; the former is better. *Vide* § LIV (e) and p. 783.

(b) When لَا expresses general negation (نَفْيُ الْجِنْسِ), it governs, before an indefinite noun, the accusative without *tanwīn*, as: لَا إِلَهَ إِلَّا اللَّهُ “there is no god but God”; لَا بُدَّ (or لَا مَحَالَةَ) مِنَ الشَّيْءِ “it is absolutely necessary (there is no alternative from the matter)”; لَا بَازٍ طَائِرٌ “there is no hawk flying.”

(2) If the subject of negation is connected with any other word (except a governed genitive), the *tanwīn* is retained, as: لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا “there is no one better than Zayd, in our opinion”; لَا رَاكِبًا فَرَسًا “there is no rider of a horse,” but لَا رَاكِبَ فَرَسٍ (ditto); لَا حَسَنًا فِعْلُهُ مَذْمُومٌ “no one is blame-worthy whose deeds are good.”

(3) If the noun is either definite, or separated from لَا, there is no

¹ It is a disputed point whether إِنَّ “not” has governing power, but إِنَّ مَا has none.

government, as: لَا زَيْدٌ فِي الْبَيْتِ "Zayd is not at home"; لَا نَفْسَ الْبَيْتِ رَجُلٌ "there is no man in the house."

(4) With several negations, if لَا is repeated before each, and if the nouns are indefinite and do not govern a word, the two constructions can be used either separately or mixed.

For لَا after وَ vide § LVIII (b).

(c) The government of مَا and لَا is extended to لَات (= أَيْسَ) and the negative إِنَّ, as: لَات سَاعَةً مَزْدَمٍ "it was not an hour for repentance"; إِنَّهُ هُوَ مُسْتَوِلِيَا "he rules over nobody"; vide § LIV (e).

(d) The following PARTICLES RESEMBLING VERBS (أَلْعُرُوفُ الْمَشَبَّهَةُ) reverse the government of the subject and predicate.

The predicate of these particles follows the subject, unless the former consists of an adverb or of a noun with its preposition, as in إِنَّ عِنْدَكَ زَيْدًا "verily with you is Zayd."

If the pleonastic مَا is added, the particle loses its governing power, or else this indeclinable مَا may itself be regarded as the subject governed in the acc. and as meaning "the fact is," as: إِنَّ زَيْدًا قَائِمٌ, but إِنَّمَا زَيْدٌ قَائِمٌ.

(1) إِنَّ inn "truly, verily"; introduces with emphasis an independent nominal sentence, or a direct narration, as: إِنَّ زَيْدًا قَائِمٌ (or لَقَائِمٌ) "verily, Zayd is standing"; قُلْ إِنَّ اللَّهَ هُوَ الْقَادِرُ "say that 'God is all-powerful'"; إِنَّ مَعَكَ صَاحِبَكَ "your friend is with you."

إِنَّ is also used at the beginning of a clause connected with such particles as إِذْ "then," إِذَا "behold," and حَيْثُ where, as: إِذْ جَلَسَ حَيْثُ إِنَّ زَيْدًا جَالِسٌ "sit where there is Zayd sitting."

¹ Named also إِنَّ وَأَخْوَلْتُهَا

² A transformed nominal sentence.

If the subject of **إِنْ** is a suffixed pers. pronoun, it must be repeated in the predicate in its detached form, as: **إِنْكَ أَنْتَ الْوَهَّابُ** “verily Thou art the Liberal giver.”

When the subject immediately follows **إِنْ**, the *predicate* may take the corroborative **لَ**, as: **إِنْ زَيْدًا لَقَائِمٌ**, but when the subject is separated by a portion of the predicate, the *subject* may take **لَ**; *vide* example in Remark to (5). If, however, the predicate is either negative or a Preterite without **قَدْ**, the **لَ** is not prefixed to it.

Remark.—If there are several predicates in a nominal sentence, the copulative **وَ** is usually omitted, as: **إِنِّي حَفِيزٌ عَلِيمٌ** “I am attentive (and) well-informed.”

(2) **أَنَّ** *ann* “that” and its compounds **لِأَنَّ** “because” and **كَأَنَّ** “as though, just as if,” introduce a *subordinate* ‘Nominal’¹ clause, as: **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** “I testify that Muhammad is the Prophet of God” (here the clause beginning with **أَنَّ** is the *object*): **عَجِبْتُ مِنْ أَنَّكَ كَاتِبٌ** “I wonder that thou art writing”; **كَأَنَّ زَيْدًا أَسَدٌ** “as if Zayd were a lion.”

Remark.—Either **إِنْ** or **أَنَّ** may be used indifferently after (i) **فَ** signifying consequence, as: **مَنْ يَأْتِنِي فَأَنَا مُكْرَمٌ** “if anyone comes to me, then he is honoured”; (ii) after a particle of swearing provided the subject has not **لَ**, as: **وَاللَّهِ إِنْ زَيْدًا قَائِمٌ**; (iii) after **أَمَّا** “is not?”, and **لَا جَرَمَ** “undoubtedly,” as: **لَا جَرَمَ إِنْ اللَّهَ غَفُورٌ**; **أَمَّا إِنْ زَيْدًا قَائِمٌ** “is not Zayd standing?”; “undoubtedly”

¹ A Nominal Sentence (جُمْلَةٌ اِسْمِيَّةٌ) begins with a noun or pronoun; a Verbal Sentence (جُمْلَةٌ فِعْلِيَّةٌ) with a verb. Before a verbal clause, **أَنَّ** *an* “that” (and **لَكِنْ** “but”) are used.

² Here the verb governs its complement with a preposition.

God is forgiving"; (iv) after قُلْتُ and the like introducing a direct narration, as: ^{أَوَّلُ قَوْلِي إِنِّي أَحْمَدُ اللَّهَ} "the first thing I say is, 'I praise God.'"

(3) لَكِنَّ ^{lākinna} (or وَلَكِنْ) "but"¹: introduces a *nominal* sentence.

(4) لَيْتَ ^{layta} "would that" etc., as: لَيْتَ أَبَاها حَيًّا "oh that her father were alive" = لَوْ كَانَ أَبُوها حَيًّا = لَوْ أَنَّ أَبَاها حَيًّا.

(5) لَعَلَّ ^{la'all} "perhaps"; لَعَلَّ زَيْدًا نَائِمٌ "perhaps Zayd is sleeping."

Remark I.—Note the emphatic order in إِنَّ مِنَ الْبَيِّنَاتِ لَسِحْرًا "some words have magic power"—(*Prov.*): the ordinary order would be, إِنَّ سِحْرًا مِنْ الْبَيِّنَاتِ = إِنَّهُ سِحْرٌ مِنَ الْبَيِّنَاتِ = "there is" and "the fact is"; vide § XXXVII (d)].

Remark II.—All these particles are prefixed to a redundant ة if without it they would immediately precede a verb, as: قِيلَ إِنَّهُ كَانَ رَجُلٌ فِي مَدِينَةٍ. In, إِنَّهُ لَقَوْلُ فَصْلٍ "verily these are decisive words," the ة after إِنَّ is redundant; it is a pronoun referring to "Qur'ān."

(e) (1) The lightened forms إِنَّ - أُنْ - لَكِنَّ (which *must* be used in a *verbal*, and may be used in a *nominal* sentence) have no governing power, as: عَلِمْتُ أَنَّ زَيْدًا مُنْطَلِقٌ "I know that Zayd is going away."

¹ But لَكِنَّ ^{lākin} (which has no governing power), before a *verb*, as: وَلَكِنَّه قَالَتْ "but he said"; but وَلَكِنْ قَسَتْ قُلُوبُهُمْ "but their hearts hardened."

² Vide also Adverbs § XXXIV (b) (6).

³ If "perhaps" immediately precedes a *verb*, a pronoun must follow لَعَلَّ, as: لَعَلَّه يَأْتِي "perhaps he will come."

(2) This **إِنْ** takes **لَ** before its predicate, a fact that distinguishes it from the negative **إِنْ**, as: **إِنْ زَيْدٌ لِّمَنْطِقٍ**, “verily Zayd is going away.” **إِنْ** seldom occurs except before the **أفعال ناسخة** (e.g. **كَانَ وَأَخْوَانَهَا**, and **ظَنَّ وَأَخْوَانَهَا**).

(3) If a verbal sentence is introduced by **كَأَنَّ**, the particles **قَدْ** or **لَمْ** must be inserted, as: **كَأَنَّ قَدْ قَامَ زَيْدٌ**, “as though Zayd had not stood up”; **كَأَنَّ لَمْ يَأْتِ زَيْدٌ**, “as though Zayd had not come.”

(4) For **أَنْ** vide § XLV (a).

§ XLIII. The Negatives, Interrogative Negatives and Particles of Incitement and Reproof.

(a) Before the Preterite, **مَا** is usual, and before the Aorist **لَمْ** is used with the apocopated Aorist (Jussive) in a *past sense*, and is more forcible than **مَا** with the Preterite; **لَمْ يَفْعَلْ** = “he *never* did.”

(b) **لَمَّا** “not yet” (like **لَمْ**) precedes the apocopated Aorist (Jussive), and gives it a *past sense*.

(c) **لَا** prohibitive, is used before the apocopated Aorist (Jussive), or the Energetic, as an Imperative: (the Imperative proper is affirmative only).

In oaths and asseverations, **لَا** with the Pret. has a *future* signification, as:

وَاللَّهِ لَا فَتَحْتُ هَذَا الْبَابَ, “by God, I *will* not open this door”; but in blessings

and curses it has an optative signification, as: **لَا رَأَيْتَ شَرًّا**, “*mayest* thou never see evil!”

لَا precedes a *Preterite* (in its *past sense*), only when there are two or more verbs, as: **فَلَا صَدَّقَ وَلَا صَلَّى**, “and he² neither believed nor prayed”; but in such cases the *first* negative is often **مَا**.

لَا also signifies simple negation, “no.”

¹ **لَمْ يَفْعَلْ** is the negation of **فَعَلَ**, but **لَمَّا يَفْعَلْ** of **تَدَفَّعَ**.

² The infidel (generally).

Remark.—Note that the Energetic increases the force of the “Prohibitive.”

(d) If *لَمْ* is used, it must be used before every *verb*; but, if followed by more than one acc., *لَا* succeeds, as: *لَمْ أَرْ زَيْدًا وَلَا غُلَامًا* “I never saw Zayd, nor his slave.”

(e) *لَنْ* (= *لَا أَنْ*) precedes the Subjunctive (Aorist in —), and gives it a negative *future* sense.

(f) The interrogative negatives *أَلَا* and *أَمَّا* with the Aorist (or the copula understood) often mean “truly, verily, certainly” in a present or future sense, *إِنَّ* being sometimes added, as: *أَلَا تَنَالُ الْعِلْمَ إِلَّا بِسِتَّةٍ* “certainly thou wilt not attain learning save through six things”; *أَلَا إِنَّ الْعِدَّةَ لَا تَدُومُ* “truly youth does not last for ever”; *أَلَا إِنَّهُمْ هُمُ السَّفَهَاءُ* “verily these are the fools.”

(2) *لَوْمًا . لَوْلَا . هَلَا . أَلَا* are “PARTICLES OF INCITEMENT AND REPROOF” (*حُرُوفُ التَّحْذِيرِ وَالْعَرَضِ*), and are used with the future tense in encouragement or with the past tense in reproof, as: *أَلَا تَصْنِفْ كِتَابًا فِي الزُّهْدِ* “why dost (or wilt) thou not compose a book on asceticism” = “pray do compose one”; *هَلَا أَعْلَمْتُكَ* “why didst thou not inform me?”

مَا is also so used, as: *مَا تَقُومُ* “why art thou not standing up?” = “pray stand up.”

(g) *Vide* also Adverbs § XXXIV.

§ XLIV. Tenses.

PRETERITE.

(a) The PRETERITE expresses a completed action, and also an action that did exist and still exists: the time is not fixed but may be defined by the context or by a particle.

It is also used of a future act the occurrence of which is regarded as certain, as: *وَاللَّهِ لَا أَقُوتُ بِمَكَّةَ* “by God! I shall not remain in Mecca. Hence its use in conditions that express a foregone conclusion, as: *إِنْ قُمْتَ قُمْتُ* “if you rise, then I will rise, i.e. supposing you have risen, then consider that I have risen.” Hence, too, its use in blessings and cursings.

Examples:—

(1) ^{كَمَا} قَامَ عَمْرُو^٢ وَبَعْدَهُ^١ جَلَسَ (1) “Amr stood and after that sat down”; ^{قَالَ الْمُتَنَبِّئِي} “as *al-Mutabnabbiyy* has said.”

(2) ^{كَانَ} اللَّهُ عَلِيمًا حَكِيمًا “God was and is Most High”; ^{وَاللَّهُ تَعَالَى} “God was and is all-knowing and all-wise”; ^{كَمَا قَالَ الْعَرَبُ} “as the Arabs say”; ^{يُخْتَلَفُ الْعُلَمَاءُ} “the learned have always disagreed about this point.”

(3) ^{أَعْطَيْتَنِي هَذَا} “I give you this” (expresses completion of the idea of giving); ^{هَلْ قَبِلْتَ} = “dost thou accept this woman to wife?”; ^{قَبِلْتُ} = “I do.”

(4) ^{رَحِمَهُ اللَّهُ} “May God have mercy on his soul”; (also as a statement = “God preserved him,” of one who has escaped a danger): ^{لَا رَحِمَهُ اللَّهُ} “May God have no mercy on his soul”; ^(لَعْنَةُ اللَّهِ عَلَيْهِ = لَعْنَةُ اللَّهِ عَلَيْهِ) “May God curse him”; ^{وَاللَّهِ لَا مَسَكْتُ يَدَهُ} “by God! I will³ not touch his hand,” (i.e. shake him by the hand)! also “by God! I will³ not touch his hand” (i.e. stop him, from doing that deed).

Remark.—In such cases, the speaker assumes the fulfilment of the wish; the wish is father to the thought. So, in conditions too, the Preterite indicates a foregone conclusion.

(5) The Preterite is used in Temporal and Conditional Clauses, for time past, or future, or present, with ^{إِذَا} “when, if”, ^{مَنْ} “whoever, if any body,” and the particles (conditional) mentioned in § LVI (e), as: ^{إِذَا جَاءَ الْحَيُّ لَمْ تَبْقَ أَذُنٌ وَلَا عَيْنٌ} “he who strives, succeeds”; ^{مَنْ جَدَّ وَجَدَ}

¹ Or ^{بَعْدَ}

² The *tanwīn* is over the ^و; the *wāw* is merely added as a sign to distinguish the word from ^{عَمْرُو} ‘Umar’.

³ If ^{مَا} instead of ^{لَا} were used, the meaning would be Preterite.

⁴ For ^{تَبَقَّى} *tabkay*; after ^{لَمْ} the vowel or the weak radical is dropped.

“when the time of death comes, neither ears nor eyes remain” (to the fated individual; i.e. he rushes blindly on his fate).

Similarly, the Preterites before and after ^{أَوْ} “or,” are usually to be rendered by the present, as: ^{سَوَاءٌ غَابُوا أَوْ حَضَرُوا} “it is all the same whether they are absent or present.”

Remark.—If the Preterite is to have a past signification, ^{كَانَ} or one of its ‘sisters’ must be inserted; *vide* § LVI and p. 776, note 2.

(6) The particle ^{قَدْ} “already, just,” prefixed to the *Preterite*, properly restricts it to a time already past, and must usually be rendered by the Perfect in English, as: ^{قَدْ ذَكَرْنَا} “we have just mentioned,” or “we have already mentioned,” or “we had mentioned.” But ^{قَدْ قَامَتِ الصَّلَاةُ} “the prayers are just going to begin” (said by the *Mukabbir* just before the Imām begins the prayer); here too the commencement of the act is anticipated; *vide* also (7) *Remark*, and (b) (6), and also p. 782.

(7) The Pluperfect may be expressed by prefixing ^{كَانَ} to the Preterite with or without ^{قَدْ}, as: ^{كَانَ قَدْ أَمَرَ زَيْدٌ أَنْ تَعْمَلَ هَذَا قَبْلَ ذَلِكَ}: “Zayd had told thee to do this before that” (or ^{كَانَ زَيْدٌ قَدْ أَمَرَ أَنْ}—or)

Remark.—The Perfect and Pluperfect are, however, more usually expressed by ^{قَدْ} alone with the Preterite. But ^{قَدْ وَ} means “whereas, notwithstanding, and yet”:—^{لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا}: “why hast thou raised me up blind whereas I had sight?” (what the infidels will say to God at the Resurrection); ^{رَبَّنَا وَقَدْ عَصَيْنَا} “I had brought him up, but notwithstanding this he has rebelled against me.”

(8) The Preterite and Pluperfect are also used in Conditional Clauses, as: ^{قَدْ (كُنْتُ فَعَلْتُ هَذَا إِنْ إِسْتَطَعْتُ)} “I would have done this, if I had had the power”, or ^{لَفَعَلْتُ هَذَا إِنْ إِسْتَطَعْتُ}. In the latter example ^{لَ} could not be omitted.

If two correlative clauses follow the hypothetical ^{لَوْ} [or ^{لَوْ أَنَّ} (with nominal clause) ^{لَوْ لَمْ - لَوْلَا}], the Preterites in both clauses will usually have the

signification of an English Pluperfect Subjunctive or Past Conditional, or of a Potential, and occasionally of an Imperfect Subjunctive or a Potential,

as: ^{لَوْ شَاءَ رَبِّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً} "if thy Lord had chosen, He would surely

have made mankind one people"; ^{لَوْلَا عَلَى لَهْلَكٍ عَمْرٌ} "had it not been for

'Ali, 'Umar would surely have perished"; ^{وَلَيْخَشَ الدِّينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَةً}

and let those fear (God), who, if they would leave (or were to leave) behind them weak offspring, would be afraid on their account."

If the verb in the protasis be an Aorist and in the apodosis a Preterite, both must be translated by the English Imperfect Subjunctive or the

Potential, as: ^{لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا} "if we pleased, we could make it salt water."

Vide also § LVI (a) (1).

Remark.—It is to be noticed that both the conditional present and conditional past (I would write or I would have written) may equally be expressed by ^{كَانَ} with a Preterite.

AORIST.

(b) The AORIST denotes an act not completed. It may express the Present, the Future, or the Imperfect. Like the Preterite, the context or else particles may define its time. *Vide* also § L (c).

Remark.—The Energetic forms have always a future sense: *vide* § XXV, p. 749.

(2) The particle ^{سَوْفَ} *sawfa*, or its inseparable shortened form ^{سَ} *sa*, limits the time to the Future: it immediately precedes the verb.

(3) The Aorist expresses an action *accompanying* a past action, and is then equivalent to the English present participle expressing state or condition, and to the English infinitive expressing the end or object, as:

^(جَاءَ فَاحْكًا) "he came laughing"; in both these examples the

words ^{جَاءَنِي} = ^{جَاءَ} ^{يَطْلُبُ} ^{دِرْهَمًا} can be added after ^{جَاءَ} for emphasis:

^{جَاءَنِي} = ^{جَاءَ} ^{يَطْلُبُ} ^{دِرْهَمًا} "he came to me to ask for a dirhem"; ^{ذَهَبَ إِلَى ابْنِكَ يُسْرِقُ} "he

¹ Note that this changes the clause to a Nominal one, and *vide* § LV (e) and p. 774, note 3.

went to the bank to rob it.” A negative verb, however, requires the **و** before it (*vide* also Remark II), as: **جَاءَ زَيْدٌ وَمَا يَرْكُضُ** “Zayd came to me not running.”

Remark I.—The *Present Participles*, however, have the idea of doing a thing, wanting to do a thing, or having done a thing, according to the context.

Remark II.—It will be seen from one or two of the examples in (3), that a sentence may be used as an adverb: further examples are:—**جَاءَ زَيْدٌ وَفِي** “Zayd came with a book in his hand”; **جَاءَ زَيْدٌ وَالشَّمْسُ طَالِعَةٌ** “Zayd came while the sun was rising.” This *wāw* is called **الْوَاوُ الْعَالِيَةُ** “the *wāw* that expresses condition or state; *vide* § LVIII (e).

If the nouns have affixed pronouns, the **و** may be omitted. *Vide* p. 774, note 3 and § LV (o).

(4) The Aorist expressing Condition or State may stand for an *Imperfect*, as: **رَأَيْتُهُمْ يَقْتَاتِلُونَ**, or **رَأَيْتُهُمْ وَهُمْ يَقْتَاتِلُونَ** “I saw them fighting”, or “I saw them when they were fighting.”

The *Imperfect*, however, is usually expressed by prefixing **كَانَ**, as: **مَرَرْتُ بِهِ وَكَانَ يَشْتَرِي جَارَةً** “I passed him when he was buying a slave girl”; **كُنَّا نَخُوضُ مَعَ الْخَائِضِينَ** “we used to gossip (heedlessly) with the gossips” (this will be said by the careless at the Resurrection): **كَانَ زَيْدٌ يَقُولُ** (this will be said by the careless at the Resurrection): **كَانَ زَيْدٌ يَقُولُ لِي** “Zayd used to tell me this every day.”

Remark.—The *Imperfect* can also be expressed by **كَانَ** with a following present participle.

(5) The Aorist indicates dependence on another verb, as: **طَفَأَ يَخْضِفَانِ** “they (Adam and Eve) began to hide themselves with the leaves of the Garden”; **جَعَلَ يَبْكِي** “he began to weep”; **مَا أَقْدَرُ أَتَكَلِّمُ الْعَرَبِيَّ** “I cannot speak Arabic”; **مَا زِلْتُ أَمْشِي** “I ceased not to walk, I continued to walk.” *Vide* also § LXII Approximate Verbs (iii).

(6) The particle **قَدْ** before the *Aorist* means “sometimes, perhaps,” as: **قَدْ يَكُونُ هَذَا** “perhaps it may be so.” *Vide* also (a) (6), and (7) Remark, p. 812.

(7) The *Aorist* of **كَانَ** has generally a future meaning.

(8) The *Future Perfect* is expressed by the *Aorist* of **كَانَ** with the Preterite, as: **بَكُونُ زَيْدٌ وَصَلَ إِلَى الْمَدِينَةِ قَبْلَ أَنْ أَصِلَ إِلَيْهَا**: “Zayd will have reached Medinah before I can get there.” Note, too, the order.

Remark I.—When several Preterites or Aorists are coupled by **وَ** “and,” **كَانَ** or the particles **قَدْ**, **مَرَّةً** and **مَرَّةً** are prefixed once only.

Remark II.—The English Present and Past tenses can also be rendered in Arabic by the Present and Past Participles.

§ XLV. Indicative and Subjunctive Moods.

(a) (1) When **أَنَّ** (and its compounds **أَلَا** and **لَنْ**) introduces a fact, i.e. something in *present* or *past* time, it takes the Indicative, as: **أَعْلَمُ أَنَّ يَنَامُ** “I know that he *is* asleep”; **أَعْلَمُ أَنَّ قَالَ** “I know that he *said*, did say”; but in such cases **أَنَّهُ** is commoner.

(2) After verbs of wishing, ordering, fearing, necessity, permission, effort, etc., **أَنَّ** is followed by the Subjunctive, as: **إِنِّي أَخَافُ أَلَّا يَتْرُكَنِي** “I fear he will not leave me”; **مَا مَنَعَكَ أَلَّا تَسْجُدَ** “what hath hindered thee from worshipping (that thou shouldst not worship) him?”

(3) If the Subordinate verb expresses a *future* after a verb of supposing or doubting, it may be in either the Indicative or the Subjunctive, as:

ظَنَنْتُ أَنْ يَقُومَ “I think he will get up.”

Remark I.—In these cases the dependent verb with **أَنَّ** is said to take the place of the *maṣḍar*; *vide* (b).

(4) **أَنَّ** can be preceded by the prepositions **مِنْ** - **فِي** - **لِ** - **ك** as: **أَعُوذُ بِاللَّهِ مِنْ أَنْ أَشْرَكَ بِهِ**, **وَحَلَا - عَدَا - حَاشَا - إِلَى - حَتَّى** “I seek refuge with God

from that I might attribute partnership to him"; here مِنْ could not be omitted.

In أَنْ أَتَيْتَكَ لِأَنْ أَسْلِمَكَ "I have come for that I might salute thee," أَنْ could be omitted.

The ellipse of أَنْ is common after وَ - حَتَّى - لَيْكِي - كَيْ - لِي.

(5) The predicate of أَنْ must be a sentence, and the subject is very seldom expressed, as: عَلِمْتُ [أَنْ زَيْدٌ قَائِمٌ] "I knew that Zayd was standing" (= عَلِمْتُ أَنَّهُ زَيْدٌ قَائِمٌ "I know that the fact was thus—Zayd is standing)."

If the predicate is a verbal clause with its verb declinable and not precative (مَنْصُوفٌ مُخْبِرٌ دَعَائِي), it is better to insert as a separating word (فَاصِلٌ), the particles قَدْ or سَوْفَ or مَسْ, or a negative particle, as: نَعْلَمُ أَنْ قَدْ جَاءَ زَيْدٌ "we know that Zayd has come"; يَعْلَمُ أَنْ سَوْفَ نَقُومُ "he knows that you will stand."

Remark.—'Indeclinable verbs' are those that have only one tense, vide § VI.

(b) In the Indicative, مِمَّا can take the place of أَنْ after certain verbs, as: عَجِبْتُ مِمَّا (مِنْ أَنْ or مِنْ أَنْ or) ضَرَبْتَ زَيْدًا "I wonder from that, that thou didst strike Zayd" = أَعْجَبُ مِنْ ضَرْبِكَ زَيْدًا "I wonder at thy striking Zayd"; وَأَنْ تَصُومُوا (= صِيَامَكُمْ) خَيْرٌ لَكُمْ "and that ye fast, is better for you"; here أَنْ is the subject.

(c) When حَتَّى "until, that, so that, etc." denotes a simple time limit, or the mere result of an act, without any implied design or expectation, it is followed by the Preterite or the Aorist Indicative, as: سَارُوا حَتَّى سَارُوا "they journeyed till the sun rose"; مَوْضِعٌ حَتَّى لَا يَجُودَ "he is

¹ مِنْ ضَرْبِ زَيْدٍ would be ambiguous, as ضَرْبٌ may be either active or passive in meaning. You cannot say مِنْ ضَرْبِكَ زَيْدٌ as two *muzāf ilayh*¹ cannot come together.

so ill that they have no hope for him.” But when ^{فَ}حتى expresses the intention of the agent or the object of the act, it is followed of the Subjunctive, as: ^{فَ}لَا بُدَّ مِنْ الْقَامِلِ قَبْلَ الْكَلَامِ حَتَّى يَكُونَ صَوَابًا “we must meditate before we speak,

in order that words may be appropriate”; ^{فَ}فَلَنْ أَجْرَ الْأَرْضِ حَتَّى يَأْذُرَ لِي أَبِي “I will therefore not quit the land (of Egypt) until my father give me leave.”

(d) When فَ introduces a clause expressing the result or effect, it is equivalent to ^{فَ}حَتَّى and takes the Subjunctive. The preceding clause must contain: (i) an Imperative or its equivalent; or (ii) express a wish or hope or request; or (iii) ask a question; or (iv) be a negative clause. Examples:—

(i) ^{فَ}زُرْنِي فَأُكْرِمَكَ (or) وَأُكْرِمَكَ “visit me and I will honour thee” (= “if thou visitest me, I will honour thee”): ^{فَ}لَا تُؤْخِذْنِي فَأَهْلِكَ (or) وَأَهْلِكَ “do not punish me, so that (or lest) I perish,”

(ii) ^{فَ}لَيْتَ لِي مَالًا فَأَتَصَدَّقَ (or) وَأَتَصَدَّقَ مِنْهُ “would that I had money, that I might give part of it in alms!”; ^{فَ}يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ (or) وَأَفُوزَ عَظِيمًا “O would I had been with them, that I might have won great gain”: ^{فَ}لَعَلِّي أَحَجُّ فَأُزُورَكَ (or) وَأُزُورَكَ “perhaps I may go on pilgrimage so as to visit thee”: ^{فَ}أَلَا تَقْدِرُ عِنْدَنَا فَتُصِيبَ (or) وَتُصِيبَ خَيْرًا “wilt thou not alight with us, and thou wilt meet with good treatment”: ^{فَ}هَلَّا تَأْتِي إِلَيْنَا فَتُكْرِمَكَ “will thou not come to us? we will honour thee.”

(iii) ^{فَ}هَلْ زَيْدٌ فِي الْبَيْتِ فَأَمْضِيَ (or) وَأَمْضِيَ إِلَيْهِ “is Zayd at home, that I may go to him?” (= “tell me if, whether, Zayd is at home so that I may go to him”).

(iv) ^{فَ}لَا يَقْضَى عَلَيْهِمْ فَيَمُوتُوا (or) وَيَمُوتُوا “sentence is not passed upon them that they die”; ^{فَ}مَا تَأْتِينَا فَتَحَدِّثُنَا (or) وَتَحَدِّثُنَا “thou never comest to us to tell us something.” Vide also § LVI (d).

Remark I.—The Imperative must not be an interjection like **مَهْ** “hold thy peace,” nor an adverb like **سَكُونٌ** “hush.”

Remark II.—Sentences like the above are often equivalent to conditional sentences.

(e) It will be noticed from the above, that **وَ** takes the Subjunctive in the same circumstances as **فَ**. It is then styled **وَ** *المصاحبة* “the *wāw* of simultaneousness”; it introduces an act subordinate to, but simultaneous with, the act in the preceding clause. It is said to be equivalent to **مَعَ أَنْ**.

(f) **أَوْ** when it is equivalent to **إِلَّا أَنْ** “unless that,” or **إِلَى أَنْ**, or **حَتَّى** “until that,” takes the Subjunctive, as: **لَأَقْتُلَنَّ الْكَافِرَ أَوْ يُسْلِمَ** “I will certainly kill the unbeliever unless he turn Muslim”: **لَأَلْزِمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي** “I will stick to thee till thou givest me my due.”

(g) **إِذَنْ** or **إِذَا** “in that case, well then,” if it begins a clause that expresses some future result of a previous statement and is not separated from its verb except by **لَا** or an oath, takes the Subjunctive. For example, to the remark, “I will come to see thee to-morrow,” the reply might be **إِذَنْ وَاللَّهِ أَكْرِمُكَ** or **إِذَا (لَا) أَكْرِمُكَ** etc. But to the remark “I will visit Zayd,” if the answer were, “Well then Zayd will treat thee with respect,” the Indicative would be used (**إِذَنْ زَيْدٌ يَكْرِمُكَ**), as **إِذَنْ** is separated from the verb by **مَنْ**; so too in the reply **إِذَنْ وَاللَّهِ لَتَنْدَمَ** “then by God, thou wilt assuredly repent it,” the Indicative is used, as **لَ** is interposed.

§ XLVI. Optative Mood.

(a) Is expressed by **لَوْ** with the Preterite, or less commonly with the Aorist. If negative, then **لَا** precedes these tenses. It is especially used after verbs like **وَدَّ** and **أَحَبَّ** “to like,” etc.: **يَا لَيْتَ** or **لَيْتَ** “is also used.” Examples: **وَدِدْتُ لَوْ أَتَى** “I wish he had come”; **أَوْدُ لَوْ يَأْتِي** “I wish he would come”;

وَلَوْ تَوَيَّ إِذْ وَقَفُوا عَلَىٰ رَبِّكُمْ “and if thou couldst see (= couldst thou but see)

when they are set before their Lord!”; لَيْتَ هَذَا = لَوْ كَانَ هَذَا الْفَتَىٰ¹ أَخَاكَ

“Oh that this were thy brother.”

(b) An infinitive without a verb may also be used, as: لَعْنَةُ اللَّهِ عَلَيْهِ

“God’s curse on him!” Vide also § XLIV (a) (4) and §§ LVI and LVII.

§ XLVII. Government of Verb.

(a) The object of an action is put in the Accusative.

(b) (1) Some verbs take two accusatives, viz., causals II and IV (فَعَّلَ or أَفْعَلَ); verbs of giving, thinking, knowing, seeing, finding, making into, and

others,³ as: عَلَّمْتُ زَيْدًا الْعَرَبِيَّ “I taught Zayd Arabic”; حَسِبْتُهُ سَارِقًا “I thought

him (to be) a thief”; مَسَخْتُ الرَّجُلَ حِمَارًا “I turned the man into an ass”;

رَأَيْتُهُ نَائِمًا “I saw him asleep.” In the last example نَائِمًا may be the acc. of state or condition.

(2) Note that سَمِعْتُ الْحَاكِمَ ضَاحِكًا may mean either “I heard the Governor laughing”, or “I heard of the Governor laughing, I heard (some one told me) that the Governor laughed.”

(c) Some verbs of *coming* and *entering* govern the accusative, as:

جَاءَنِي زَيْدٌ “Zayd came to me”; دَخَلَ الْمَسْجِدَ “he entered the mosque”)

but دَخَلَ نِيَّ الْعُجْرَةِ “he closeted himself in the room, he entered and

stayed”; ادْخُلُوا الْبَابَ “enter ye the gate” (فِي الْبَابِ could not be said).

Remark —But verbs of *going* generally require a preposition.

(d) Some intransitive verbs become transitive with a preposition, as:

ذَهَبَ بِالْكَتَابِ “he went”, but أَتَاهُ بِالْخَبَرِ “he brought him the news”;

¹ Accusative (الْفَتَى).

² Nominative (الْفَتَى).

³ Verbs of thinking, knowing, finding, seeing, counting, are called أفعال القلب; or ‘Verbs denoting a Mental Process.’

“he took away the book.” In the Imperative $\text{لِنَذْمَبْ} = \text{إِمْضِ بِنَا}$ “let us go” (of *one* or more persons speaking to another).

Such verbs have a passive, always in the masculine singular, as: $\text{جِيءَ النَّبِيُّ بِنَاسٍ مِّنَ الْعَرَبِ}$ “the book was taken away (by some one)”; $\text{ذَهَبَ بِالْكِتَابِ}$ “people from amongst the Arabs were brought to the Prophet.”
Vide § XLVIII (b) and (g).

Remark.—As آتَى “to come” takes the acc. of the person, آتَى (stem IV) is doubly trans., and takes the acc. of both the person and the thing.

(e) Some transitive verbs change their meaning with the preposition used, as: بَعَثَ خَادِعًا “he sent a servant,” but $\text{بَعَثَ بِالْكَلْبِ}$ “he sent the dog” (*i.e.* some one in charge of the dog); the direct accusative could not be used here: أَرْسَلْتُهُمْ “I sent them,” but $\text{أَرْسَلْتُ إِلَيْهِمْ}$ “I sent for them,” and $\text{أَرْسَلْتُ إِلَيْهِمْ مَكْتُوبًا}$ “I sent a letter to them”: شَغَلْتُ بِهِ “I busied myself with him (or with it),” but شَغَلْتُ عَنْهُ “I put the matter aside” (*i.e.* occupied myself elsewhere away from it): دَعَا لَهُ “he prayed to God for him,” but دَعَا عَلَيْهِ “he prayed against him,” (*i.e.* called down curses on him).

(f) *Vide* also Participles and the Infinitive § L.

§ XLVIII. The Passive.

(a) The Passive is employed when the agent is not known, or cannot be mentioned, as: $\text{لَمْ يَقْدَرْ عَلَى اخْذِهِ}$ “he could not be captured,” but $\text{لَمْ يَقْدِرْ لَهُ}$ “He was killed by a tiger,” must be expressed by the Active Voice, as the agent is mentioned.

(b) *Intransitives* that indicate *action* and not state, may have a passive, as: ذَهَبَ “he went,” ذَهِبَ بِهِ “he was taken away”; سَارَ “he marched,” سِيرَ سِيرَةً “a march was marched,” *i.e.* “it was marched a march.” *Vide* § XLVII (d) and (c) (iv).

¹ Active Voice.

² Adverbial accusative; *vide* (c) (iv).

(c) (i) The subject of the Passive verb, if expressed, is in the nominative, as: قُتِلَ زَيْدٌ “Zayd was killed”; قُتِلُوا “they were killed”; مَا قُتِلَ إِلَّا زَيْدٌ “none was killed except Zayd.”

(ii) In مَرَّ بِزَيْدٍ “Zayd was passed by” [lit. “it was passed by Zayd,” vide (g)], the logical subject is a preposition with its noun.

(iii) An undefined *declinable* noun if used as a proper name may be the subject, as: صَامَ رَمَضَانَ “the fast of Ramazān was kept”; صَامَ رَمَضَانَ “he kept the fast of Ramazān”).

(iv) A *declinable* noun used adverbially may be the subject, provided it is restricted by an adjective, as: سِيرَ سَيْرٌ حَسَنٌ “a good march was marched; سِيرَ سَيْرٌ (without an adjective) would be wrong; but vide last example in (b). So too, the passive of جَلَسَ لَدَى زَيْدٍ “he sat by Zayd,” or of سَمِعَ لَدَى لَدَى “he recited the ‘glory to God,’” would be wrong as neither لَدَى nor سَمِعَ is declinable.

(d) If a transitive verb governs two accusatives, the second remains in the accusative in the *Passive*, as: سَمَّى ابْنَهُ مُحَمَّدًا “he named his son Muhammad”; سَمِيَ ابْنُهُ مُحَمَّدًا “his son was named Muhammad”; أَعْطَى زَيْدًا “Zayd was given a dirham,” but أَعْطِيَ زَيْدًا دِرْهَمًا “he gave Zayd a dirham,” but أَعْطِيَ زَيْدًا دِرْهَمًا “Zayd was given a dirham”; زَيْدٌ مَعْتَبَرٌ شَجَاعًا “Zayd is thought brave.”

For verbs taking two accusatives vide § XLVII (b).

(e) The verb قَالَ governs only one accusative and when it means “to say” requires the direct narration after it; (but when it means “to order” it may take the direct or indirect): يُقَالُ لَهُ مُحَمَّدٌ “he is called Muhammad,” stands for يُقَالُ لَهُ مُحَمَّدٌ (هو or هو) “it is said of him ‘he is Muhammad’”; note the omission of هو in the first example.

(f) When a verb in the active governs with a preposition, the construction is the same in the passive, as: ادَّعَى عَلَيْهِ (or عَلَيْهِ) “he made a claim against him (or her)”; passive ادَّعِيَ عَلَيْهِ (or عَلَيْهِ).

(g) The Passive (even of neuter verbs) is sometimes used impersonally (in the *mas. singular*), as: قُضِيَ عَلَيْهِ lit. “it was finished on him”, i.e. “he died”; أَلْمُتَضِيُّ عَلَيْهَا “the deceased woman”; غَضِبَ عَلَيْهِ “he fell under the wrath of”; هِيَ مَغْضُوبٌ عَلَيْهِا = “she is cursed by God”; الْمَغْضُوبُ عَلَيْهِمْ “those cursed by God (the Jews)”; غَشِيَ عَلَيْهِ “he fainted”; هِيَ مَغْشِيٌّ عَلَيْهَا “she has fainted.” In عُمِيتَ عَلَيْكُمْ “ye have been blinded,” the feminine is used, perhaps because أَعْيُنُ “eyes” is understood. *Vide* also § XLIX.

(h) Note the following ways of expressing passive state:—عَجِيتُ مِنْ أَكْلِ “I wonder at the dates being eaten, at the eating of the dates”; زَيْدٌ مَضْرُوبٌ عَلَيْهِا “Zayd’s slave (is) beaten,” *vide* § L (d).

Remark.—All verbs, transitive or intransitive, active or passive, may take their own abstract nouns (infinitives), or their Noun of Number of Times, or their Noun of Kind or Manner (§ X), as: عَدَّوْهُمُ عَدًّا = “He hath numbered them with an exact numbering”; رَضَّ عِظَامَهُ رَضًّا = “he crushed his bones to pieces”: *vide* § XLI (c) (1).

§ XLIX. The Impersonal Verb.

(a) The impersonal “it, one, they, you” is expressed as follows:—

(1) By the Passive, as: بَسَّارَ إِلَيْهِ فِي وَقْتِ الْضَّرُورَةِ “they journey to him in the time of necessity”; سَيرَ إِلَيْهِ فِي وَقْتِ ضَرُورَةٍ “they journeyed to him in . . .”; تَقِيلُ إِنَّ آلَ اللَّهِ ذُو وَلَدٍ “they [the Christians] say that God has a son.”

This impersonal passive must have a complement, such as إِلَيْهِ or إِنَّ etc., as in the examples just given.

¹ إِنَّ must precede a Nominal Sentence; it usually follows the verb قَالَ after which

neither أَنْ nor أَنَّ can be used. If a verb immediately follows قَالَ it is direct narration without any introductory particle.

(2) By the 3rd pers. pl. active, as: ^{قَالُوا} “they say, it is said”; ^{قَدْ اِتَّفَقُوا} “and they (the learned, or people) are agreed about this question.”

(3) By the second person singular or plural active, as: ^{هُوَ طَوِيلٌ جِدًّا تَقُولُ إِنَّهُ} “he is very tall, *you* (or one) might say he is a palm-tree” = “he is as tall as a palm”; ^{أَوَأَنْتَ مِنْ مَعْمَلِ الْمَاءِ خَمْرًا} “do you (does any one) think it possible that anyone can change water into wine?”

(4) By a cognate subject, as: ^{قَالَ} ^{قَائِلٌ} ^{قَائِلٌ} = “someone has said”; ^{سَأَلَ سَائِلٌ} “it has been questioned”; ^{رَوَى رَاوٍ} “it has been related”; ^{صَبِيَّةٌ جَمِيلَةٌ لَمْ يَرَى أَلْرَاوُونَ مِثْلَهَا} “a pretty girl, whose like has never been seen.”

Remark.—The cognate participle is used in other constructions also, as: ^{لَا أَسْمَعُ نَصِيحَةً لَأَحَدٍ} “I don’t listen to the admonition of anyone.”

(5) By an intransitive, as: ^{هَكَذَا مِنْ ضَحْكٍ ضَحِكٌ} (^{ذَهَبَتْ} or ^{فَصَارَتْ}) “hence the proverb, so *it* passed into a proverb; ‘he that ridicules is ridiculed’”; the subject to the feminine verb is ^{مَقُولَةٌ} or ^{جَمْلَةٌ} understood.

(b) Such impersonals as “it rains,” etc., are expressed by ^{مَطَرَ الْمَطَرُ} “the rain rains”; ^{تَلَجَّتِ السَّمَاءُ} “the sky snows.” Sometimes the subject ^{السَّمَاءُ} is omitted and the fem. verb only used.

Remark.—In such expressions, as: ^{يَجِبُ} “it is necessary,” ^{يَنْبَغِي} “it is necessary,” ^{يَجُوزُ} “it is allowed,” the subject is the following clause introduced by ^{أَنْ} (with the Subjunctive).

§ L. Participles, the Infinitive, and Verbal Adjectives.

(a) (1) THE ACTIVE PARTICIPLES may indicate time past, present, or future, as: ^{مَنْ قَاتَلَ زَيْدًا} = “who killed Zayd”; or “who is going to kill Zayd?”; ^{إِنِّي صَائِمٌ} “I am fasting, or going to fast”; ^{إِنِّي فَاعِلٌ ذَلِكَ غَدًا} “I am

going to do this to-morrow"; أَنَا قَادِمٌ "I am coming, I am on the point of coming, I will come."

(2) If used for *past*¹ time, they govern the genitive, but in other cases² they may *also* govern the accusative. They may also govern by a preposition.

Ex.: هَذَا ضَارِبُ زَيْدٍ = "this is the man who *struck* Zayd"; هُوَ الْقَاتِلُ "he is going to kill the man," but هُوَ قَاتِلُ الرَّجُلِ "he is the killer of the man," and هُوَ قَاتِلُ رَجُلًا "he is going to kill a man"; هُوَ عَالِمٌ بَعْدَ كُلِّ شَيْءٍ "he knows about many arts, etc."; اَلطَّالِبُ لِلْعِلْمِ "the striver after knowledge"; مَا زِلْتُ مُحِبًّا لِلْإِسْلَامِ "I have not ceased to love Islam" = اَلْقَاتِلُ "one that kills people," and اَلَّذِي يَقْتُلُ "he who kills" = اَلَّذِي (or) اَلنَّاسِ.

(3) If a verb governs two or three accusatives, its active participles usually have the same government, though they may govern the first object in the genitive, as : أَنَا كَاسِي زَيْدًا ثَوْبًا فَاحِشًا "I will dress Zayd in a splendid robe"; هَلْ أَنْتَ ظَانٌّ عَمْرًا (or ظَانٌّ عَمْرٍ) عَاقِلًا "dost thou think 'Amr intelligent?"; هَذَا مُعَلِّمٌ زَيْدًا عَمْرًا مُنْطَلِقًا "this one informs Zayd that 'Amr is going away."

(4) When referring to present or future time (but not to past), the active participle as a *muzāf* may be defined by اَلَّذِي يَقْتُلُ النَّاسَ or اَلْقَاتِلُ النَّاسَ "one who kills people"; اَلَّذِي يَلْعَنُ النَّاسَ or اَللَّعَانُ لِلنَّاسِ "he who kills people" = اَلَّذِي يَلْعَنُ النَّاسَ. So, too, when a suffixed pronoun is a genitive, as : اَلَّذِي يَلْعَنُ النَّاسَ = اَلَّذِي يَلْعَنُ النَّاسَ "one who reproaches me," and اَلَّذِي يَلْعَنُ النَّاسَ = اَلَّذِي يَلْعَنُ النَّاسَ "he who reproaches me."

¹ The governing word cannot then have اَلَّذِي.

² The governing word *may* have اَلَّذِي.

(b) (1) The Subject of a Verbal Noun is in the genitive, and its *Object* is either in the accusative or else has the preposition *لِ*, as: *قَتَلَ زَيْدٌ مُحَمَّدًا* (or *لِمُحَمَّدٍ*) "Zayd's killing Muhammad"; *حُبِّي الْوَطَنَ* (*ḥubbiy^a 'l-waṭan^a*) (the fact of) "Zayd's love of my country"; or *حُبِّي لِلْوَطَنِ* "my love of my country."

(2) When a verbal noun governs a genitive, it may have a passive sense, *vide* § XLVIII (*h*). If however such a governed noun is separated from the *muṣāḥf*, it must be in the accusative, as: *إِطْعَامُ بَقِيمٍ* "feeding an orphan, an orphan's being fed," but *أَوْ إِطْعَامُ فِي يَوْمِ ذِي مَهْجَةٍ بِقِيمًا* "or to feed, in a day of famine, an orphan," since a *genitive* can never be separated from its governing word.

(3) Nouns that have a similar force to the vl. noun can also be construed with the gen. of the subject, and the acc. of the object, as: *وَعِيدُ الْحَبَّارِيِّ الصَّقَرِ* "the hubara-bustard's threatening the Saker Falcon," where *وَعِيدٌ* is used for the Infinitive *إِعْدَاءٌ*.

(c) To express an act now taking place either the AORIST or the PRESENT PARTICIPLE may be used.

(d) THE PASSIVE PARTICIPLE is sometimes used impersonally, *vide* § XLVIII (*g*). It may govern the nominative, like its verb, as: *زَيْدٌ مَضْرُوبٌ غَلَامَةٍ* "Zayd's slave was beaten": *زَيْدُ الْمَضْرُوبِ غَلَامَةٍ* "Zayd of the beaten slave," (but *زَيْدٌ مَضْرُوبٌ غَلَامَةٍ* "Zayd has been beaten by his slave").

Remark.—The English Present and Past tenses can be rendered by the Arabic Pres. and Past Participles.

(e) (1) VERBAL ADJECTIVES or PARTICIPLES are sometimes used for verbs; they may be in any case, *but their subject must be in the Nominative*, as: *بِقَمٍّ عَذْبٍ رِيْقَةٍ* "with a mouth whose saliva is sweet"

¹ Prop. *ḥubbī al-waṭan^a*; but as the *a* of *al* is *hamzat^u 'l-waṭl*, it is dropped, and as the *y* of *حُبِّي* is *sākin*, it cannot be joined to the *lām* of *al*, which is also *sākin*. It is a rule that to make a *sākin* letter *mutāḥarrik*, either *fathah* or *kasrah* is added. Here (after *y*) *fathah* is euphonius.

= ^{رَأَيْتَ هُنَا دَوَابَّ مُخْتَلِفَةً أَلْوَانُهَا} بِقَمِّ عَذْبٍ رِيْقَةٍ “ I saw there animals of various colours ” = ^{رَأَيْتَ دَوَابَّ اِخْتَلَفَتْ اَلْوَانُهَا} : vide Adjectives § XXXVIII (a) and (d).

(2) The INTENSIVE ADJECTIVES or INTENSIVE AGENTS (chiefly ^{ضَرَابَ عَمْرًا} فَعَالٍ and ^{ظَلَمَ قَوْمَهُ} فِعْلٍ) may govern like the vl. noun [vide (b) (1)], as: ^{جَمَاعَةً لِّلْكَتَبِ} “one who beats ‘Amr’ ” ; ^{ظَلَمَ قَوْمَهُ} “ a great tyrant to his tribe ” ; ^{جَمَاعَةً لِّلْكَتَبِ} “ a great collector of books.”

§ LI. Concord of Verb.

(a) The verb is *Masculine Singular* before the regular masculine plural, and usually before the masculine dual.

(b) It is *Feminine Singular* before a feminine singular *immediately* following it; generally before broken plurals *immediately* following it; and before the regular feminine plural, and the feminine dual.

(c) It is either *Masculine* or *Feminine Singular* :—

(i) before a singular feminine *not immediately* following it: (ii) before collectives destitute of reason (but for female *persons* the feminine is preferable): (iii) before all broken plurals; but if they denote male persons it is usually masculine; so too if the broken plural does not immediately follow the verb.

(d) Other verbs following the first verb, agree logically, according to the thought in the writer's mind.

(e) When the subject *precedes* the verb, as it usually does in modern Arabic, the concord is natural.

(f) If the verb has several subjects, it may either be put in the plural or else agree with the nearest subject in number and gender.

(g) The verb often agrees with the *logical* subject, as: ^{وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ} “ even though every sign should come (be shewn) unto them ” : here the verb agrees with the genitive ^{آيَةٍ}.

(h) The verbs ^{نَعَمَ} “ how good ” and ^{يَكْسُ} “ how bad,” generally take the masculine form, vide § LXI.

§ LII. Prepositions.

(a) (1) ^{بِ} Verbs denoting to adhere, attach, seize, begin, hang on, believe in, swear by,¹ take ^{بِ} It may be used with a predicate in negative sentences; vide § XLII (a).

¹ ^{بِ} and ^و [Vide § XXXII (b)] are used without any verb.

(2) It may be used with إِذَا “see! behold”, as: فَإِذَا هُوَ بِأَسَدٍ “and suddenly a lion appeared”; إِذَا جَاءَ قَدْ حَضَرَ = إِذَا بَجَّأَ قَدْ حَضَرَ; vide § XXXII

(b) and footnote. بِأَبِي أُمِّی “may my father and mother be sacrificed for thee, at the price of my father and mother thou art ransomed (= thou art very dear to me).”

(3) (b) لِ expresses the Dative. It is used in dates, for “on”: هَذَا وَقَعَ لِخَمْسِ لَيَالٍ خَلَوْنَ مِنْ رَمَضَانَ “this happened on the five³ nights that passed from Ramazān,” i.e. “this happened on the 5th night of Ramazan”; also لِخَمْسٍ خَلَوْنَ مِنْ رَمَضَانَ; vide § XXVIII (f). •

It is used for “by” before the names of editors or authors.

It signifies “for the benefit of” as opposed to عَلَى, as: دَعَوْتُ لَهُ “I prayed for him” (but دَعَوْتُ عَلَيْهِ “I cursed him”); لِي عَلَيْكَ دِينَارٌ “you owe me a dinar.”

It denotes the purpose or cause. Vide also § LIII “To Have.”

Remark.—The phrase لِلَّهِ أَبُوكَ means “what a man thy father was!”; vide § LX.

(c) عَلَى “over, on, against.”

Note the following idioms: عَلَى بِهِ “bring him here to me,” but عَلَى بِهِ “you must stick to him, not leave him”; لِلَّهِ عَلَيْكَ “I conjure thee by God”; عَلَيْكَ زَيْدًا “seize thou Zayd”; عَلَيْكَ بِطَاعَةِ الْوَالِدَيْنِ “it is incumbent on thee to obey thy parents”; عَلَيْكَ بِالْجَمَاعَةِ “you must

¹ لِ as a conjunction = لِأَنَّ “in order that, so that,” and takes the Subjunctive.

² *Khalaun*^a 3rd pers. pl. fem. of Pret. of يَخْلُو “to be empty.”

³ In modern Arabic أَلَلِيَّةٌ الْخَامِسَةُ would be used.

⁴ But لَخَمْسَةٍ fem., “on the 5th day.”

never separate yourself from the majority, you must act as others do”;
 عَلَيْكَ بِالْوَلَدِ “you must look after the boy”; عَلَيْهِ دَيْنٌ “he owes me a debt”;
 إِنِ ارْتَدَّتْ أَنْ تَصِيدَ بِالشَّوَاهِينِ فَعَلَيْكَ بِالْبَحْرَةِ “if you want to train Shāhīns, then
 you must keep the Peregrine species”; بِنَاءَ عَلَى “according to”; عَلَى أَنْ “on the supposition or condition that”;
 عَلَى قَدْرِ الْإِمْكَانِ “so far as possible”; عَلَى الرَّأْسِ وَالْعَيْنِ “willingly”; عَلَى قَدْرِ الْمَرَاتِبِ “according to rank”;
 عَلَى ظُلْمِهِمْ “in spite of”; عَلَى رُؤُوسِ الْأَشْهَادِ “publicly”; عَلَى رَغْمِ أَنْفٍ “in spite of”;
 of their ill-doing.”

(d) عَنْ “away from”, is used with verbs denoting to flee, avoid, restrain oneself, forbid, hinder, neglect, and defend. With many of these verbs مِنْ can also be used. It is also used with verbs denoting to uncover, reveal, open, and ask (= “about concerning”).

It also = “on the authority of”, as: عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ قَالَ “it is related on the authority of ‘Umar, that the Prophet of God said—”.

Note the idioms فُضِّلَ اللَّهُ عَنْهُ “May God be pleased with him!”;
 عَنْ قَلِيلٍ “apart from”; عَنْ قَلِيلٍ “after a little while”; مَاتَ عَنْ وَلَدٍ صَغِيرٍ “he died,
 leaving a young child”; قُتِلُوا عَنْ آخِرِهِمْ “they were slain to the last man.”

(e) (1) مِنْ is used with verbs denoting to go out, to free, to forbid, be near, approach, wonder at, rejoice at, be pleased with. With verbs of selling or giving in marriage, it is used for “to,” as: بَاعَ مِنْهُ فَرَسًا “he sold to him a horse.”

(2) مِنْ “some of, of, any”, as: شَرِبْتُ مِنْهُ “I drank some of it”; هَلْ مِنْ إِلَهٍ “is there any God?”; مَا مِنْ إِلَهٍ “there is not any God, there is no

¹ *Min* is here practically a substantive and the object of the verb.

God" (= لَا إِلَهَ) "ye have no backer"; "there are some among them who say thus"; "thou art one of them."

(3) Note these idioms:—مِنْ سَنَيْنِ = مِنْ سَنَتَيْنِ "since two years, two years ago": تَجَارٌ مِنَ التَّجَارِ "a certain merchant"; سَلْسَلَةٌ مِنْ ذَهَبٍ "a chain made of gold"; ¹ مَا عِنْدِي مِنَ الْمَالِ "all I possess"; مَا تَعْمَلُ مِنَ الْحَسَنَاتِ "whatever good deeds thou doest."

Remark.—A pleonastic مَا is often suffixed to مِنْ and عَنْ - مِنْ.

(f) (1) فِي "in, among," etc., is used with verbs of speaking (about), thinking (over), desiring (for), yearning (after), multiplying (by). "Multiply three by seven" is اضْرِبْ ثَلَاثَةَ فِ سَبْعَةٍ.

(2) It sometimes expresses motion into, as: وَقَعَ فِي بَرَكَةٍ "he fell into a tank"; وَقَعَ فِي أَيْدِيهِمْ "he fell into their hands"; تَوَجَّهَ فِي خَمْسِينَ أَلْفًا "he set out with 50,000 men."

(g) مَعَ "with, just at, besides, etc.," as: مَعَ طُلُوعِ الشَّمْسِ "exactly at sunrise"; مَعَ أَنِّي كُنْتُ مَرِيضًا "besides (the fact of) my being sick"; مَعَ ذَلِكَ "in spite of that"; مَعَ هَذَا "in spite of this, with all this"; "although, in spite of the fact that"; أَلْخَضِرُ مَعَهُ وَقَدْ "compared to him Elias² is a tent-peg."

Remark.—The accusative مَعًا = "at the same time," (not in company with).

(h) (1) The preposition بَيْنَ "amongst, between" (a noun in the accusative, but مِنْ بَيْنِ genitive "from amongst") has to be repeated

¹ But مَا عِنْدِي مِنَ مَالٍ "I own no property."

² The wandering Jew of the Muslims.

if one or more of the words governed by it is a *pronoun*, as: **بَيْنِي وَبَيْنَكَ** “betwixt me and (betwixt) thee”; **بَيْنِي وَبَيْنَ أَخِيكَ** “between me and thy brother.” But **مَا الْفَرْقُ بَيْنَ نَبِيِّ وَرَسُولٍ** “what is the difference between *nabiyy* and *rasūl*?”

(2) **بَيْنَ** and **بَيْنَمَا** are also used for **بَيْنَ**.

(3) Note the idioms:—**بَيْنَ بَدِيءٍ** “before him”; **جَاءَنِي مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ** “both rich and poor came to me”; **هُوَ بَيْنَ عَالِمٍ وَجَاهِلٍ** “he is between learned and ignorant, half and half”; **بَيْنَ بَيْنٍ** “middling, fair”; **الْقَوْمُ بَيْنَ قَتِيلٍ وَأَسِيرٍ** “the tribe was partly slain and partly taken captive,” *vide p. 773*.

(i) **دُونَ** “on this side of (opp. to **وَرَاءَ**), under, without, besides, other than, less than,” as: **دُونَ النَهْرِ** “on this side of the river”; **دُونَ كِتَابِكَ قِرْطَاسٌ** “under your book is a paper”; **لَأَقْتُلَنَّ زَيْدًا وَمَا دُونَهُ مِنَ الْعَرَبِ** “I will certainly kill Zayd and all besides him of the Arabs”; **دُونَ (or دُونَ or مِنْ دُونَ) ذَلِكَ** “without that”; **أَلْعَشْرَةُ وَمَا دُونَهَا** “ten or less,” (but **وَرَاءَهَا**), **أَلْعَشْرَةُ وَمَا وَرَاءَهَا** “ten or more”).

Remark.—**دُونَكُمْ** and **دُونَكْ** are interjections and = **إِنَّاكُمْ** and **إِنَّاكَ** “be-ware!” But **دُونَكْ** followed by a noun equals **خُذْ** “take,” as: **دُونَكْ زَيْدًا** = **عَلَيْكَ زَيْدًا** “seize Zayd”; **دُونَكْهُ** “seize him.”

(j) **نَحْوُ** preposition “towards” (and adverb “as for example”), and “according to,” as: **نَحْوَقَوْلِهِ** “as he says”; but **نَحْوُ** as a substantive = **مِثْلُ** “like,” as: **رَجُلٌ نَحْوُ¹ (or نَظِيرُ or مِثْلُ) سَدٍ** “a man like a lion”; **مَرَرْتُ بِرَجُلٍ نَحْوِ أَخِيكَ** “I passed by a man resembling your brother.”

¹ **نَحْوُ** is seldom used for “like” as it is ambiguous, and liable to be mistaken for the preposition; but **نَحْوُ ذَلِكَ** (which may be in any case) is used for “so on, such like.”

As a substantive it also means “about” (of numbers).

(k) إِلَى “up to,” also shows that one thing is added to another, as: ضَمَّ هَذَا إِلَى هَذَا “add this to that.” It is used with زَادَ “to augment”; with adjectives signifying love or hatred used in a passive sense, as: حَبِيبٌ and مَحَبُوبٌ “dear”; أَحَبَّ “dearer”; أَبْغَضَ “more hateful” etc., and with قَرِيبٌ etc. signifying “near” as opposed to بَعِيدٌ عَنْ “far from,” as: فَإِنَّهُ أَقْرَبُ إِلَيَّ “for this comes nearer to reverence.”

Note the phrases: إِلَى آخِرِهِ (contracted إِلَى الْآخِرِ) “et cetera, and so forth,” هَذَا إِلَيْهِ “this is entrusted to him.” (تَنَحَّ =) إِلَيْكَ عَنِّي or إِلَيْكَ “stand off!”

(l) مُنْذُ (vide p. 771 and footnote 3) may be construed with either the nominative or the genitive, the latter being generally used for a yet unexpired period of time, as: مُنْذَ عَامٍ أَوَّلٍ “since last year”; مَا كَلِمَتُهُ مُنْذَ شَهْرٍ هَذَا “I have not spoken to him since (the beginning of) this month”; مُنْذَ الْيَوْمِ or مُنْذَ يَوْمِنَا “since this morning, to-day.”

(m) For the repetition of a preposition after وَ vide § LV (k).

(n) Vide also § LIII.

(o) مُنْذُ and مُنْذُ and لَعْنُ may be directly connected with a following proposition, as: مَا رَأَيْتُهُ مُنْذَ خُلِقَ “I have not seen him since he was born”; مُنْذَ رَحَلَ الْقَوْمُ “since the tribe departed.” But the other prepositions require the interposition of أَوْ - أَوْ or مَا, as: إِلَى أَنْ كَبُرْتُ “till I grew up”; مَعَ أَنْ الْيَدِيمَ أَسْهَلَ مِنَ الْبِنَاءِ “though it is easier to destroy than build”; نَمَّا¹ أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا “that was because they disobeyed”; بَعْدَ مَا قَضَى فَلَانٌ “after So-and-so perished.”

¹ The redundant مَا after كَى is rare.

§ LIII. To Have.

“To have” is expressed by the prepositions ¹لِ مَعَ-عِنْدَ or لَدَى according to the idea of possession. Thus مَعَ means “in company with or about the person,” as: عِنْدِي سَاعَةٌ “I have *with me* a watch,” but عِنْدِي سَاعَةٌ “I *have* a watch.”

لِ also means actual *possession*, as: لِي سَاعَةٌ “I *own* a watch,” but عِنْدِي سَاعَةٌ “I have (my own or some one else’s property) a watch”; أَلَمَالُ لَزَيْدٍ “the property that belongs to Zayd.”

لِ is used for immaterial things, as: لِي عِلْمٌ “I *know*”; it also = “of” after an indefinite noun, as: صَاحِبٌ لِي “a friend *of* mine.”

عِنْدِي مَالٌ = “I have money (generally, *i.e.* on me or at home),” but لَدَيَّ مَالٌ “I have money with me, on my person.”

Remark.—عِنْدَ differs from لَدَى in being restricted to *material* objects, as: هَذَا الْقَوْلُ عِنْدِي (not لَدَيَّ) صَوَابٌ “this assertion is right, in my opinion.”

§ LIV. Exceptive, Adversative, Restrictive and Interrogative Sentences.

(a) (i) After a *positive* clause, إِلَّا “except” (not a preposition), governs the accusative, as: أَكْرَمَنِي الْقَوْمُ إِلَّا زَيْدًا. After a *negative* clause, the exception is rarely in the accusative; but generally, the same case follows إِلَّا that precedes it, as: مَا سَمِعْتُ بِشَيْءٍ إِلَّا صَوْتَكَ (or مَا سَمِعْتُ إِلَّا صَوْتَكَ) “I heard nothing but thy voice, I heard thy voice only.”

After the لَا of general negation, the *exception* is nominative, since it is the logical subject, as: لَا إِلَهَ إِلَّا اللَّهُ “there is no god but the God.”

¹ From عِنْدَ comes عِنْدِيَّةٌ “opinion, intention.”

(ii) سَوَى “except” is an ordinary preposition and is indeclinable.

(iii) غَيْرُ (“besides, except, but”) is a noun or pronoun *vide* § XXVI (t), and is declinable: غَيْرُ is a preposition only: both are used in the sense of ‘except.’ غَيْرُ must itself be in the same case as the thing excepted would be if لَا were used, as : (لَا زَيْدًا) = قَامَ الْقَوْمُ غَيْرَ زَيْدٍ ; and (لَا زَيْدًا) = مَا قَامَ أَحَدٌ غَيْرَ زَيْدٍ . In مَا جَاءَ غَيْرُ زَيْدٍ “none came but Zayd”, غَيْرُ is a noun”; so too in مَا مَرَّتْ بِغَيْرِ زَيْدٍ : but in مَا مَرَّتْ بِأَحَدٍ غَيْرِ (or غَيْرِ) زَيْدٍ , the word may be treated either as a preposition or a noun.

(iv) مَا عَدَا , خَلَا , and حَاشَا govern either the gen. or the acc. : but مَا عَدَا (“what goes beyond”) and مَا خَلَا (“what is free from”) usually take the accusative. Rarely is حَاشَا preceded by مَا.

Remark.—حَاشَا is also as a Interjection (*q.v.*) “far be it from.”

(v) إِنَّ may precede any part of speech, and as a particle of denial is frequently followed by an exceptive clause, as : إِنَّ مِنْ رَجُلٍ إِلَّا هُوَ مَيِّتٌ : “there is none amongst men that does not die”; إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّهُمْ إِلَّا تَخْرُصُونَ : “they follow naught but doubt, and they do naught but guess.” *Vide* p. 783.

(b) ADVERSATIVE CLAUSES:—

(i) لَا is used after an affirmative or a command, as : جَاءَنِي زَيْدٌ لَا عَمْرٍو : “Zayd came to me, not ‘Amr.’”; خُذْ زَيْدًا لَا عَمْرًا : “take Zayd, not ‘Amr.’”

(ii) لَكِنَّ or لَكِنْ (often preceded by وَ) rectify or emend a previous statement and are more particularly opposed to a negative proposition or a prohibition, as : جَاءَنِي زَيْدٌ لَكِنَّ عَمْرًا لَمْ يَجِئْ : “Zayd came to me, but ‘Amr did not come.” لَا تَضْرِبْ زَيْدًا لَكِنَّ (or لَكِنْ) عَمْرًا : “do not beat Zayd, but (beat) ‘Amr.’”

¹ This is better than (لَا زَيْدًا) = غَيْرُ زَيْدٍ .

² لَكِنْ has no governing power. It has the same meaning as in Persian, and the distinction between it and لَمْ is not drawn as in Urdu. *vide* Phillott’s “Hindustani Manual,” Lesson 60 (c).

(iii) ¹بَلْ (= “nay, not so, rather, but”) is opposed to an affirmative or a negative proposition, to a command or a prohibition, as: قام زيد بل عمرو “Zayd stood up, nay it was ‘Amr’”; ما قام زيد بل عمرو “Zayd did not stand up, but (nay rather) ‘Amr stood up’”; اضرب زيدا بل عمرا “beat Zayd, not so—‘Amr’”; لا تضرب زيدا بل (الكن) عمرا “do not beat Zayd but (=nay rather) (beat) ‘Amr.’”

(c) RESTRICTIVE CLAUSES are introduced by ²إِنَّمَا; vide § XXXIV (b) (3), p. 781.

(d) INTERROGATIVE* CLAUSES.—(i) The particle ³أَمْ may be prefixed to فـ and وـ. It is used in direct or indirect questions and may introduce a clause containing alternative questions connected by ⁴أَمْ or ⁵أَوْ, as: وَمِنَ الْعَجَائِبِ عَجَبٌ مَنْ هُوَ جَاهِلٌ أَهْوِ السَّعِيدِ أَمْ الشَّقِيِّ أَمْ كَيْفَ نَحْنُ عَمْرٍ “one of the strange things is the self-conceit of him who does not know *whether* he will be saved or damned, or how his life will end.”

It is frequently omitted in an alternative question, as: أَنَا الْمَلِكُ شَنْتُمْ أَوْ “I am king, whether ye like it or not.”

If both clauses depend on the same verb, the verb is placed between, as: غَنِيًّا أَمْ كَانْ أَوْهُ فَعِيْرًا “whether he be rich or poor”; vide also ⁶أ under § XXXIV (a).

¹لَكِنْ has no governing power. It has the same meaning as in Persian, and the distinction between it and ⁷بَلْ is not drawn as in Urdu; vide Phillott's “Hindustani Manual,” Lesson 60 (c). ²For أَشْتَمُ. ³For أَغْنِيَا.

⁴It is said that ⁸أَوْ implies ignorance, in a simple question, as: أَزَيْدٌ عِنْدَكَ أَوْ عَمْرٍو “does either Zayd or ‘Amr happen to be with you?”; if ⁹أَمْ were substituted it *should* simply that the questioner knows one is with you and asks which of the two it is.

(ii) The particle **هَلْ** may be preceded by **و** - **فَ** and **فَئِمَّ**, but it cannot be prefixed to these particles, nor to **إِنَّ**. It cannot introduce a negative nor a conditional clause, nor, in general, a nominal clause whose predicate is a finite verb. It may be followed by **أَمْ** or **أَوْ** in alternative clauses, but before **أَمْ** it must be repeated, as: **هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سَبَّ** "did he revile any one, or was he reviled?" ; **سَأَلْتُ أَسِيدَ هَلْ ثَارَتْ بِوَائِلٍ أَمْ هَلْ شَفَيْتَ النَّفْسَ مِنْ بَلْبَالِهَا** ; "ask Usayyid *whether* I have taken my blood-revenge on Wā'il, or *whether* I have cured my soul of its grief." Vide also § XXXIV (b), p. 783.

(iii) The negative interrogatives are, **أَلَا** and **أَمَّا** and (the particles of incitement and reproof) **أَلَا** - **هَلَا** - **لَوْمًا** and **لَوْلَا** ; vide § XLIII (f).

(iv) The interrogative pronouns **مَنْ** "who?" and **مَا** "what?" may stand in any case, as: **مَنْ أَنْتَ** "who art thou?" (but **مَا أَنْتَ** "what art thou, what is thy position, etc."); **بَنْتُ مَنْ أَنْتَ** "whose daughter art thou?" ; **مَنْ قَتَلْتَ** "whom hast thou slain?" ; **فِيمَ كُنْتُمْ** "in what state were ye," etc., etc.

They may be constructed as nominatives absolute, their proper place being in such a case only, supplied by a pronoun (**رَاجِعُ** or **عَائِدُ**), as: **قُلْ مَنْ يَدُهُ (= يَدِ مَنْ) مَكُونُ كُلِّ شَيْءٍ** "Say, In whose hand is the kingdom over everything?"

More lively forms are **مَنْ ذَا** and **مَا ذَا**, which may occur even before **الَّذِي**. as: **مَنْ ذَا (or مَا ذَا) الَّذِي تَقُولُ** "what is it (that) thou sayest?" ; **مَنْ ذَا الَّذِي أَمَرَ** "who is it (that) has given orders?"

Though **مَنْ** and **مَا** are substantives, they cannot govern a genitive, nor be used in apposition.

1 The relative adjective **الْمَنْيَ** = "of what tribe?"

After interrogative *مَنْ*, the verb is usually masculine but may be feminine, as: *مَنْ كَانَتْ أُمُّكَ* "who was thy mother?"

The *interrogative* *مَا* is rarely used of persons, but the relative *مَا* is not infrequently used for *مَنْ*.

Vide also under Relative Sentences § LV.

(c) (i) For *أَيَّ* *vide* § XXVI (o) (3), p. 757, and § XL (b), p. 797.

The interrogative *أَيَّ* may be used for *أَبَةً* fem. and *أَبْنًا*, pl., as: *مَنْ أَيْ* "and no soul knows in what land it shall die"; *وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ* "of what tribe art thou?" *فَيَبْلَاةٌ أَنْتَ* "of what people art thou?"

(ii) When *أَيَّ* expresses astonishment, *vide* LX (d), it is always masc. sing., and the noun it governs, if undefined, is in the genitive. If the preceding noun is indefinite, *أَيَّ* agrees with it in case, as: *جِئْتَنِي بِرَجُلٍ أَيْ رَجُلٍ* "thou hast brought me a man (and) what a man!" But if the preceding noun is definite, *أَيَّ* is put in the accusative of state (*حَالٌ*), as: *جَاءَنِي زَيْدٌ أَيْ رَجُلٍ* "Zayd came to me, what a man he is!" The first substantive may be implied by the verb, as: *إِنْتَكَبُوا [نَكَبَةً] أَيْ نَكَبَةً* "how they have been tormented!"

§ LV. Relative Sentences.

(a) A relative clause qualifying a *definite* antecedent is introduced by the adjective *الَّذِي*, and the relative clause generally contains a pronoun (called *عَائِدٌ* or *رَاجِعٌ*) referring to the antecedent; this pronoun is either expressed or else contained in the verb, as: *جَاءَ الرَّجُلُ الَّذِي هُوَ كَرِيمُ النَّفْسِ*; here *هُوَ* is expressed, as there is no verb in the relative clause: *جَاءَ الْفَتَى الَّذِي بَغْنِي* "the youth who

جَاءَ الرَّجُلُ الَّذِي "sings, came"; here the pronoun is contained in the verb: جَاءَ الرَّجُلُ الَّذِي "came the man"; here the pronoun is expressed, as the pronoun hidden in مَاتَ أَنُوهُ cannot refer to the antecedent: جَاءَ الرَّجُلُ الَّذِي ظَنَنْتُمْ أَنَّهُ مَيِّتٌ "the man came whom you thought dead": دَكَانِي الرَّجُلُ الَّذِي رَأَيْتُهُ "the man whom I saw": دَكَانِي "my shop which had belonged to my father."

(b) Before adjectives, the article *أل* may stand for *الَّذِي*, as: جَاءَنِي الرَّجُلُ "the man came to me the (*who is*) handsome of the face" العَظِيمُ الْوَجْهَ (= جَاءَنِي الرَّجُلُ الَّذِي هُوَ حَسَنُ الْوَجْهِ, or = الَّذِي حَسَنُ وَجْهًا) vide Adjectives § XXXVIII (d).

There is in Arabic no *possessive* "whose"¹; "the man whose beard is long" is expressed by الرَّجُلُ الطَّوِيلُ اللَّعِيَّةُ "the man the long of the beard"; here *أل* = *الَّذِي*: this may also be expressed by الرَّجُلُ الَّذِي لِعَيْنِهِ طَوِيلَةٌ. Other ways of expressing this are: الرَّجُلُ الطَّوِيلُ اللَّعِيَّةُ "the man, the long as to the beard"; الرَّجُلُ الطَّوِيلُ لِعَيْنِهِ (or لِعَيْنِهِ) "the man, the long to beard (or his beard)"; الرَّجُلُ الطَّوِيلُ لِعَيْنِهِ (or لِعَيْنِهِ) "the man, the long of beard (or of his beard)."

(c) Also, before a participle that is a *muzāf*, *أل* = "who," as: الْقَاتِلُ الرَّجُلِ "the killer of the man" = الْقَاتِلُ الَّذِي قَاتَلَ الرَّجُلَ; vide § L (a) (4).

¹ But interrogatively مَنْ الَّذِي كَتَبَ هَذَا "whose book is this?" = هَذَا كِتَابُ مَنْ.

Note the following: "I am at the house of the same person as thou art": أَنَا عِنْدَ مَنْ أَنْتَ

"I passed by the same person Sulayman did": مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانٌ

² Here too the article *أل* = *الَّذِي*.

(d) The pronoun is occasionally omitted in the accusative, as: ^{هَذَا الرَّجُلُ} هذا الرجل "this (is) the man whom I beat." *Vide* also (h).
^{الَّذِي ضَرَبْتُ} الَّذِي ضَرَبْتُ (or ضَرَبْتُهُ)

(e) When the antecedent is *indefinite*, there is no relative, as: ^{رَأَيْتُ كِتَابًا كَانَ} رَأَيْتُ كِتَابًا كَانَ "I saw a book (which was) in thy hand"; ^{كَانَ لَهُ ابْنٌ سَمِيَ} كَانَ لَهُ ابْنٌ سَمِيَ (or يَسَمَى) "he had a son (who was) called Muhammad"; ^{رَجُلٌ يُقَالُ لَهُ مُحَمَّدٌ} رَجُلٌ يُقَالُ لَهُ مُحَمَّدٌ "a man (who was) called Muhammad"; ^{تَوَمَّ قُتِلَ} تَوَمَّ قُتِلَ "on the day (that) he was killed"; ^{قَوْمٌ يُؤْمِنُونَ} قَوْمٌ يُؤْمِنُونَ "people believing, people that believe" Such a sentence is called ^{مَقْدَةُ} مَقْدَةُ 'an adjectival sentence.'

The relative is also omitted when the antecedent has the generic article, as: ^{كَمَثَلِ الْخَيْلِ تَشْرَبُ بِالصَّفِيرِ} كَمَثَلِ الْخَيْلِ تَشْرَبُ بِالصَّفِيرِ "like the horse (horse-kind) that drinks by whistling."

(f) Relative clauses that do not qualify a noun, are introduced by ^{مَنْ} مَنْ, or ^{الَّذِي} الَّذِي, or by ^{مَا} مَا, as: ^{إِنَّ الَّذِينَ آمَنُوا لَهُمْ جَنَّاتٌ} إِنَّ الَّذِينَ آمَنُوا لَهُمْ جَنَّاتٌ... "verily they that believe will have gardens"; here. either ^{مَنْ آمَنَ} مَنْ آمَنَ could be substituted, or ^{مَنْ آمَنُوا} مَنْ آمَنُوا. *Vide* § XXVI (p).

Remark.—When ^{الَّذِي} الَّذِي stands for ^{مَنْ} مَنْ or ^{مَا} مَا, it is a noun and = "he who," "that which, whoever, whatever"; but as an adjective it means "who, which, that," referring to an antecedent.

(g) The *substantive* ^{مَنْ} مَنْ "he who, those who," is generally followed by the singular verb (usually in the Preterite to indicate a general truth); but if the idea is plural, the succeeding verbs are plural:—

^{وَمِنْ النَّاسِ مَنْ يَقُولُ... وَمِنْهُمْ مَنُوعِينَ يَخَادِعُونَ اللَّهَ} وَمِنْ النَّاسِ مَنْ يَقُولُ... وَمِنْهُمْ مَنُوعِينَ يَخَادِعُونَ اللَّهَ "and from amongst the people there are some who say (sing.)... but these are not believers; they deceive God"; ^{وَمِنْهُمْ مَنُوعِينَ يَسْمَعُونَ إِلَيْكَ} وَمِنْهُمْ مَنُوعِينَ يَسْمَعُونَ إِلَيْكَ "and from amongst them are some who listen (plural) to thee"; ^{مَنْ دَخَلَ الشَّامَ مِنَ الْعَرَبِ} مَنْ دَخَلَ الشَّامَ مِنَ الْعَرَبِ "whoever of the Arabs entered (or may enter) Syria...."

¹ Note the concord.

² ^{مَرَرْتُ بِالسَّامِيِّ} مَرَرْتُ بِالسَّامِيِّ (يَدِ) سُلَيْمَانَ "I passed by the same person as Sulaymān did."

Note that ^{أَيُّ} and ^{أَلَيْ} are always definite [for the use of ^{أَيُّ} vide § XXVI (o) (3), and § XL (b)], whilst ^{مَنْ} and ^{مَا} are either definite or indefinite ; thus ^{مَنْ جَاءَ} = either “he who comes *or* one who comes” ; ^{مَا لِي} = either “that which I have *or* something I have.”

Though ^{مَنْ} and ^{مَا} are indeclinable, the pronoun referring to them must agree in gender and number, as : ^{رَأَيْتُ مِنَ النِّسَاءِ مَنْ لَا تَعْجِبُنِي} “ I saw a woman who did not please me.”

(h) The accusative ^{هُمْ} etc. (^{الْعَائِدُ}) can also be omitted after ^{مَنْ}, and ^{مَا}, as : ^{أَسْجُدُ لِمَنْ خَلَقَ طِينًا} “ shall I fall down before one whom thou hast made of clay ? ” ; here ^{خَلَقَهُ} could be used. Vide (d).

(i) The indeclinable substantive ^{مَا} = “ that which, all that,” as : ^{فَانكِحُوا مَا} “ marry what pleases you from amongst the women ” : ^{عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا} “ I wonder for *what* thou didst strike Zayd ” ; ^{بَدِمْتُ عَلَى مَا قُلْتُ} (^{وَقَوْلًا} or ^{قَوْلًا}) “ I repent what I said ” ; ^{إِنْ قَضَيْتَ حَاجَتِي كَانَ لَكَ عَلَى مِنَ الْجَمِيلِ} “ if thou fulfillest my need, I shall be indebted to thee for such a pleasure that the kings of the earth could not repay a grain of it.”

(j) An indefinite antecedent may be repeated, especially after ^{كُلُّ}, as : ^{رَأَيْتُ حَمَامَاتٍ (وَ) كُلِّ مِنْهَا (كُلِّ حَمَامَةٍ) حُمْرًا} “ I saw some pigeons, each of which was red.”

(k) Further examples of relative sentences :—

“ *What* is past is gone, and *what* is hoped for is hidden, and thine is the hour *in which* thou art ” ^{مَا مَضَى فَاتٌ وَالْمَوْمَلُ غَيْبٌ وَلَكِ السَّاعَةُ الَّتِي أَنْتَ فِيهَا}

“ That is not a thing to be (*which is*) mentioned ” ^{لَيْسَ ذَلِكَ شَيْئاً يُذَكَّرُ} “ Verily
 with the measure *with which* you measure it will be measured to you ” ^{إِنَّ}
 بِالْكَيْلِ الَّذِي تَكِيلُونَ بِهِ يُكَالُ لَكُمْ ” “ This is the boy *to whom* we have given the money ”
^{أَمْ هَذَا هُوَ الْوَلَدُ الَّذِي أُعْطِيَتْهُ الدَّرَاهِمُ} “ He *whose* tongue is long has little intelligence ”
^{مِنْ لِسَانِ طَوِيلٍ عَقْلُهُ قَلِيلٌ} “ The girl smiled, she *in whose* hand there was a
 flower ” ^{قَدْ تَبَسَّمتِ الْإِثْنَةُ الَّتِي فِي يَدَيْهَا زَهْرَةٌ} “ I saw girls in whose hands were
 flowers ” ^{شَاعَدْتُ بَنَاتٍ فِي أَيْدِيهِنَّ زَهْرٌ} “ This youth, *whose* father we know, is
 clever ” ^{هَذَا الشَّابُّ الَّذِي نَعْرِفُ أَبَاهُ شَاطِرٌ} “ Mount Lebanon, from the summit of
which you see the Mediterranean, is a high mountain ” ^{حَبْلُ لُبْنَانَ الَّذِي تَرَوْنَ}
^{مِنْ قِمَمِهِ الْبَحْرُ الْمَتَوَسِّطُ} “ Those *who* spend their wealth (in alms
 giving) ” ^{وَالَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ} “ And *who* does a greater wrong than *he who*
 hinders the temples of God from having His name mentioned in them ? ”
^{وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ مِنْ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ} “ He made known to me *all*
 that he was leaving ” ^{عَرَفَنِي بِجَمِيعِ مَا يَتْرُكُهُ} “ A day *in which* there shall be no
 bartering, nor friendship, nor intercession ” ^{يَوْمَ لَا بَيْعَ فِيبِهِ وَلَا خَلَّةَ وَلَا شَفَاعَةَ} “ We
 were removed to another room, *which* had been sprinkled with rose-water ”
^{تَقَلْنَا إِلَى مَجْلِسٍ آخَرَ قَدْ رَشَّ بِمَاءِ الْوَرْدِ}

Remark.—A relative sentence is merely a nominal or a verbal sentence added to the principal word. When the relative sentence is *nominal*, the predicate is sometimes co-ordinated with the word qualified, as : ^{رَأَيْتُ دَوَابَّ}
^{مُخْتَلِفَةً أَلْوَانُهَا (= أَلْوَانُهَا مُخْتَلِفَةٌ)}

(4) *Vide* also under Interrogative Sentences.

§ LVI. Conditional and Concessional Sentences.

(a) (1) If a condition is possible or likely, it is introduced by one of the **حَرْفُ الشَّرْطِ** or Conditional Particles **إِنْ** or **إِذَا**¹ (before a verbal clause): if impossible or purely hypothetical, by **لَوْ**² (or in nominal clauses **لَوْ أَنَّ**).

After **لَوْ** etc., the verbs in both clauses have the signification of either an English Pluperfect Subjunctive, or an Imperfect Subjunctive. After **إِذَا** or **إِذَا مَا**, of a Present Tense.

Either Preterites or Aorists (Jussives) may be used in both clauses, for the English Present or Future, or one in one and one in the other: there are thus four ordinary possible combinations. In the Apodosis, the Subjunctive and Indicative form of the Aorist can sometimes be used. *Vide* (c).

If a Preterite is to retain a past sense in the Protasis of a likely condition, **إِنْ كَانَ** is used.³ In impossible conditions, the Preterite, or **لَوْ كَانَ** with the Preterite, is used for the Pluperfect. * After **لَوْ** the Apodosis may be introduced by **فَ**.

After **إِذَا** conditional, the Jussive is seldom used. With **لَوْ**, the Preterite, or very rarely the Aorist Indicative, is used in both parts. *Vide* also § XLIV (a) (8).

Remark.—The Subjunctive Aorist always refers to future time: if the present is Intended, the Indicative must be used.

(2) The Apodosis (**جَوَابٌ** or **جَزَاءٌ**) is *generally* introduced by **فَ**, or less often by **وَ**.

(b) If the Protasis (**شَرْطٌ**) is an Aorist, and the Apodosis a Preterite, the former must be apocopated (Jussive), as: (**أَضْرِبَكَ** or **تَضْرِبْنِي ضَرْبَكَ**) “if you hit me, I’ll hit you.” *Vide* (h) and (i).

(c) If the Protasis is a Preterite and the Apodosis an Aorist, the Aorist may be apocopated or not, preferably not, as: (**أَضْرَبْتَ** or **إِنْ ضَرَبْتَنِي أَضْرِبَكَ**).

¹ **إِذَا** is temporal but conditional, *vide* § LVII (a) and (b).

² **لَوْ** is also used to express a wish (= “if only”); *vide* § XLVI, Optative Mood, and § XLVII, p. 847. **وَلَوْ** = “even if, although”; *vide* examples on p. 846.

³ *Vide* also (e) (2) and (3).

(d) After **فَ** the *first* Aorist is usually not apocopated, as: **رَبِّ لَوْلَا** “O! God, hadst thou not delayed me only up to a speedy death, I would have given alms, and would have been of the just” (said by the Infidel at the time of death).

(e) (1) Clauses that are introduced by **إِنْ** “if”, **مَنْ** “if anyone”, **مَا** “if anything”, **مَهْمَا** “whatsoever”; **كَيْفَ** “how?”, **كَيْفَ مَا** “howsoever”; **أَيُّ** “which, if any”; **أَيُّ مَنْ** “when”, **مَتَى مَا** (or **مَتَمَامَا**) “whenever”; **كُلُّ مَنْ** “whoever”; **كُلُّ مَنْ** “every one who”; **كُلَّمَا** “whatsoever (also whenever?)”; **أَيْنَمَا** “where”, **أَيْنَ** “wherever”; **أَيْنَمَا** “where”, **أَيْنَ** “wherever”, are considered as Protases, and the Preterite or Jussive is used with them for the English *Present* or *Future*, as: **مَنْ جَالَ نَالَ** “whoso seeketh findeth, if anyone seeks he finds” = **مَنْ يَجْلُ نَلَّ**.

(2) If the Preterite is to have the signification of the *Perfect*, **كَانَ** or one of its ‘sisters’ must be inserted *between* the particle and the verb, and the Apodosis (**جَزَاءٌ**) must be introduced by **فَ**. as: **إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ** “if his shirt is (has been) torn in front, she has spoken the truth.”

(3) But if the Preterite is to have the signification of the English *Past* (or Preterite) Tense, **كَانَ** or a ‘sister’ introduces its clause and is followed by **إِنْ** as: **كَانُوا إِنْ نَالُوا بَلَّغُوا** “if they exerted themselves to attain an object, they attained it.”

Remark. --The temporal clause introduced by **إِذَا** is often nearly identical in meaning with a clause introduced by **إِنْ**; but rarely is **إِذَا** construed with the Jussive like **إِنْ**. *Vide* § LVII (a).

(f) The particles mentioned in (e) (1) take *two* apocopated Aorists (Jussives).

¹ *Vide* Conjunctions § XXXIII. p. 776, note 3. and § LVII (a).

² **كُلَّمَا** in the sense of “whenever” may be used with the Preterite in a past sense: also it does not in this sense apocopate the Aorist.

(g) The Jussive (without **فَ**) may follow a Conditional Imperative, as: ¹ زَرْنِي أَكْرَمَكَ “visit me (= if you visit me), I will honour you.”²

(h) The Jussive with **إِنْ** may occur in the Protasis, and the Preterite in the Apodosis. *Vide* (b).

(i) Unlike **إِنْ**, the other conditional particles and pronouns require the verbs in both clauses to be in the same tense.

(j) “If not” is **إِنْ لَمْ** or **إِلَّا** with the Jussive; or for past time **لَوْلَا** with the Preterite, or **لَوْ لَمْ** with the Jussive.

(k) The Apodosis is introduced by **فَ** in the following cases:—

(i) In a nominal clause;³ (ii) in a verbal clause where the Preterite expresses past time, especially with **قَدْ** (were **فَ** omitted the time would be future); (iii) in a verbal clause beginning with **مَا** - **سَ** - **سَوْفَ** (“not”) or **لَنْ**, or **قَدْ**; (iv) in a clause expressing a command, prohibition, or wish; (v) in a final clause after interrogation, as: هَلْ لَكُمْ مِنْ عِلْمٍ تَنْخَرِجُونَا لَنَا “have ye any knowledge that ye can show us?”; (vi) in a verbal clause with a defective Preterite (**عَسَى** - **لَيْسَ** etc.).

(l) **لَ** for **فَ** is always used in the apodosis after a long or involved protasis. With **لَمْ** and **لَا**, the use of **فَ** is optional. If **فَ** is inserted, **لَا** requires the Aorist Indicative.

¹ Or **فَأَكْرَمَكَ** *fa-ukrimaka*.

² The following may also be considered conditional:—Prohibitive sentences; Precative sentences expressing polite invitation, urgent request, desire; hope (as “perhaps he will come and we will honour him”); interrogative, as: **إِنْ هُنَا مَسْأَلٌ فَأَعْطِهِ دِرْهَمًا** = “if there is any beggar, then I will give him a dirhem” (*lit.* who is a beggar so that I may—?).

³ In this case after a conditional **إِنْ**, the interjection **إِذَا** “behold” may be substituted for **فَ**,

(m) As stated above, **لَوْ** is followed by the Preterite; rarely, it is followed by the Aorist in the sense of an Imperfect Subjunctive: **لَوْ يُؤْخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ** “if God *were* desirous of calling to account mankind, he would not be leaving on the earth any moving thing, but he giveth them respite to a named time.”

(n) For further examples of Conditional Sentences *vide* § LVII (f).

§ LVII. Temporal, Conditional, etc., Clauses.

(a) **مَتَى** “when” is strictly *conditional*,¹ as: **مَتَى تَذْهَبَ أَذْهَبَ** “when you go, I’ll go” (*i.e.* if you don’t go, I won’t); but **إِذَا** “when, if”, is also *temporal*, as: **إِذَا ذَهَبْتُ إِلَيْهِ وَجَدْتُهُ نَائِمًا** “when (if) I go to him, I find him sleeping”; **إِذَا** always refers to present or future time, even with the Preterite¹: it may be followed by the Aorist if the action takes place repeatedly, but the verb in the apodosis (if there is one) must always be a Preterite, as: **وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى** “I swear by the night when it covers, and the day when it shines out.” *Vide* § LVI, p. 842 (e).

مَتَى and **مَتَمَّا** are followed either by the Preterite or by the Jussive, but **إِذَا** by the Preterite or by the Aorist Indicative.

(b) Note, in the following, the position of **إِذَا**, and the use of the Preterite instead of the Aorist after **كَانَ** in the sense of “used to, to be wont to”; **كَانَ إِذَا خَرَجَ لِأَقَاةِ الْبَابِ** “he *used*, when he went out, *to meet* him at the door.”

(c) For past time, **لَمَّا** “when, after,” is used, and the verb is usually rendered in English by the Pluperfect. For **إِذْ**, *vide* § XXXIII, p. 776.

(d) **حَتَّى** can be used, either with the Preterite, or with the Aorist Indic. or Subj., *vide* § XLIV(c). Note the **حَتَّى**, and the order, in the following: **تَبِعْتُهُ حَتَّى**

¹ **مَتَى** is also interrogative, “when?”

² If **إِذَا** begins a clause, it is followed by the Preterite.

حَتَّى إِذَا دَخَلَ الدَّارَ أَدْرَكَهُ " I followed him until I overtook him, as he entered the house."

(e) مَا "as long as" is followed by a Preterite, with *present* or *future* meaning, as: النَّاسُ مَا دَامُوا فِي الْحَيَاةِ الدُّنْيَا غَافِلُونَ "men are careless as long as they live in this world"; أَلَيْسَ مَا دَعَوْتُهُ أَجَابَ "Care answers, as often as (wherever) you call it." *Vide* p. 778.

If the Preterite is to have a *past* signification, كَانَ is inserted as in § LVI (e) (2) and (3).

The negative "as long as not" is expressed by مَا لَمْ with the Jussive.

(f) Further examples of Conditional, Concessional, Optative and Temporal sentences:—

"When (if) he *spoke*, he spoke eloquently" كَانَ إِذَا تَكَلَّمَ أَبْلَغَ "Accept my excuse readily or (at least) be indulgent, if I *have committed* a fault" فَمَهِّدِ الْعُذْرَ

أَنْتَ ظَالِمٌ "You are unjust, if you have done it" وَأَوْ فَاسْمَحْ إِنْ كُنْتَ أَجْرَمْتَ أَوْ جَنَيْتَ "What will you do if we do not allow you to be in a position (to do) that?" (إِنْ فَعَلْتَ فَأَنْتَ ظَالِمٌ) إِنْ فَعَلْتَ

"If you wish, send some to see if (whether) one of your people has seen her" مَاذَا تَفْعَلُونَ إِذَا لَمْ تَدْعُكُمْ تَتَمَكَّنُونَ مِنْ ذَلِكَ "When two misfortunes befall a man, the best thing is to choose the lighter" إِنْ شِئْتَ فَأَرْسِلْ أَحَدًا لِيَنْظُرَ إِذَا كَانَ أَحَدُ قَوْمِكُمْ رَأَاهَا

إِذَا أَلَمَ بِالْإِنْسَانِ مُصِيبَتَانِ فَالْأُولَى "If you remain fixed in your determination, I will make you taste the reward of your rebellion to the day of your death" إِذَا بَقِيتَ

مُصِرَّةً عَلَى عِنَادِي تَسْأَلُكَ جَزَاءَ عَصِيَانِي إِلَى يَوْمِ مَوْتِكَ "Be not grieved for me, O dear one, if these wretches make me drink the cup of death, for if I die, I die honoured before thine eyes; and if God allots me a fair portion,

I am thine and thou art mine" لَا تَحْزَنِي عَلَيَّ أَبَاتُهَا الْعَزِيزَةُ إِذَا أَسْقَانِي هَؤُلَاءِ الْأَشْقِيَاءُ

كَأَسِ الْمَذُونِ لِإِنِّي إِنْ مِتُّ شَرِيفًا أَمَامَ عَيْنَيْكَ وَإِنْ قَسَمَ لِي اللَّهُ نَصِيبًا حَسَنًا فَأَنَا لَكَ وَ

أَنْتَ لِي; "If it had not been for the number of officers who were round him, that crowd would have killed him on the road" لَوْلَا كَثْرَةُ الضَّابِطِينَ الَّذِينَ كَانُوا حَوْلَهُ

لَكَانَ ذَلِكَ الْجُمْهُورُ قَتَلَهُ نِي الطَّرِيقِ; "If you had not been worse than the two of them, you would not have entered between them" لَوْلَمْ تَكُنْ شَرًّا مِنْهُمَا لَمَا دَخَلْتَ

يَجِبُ أَنْ أَوَاعِيَ "I must consider my neighbour *even if* he act unjustly" نِيْنَهُمَا

الْجَارَ وَلَوْ جَارَ; "when the light of the morning had dawned, my spirit was refreshed, *although* I had despaired of deliverance" لَمَّا لَاحَ ضَوْءُ الصَّبَاحِ اْتَعَشْتُ

رُوْحِي وَإِنْ كُنْتُ قَدْ لَأَسْتُ مَعَ الْخَلَاصِ; "If he prove obstinate, then woe to him"

إِنْ عَصَى فَوَيْلٌ لَهُ; "If they become Muslims, they *have come* to the right path; and if they turn away, only the bringing of the message is laid upon thee"

إِنْ أَسْلَمُوا فَقَدْ اِمْتَدَحُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ; "When¹ the Arabs knew of our arrival, they hastened joyfully to meet us and shouted at the top of their voices, 'Welcome to the guest, welcome to the guest.' حَالَمَا عَلِمَ الْعَرَبُ بِقُدُومِنَا

أَسْرَعُوا لِلِقَانِنَا فَرَحِينَ وَهُمْ يَصْرُخُونَ بِأَعْلَى أَصْوَانِهِمْ بِأَهْلًا بِالضَيْفِ يَا أَهْلًا بِالضَيْفِ; "O would that I had died when I was swimming in the sea" يَا لَيْغَنِي مَتَّ لَمَّا كُنْتُ عَائِمًا

فِي الْبَحْرِ; "When I came to the place of my sojourn, I threw myself on my couch, but alas! it was a night in which I did not taste sleep for a single moment" إِذْ وَصَلْتُ إِلَى مَحَلِّ إِقَامَتِي طَوَحْتُ نَفْسِي عَلَى سَرِيرِي وَلَكِنَّ

تَبَا لَهَا مِنْ لَيْلَةٍ لَمْ أَذُقْ فِيهَا الْكَرَى دَقِيقَةً وَاحِدَةً; "How can I forget thee when I have seen the tears of love flow from thy narcissus eyes?" كَيْفَ أَقْدِرُ أَنْ

أَسْلُوكِ وَقَدْ نَظَرْتُ دُمُوعَ الْمَحَبَّةِ تَذْرِفُ مِنْ عَيْنَيْكَ الْفَرْجَسَيْنِ; "And when he rode his steed, it was as though he and the saddle were one piece" وَكَانَ إِذَا رَكِبَ جَوَادَهُ

¹ As soon as.

كَانَ وَالسَّيْفُ نَظْمًا وَاحِدًا : "I had not finished my speech *when* ¹ I heard the sound of firing" : لَمْ أَكُنْ أَعْلَمُ أَنَّ كَلَامِي حَتَّى سَمِعْتُ صَوْتَ إِطْلَاقِ بَارُودٍ : "Had I known that I should meet thee in this place, I would have done my best to receive thee" : لَوْ عَرَفْتُ أَنَّ نِيَّ سَاصِدِيكَ فِي هَذَا الْمَكَانِ لَكُنْتُ بِذَلِكَ كُلِّ جَهْدِي فِي اسْتِقْبَالِكَ : "When she shows rebellion, he shows hardness of heart" : إِذَا أَظْهَرَتْ الْعَصِيَانُ بَطَرَهَا الْقَسَاوَةَ : وَلَوْ تَرَى إِذَا وَقَفُوا : "And if thou couldst see ² when they are set before their Lord!" : عَلَى رَبِّهِمْ.

§ LVIII. Copulative Sentences, and State or Condition.

(a) For the differences between وَ - ف - and ثُمَّ, vide § XXXIII (a) and (b).

Note also the following examples of ordinary copulative constructions:—

(i) "I and Jacob were present, I was present and Jacob" : حَضَرْتُ أَنَا وَيَعْقُوبُ. or حَضَرْتُ أَنَا وَحَضَرَ يَعْقُوبُ. Here أَنَا could not be omitted; but if there is a suffixed pronoun in the accusative, the subject need not be repeated in a separate form, as : أَكْرَمْتُكَ وَيَزِيدُ : "I and Zayd have honoured thee."

(ii) "Your, and your fathers', Lord" : رَبِّكُمْ وَرَبُّ آبَائِكُمْ : in such cases the governing word (here رَبُّ) is usually repeated. "Thy book and Zayd's" : كِتَابُكَ أَنْتَ وَزَيْدٌ : rare construction.

(iii) "The king's sons and daughters" : بَنُو الْمَلِكِ وَبَنَاتُهُ.

(iv) "To me and his brother" : لِي وَلِأَخِيهِ. In such cases the preposition must be repeated.

(v) "He killed him and her" : قَتَلَهَا وَقَتَلَهُ, or قَتَلَهُ وَآبَاهَا.

(vi) For omission of وَ with predicates in a nominal sentence, vide § XLII (d) (1). Remark, p. 807.

(b) The negative لَا after وَ:—

¹ Until.

² = Couldst thou but see.

“ Neither my father nor my mother remains alive ” لَمْ يَبْقَ أَبِي وَلَا أُمِّي

here وَلَا equals وَلَمْ تَبْقَ and saves a repetition. In, “ there has been neither combat nor dispute between us ” وَمَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ, the first لَا might be omitted.

“ It was impossible for me to do anything or to conclude anything ” مَا امْكَنْتَنِي أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا: here the وَلَا would usually be inserted, and as in the first example, it saves the repetition of a clause.

(c) Single verbs and whole sentences are often connected by وَ and فَ, where in English more definite particles would be used, as: اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ “ God knows *but* (whilst) ye do not know.” This is practically a *جمله حالیه*, *vide* (e).

(d) Note the use of رَ and فَ in such sentences as سَجَدَ فَأَطَالَ “ he prostrated himself for a long time ” (أَطَالَ السُّجُودَ); *vide* also § LXII (a) (5) Remark.

(e) A nominal or a verbal sentence that is equivalent to an adverb and expresses state or condition, is generally introduced by وَ, as already shown in § XLIV (b) (3) and Remark II. and (4). Such sentences vary slightly in construction if the clause indicating state is nominal or verbal, and negative or affirmative. The following exemplify this:—

(i) NOMINAL.—“ Zayd rose up weeping ” قَامَ زَيْدٌ وَهُوَ بَاكِ, or قَامَ زَيْدٌ وَهُوَ بَاكِ (= the verbal clause قَامَ زَيْدٌ بَبْكِي). “ Ye lied wittingly, ye lied knowing the while that ye did so ” كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ: this could be made verbal by the omission of وَأَنْتُمْ, or by the substitution of وَقَدْ.

Remark.—Occasionally the nominal clause is merely appended, as: لَقِيتُهُ جَاءَ زَيْدٌ يَدُهُ عَلَى رَأْسِهِ “ I met him wearing a coat of embroidery ”; “ Zayd came, his hand on his head.”

(ii) VERBAL with AORIST.—The Aorist alone may be used [*vide* (i)], or it may be introduced by وَقَدْ, as: لَمْ تَزِدْ دُونِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ “ why do you harm me, knowing the while (knowing as ye do) that I am the Apostle of God unto you ? ”

It is negatived by *وَمَا*, or by *لَا* (without *وَ*), or in a past sense by *لَمْ* or *وَلَمْ* and the Jussive, as: *وَمَا يَتَخَذُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ* “but they deceive only themselves, without knowing it.”

(iii) VERBAL with PRETERITE.—The clause is generally introduced by *مَذًا غَنَّاؤُهَا* *وَقَدْ*; but occasionally *وَ* or *قَدْ* or both, are omitted. Ex. *قَالَ إِنِّي يَكُونُ لِي غَلَامٌ*; “such is her singing, now that she is grown old”; *وَكَانَتْ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا* “he [Zacharias] said, ‘How shall I have a son as my wife is barren, while I have reached such a great age?’”

It is negatived by *وَمَا* or rarely by *مَا*, as: *جَاءَ زَيْدٌ وَمَا رَكِبَ* “Zayd came without having ridden”; *جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ* “Zayd came without his father having stood up.”¹

(f) *حَتَّى* is sometimes a simple copulative (and not a preposition), as: *سَرْتُ حَتَّى دَخَلْتُ الْكَوْفَةَ* = “I journeyed on and at last entered *al-Kūfah*.”
Vide also § XXXII (c), XXXIII (b), p. 778, and XLV (c).

§ LIX. Asyndeton.

In narrative, connectives are often dispensed with: *صَالُوا جَالُوا عَلَى الْأَعْدَاءِ*; “they attacked *and* rushed on the enemy”; *قُمِ أَخْرُجْ وَانْهَبْ إِلَيْهِ*; “rise, go forth, and go to him”; in these cases *وَ* or *فَ* could be inserted before two Imperatives. After several Imperatives without “and”, the conjunction *وَ* is usually inserted before the last.

§ LX. Verbs of Wonder, Surprise, Admiration, etc. (أَعْمَالُ التَّعَجُّبِ).

(a) (1) There are two special forms, to express wonder or admiration, *viz.*,
(i) *مَا أَعْمَلُ* (the 3rd pers. sing. masc. of Pret. Act. of IV) followed by an accusative, as: *مَا أَحْسَنَ زَيْدًا*; “how quick is his walking!”; *مَا أَمْرُوعَ سَيْرُهُ*; “what a good man Zayd is! or how goodly is Zayd!”; (ii) *أَفْعَلُ بِ* (the 2nd pers. sing.

¹ Vide also XLI (c) (5), Remark III.

masc. Imperat. of IV), as: أَكْرَمَ زَيْدٌ “how generous is Zayd!” The thing admired must immediately follow these forms.

No. (i) means literally “what has made Zayd (so) good?,” and No. (ii) “Try your ability of making good upon Zayd” (i.e. “make him more good if you can).”

Past time is expressed as follows: مَا كَانَ أَحْسَنَ زَيْدًا “how good Zayd was!”, or مَا كَانَ زَيْدٌ أَحْسَنَ مَا كَانَ زَيْدٌ = “what has made good that which Zayd was?”

(2) The complement of these forms may be a clause introduced by أَنْ or مَا as: مَا أَخْرَى بَذَى اللَّبِّ أَنْ تُرَى صَبُورًا “how fit it is for a man of intellect to seem patient.”

Remark I.—Verbs of surprise are formed from such verbs only as express something in which one person may surpass another. They cannot be formed from verbs like مَاتَ or تَنَى, which express an act in which one agent cannot excel, nor from negative verbs, nor from verbs defective in inflection like نَعِمَ and بَيْسَ, or defective in meaning as كَانَ; nor from quadrilaterals. Grammatically, too, they are not formed from derivatives of the triliteral, nor from the passive voice, nor from verbs signifying colours or defects, though this rule is occasionally violated.

When a verb of surprise cannot be formed from a root, some form of circumlocution is employed.

Remark II.—The diminutive of مَا أَحْسَنَهُ “how good, or goodly, he is!” (مَا أَحْسَنُهُ) occurs, and also of مَا أَمْلَحَهُ “how handsome he is!” and of مَا أَحْلَاهُ “how sweet it is!”

(b) If the second radical is و or ي, there is no permutation, as: مَا أَلْيَنَ صَوْتُهَا “how soft her voice is!” (not permuted as مَا أَلَانَ : مَا أَجْوَدَ زَيْدًا : “how bounteous is Zayd!” (not مَا أَجَادَ).

(c) Other forms are: اللَّهُ دَرَّةٌ قَاصِمًا “what a fine horseman he is!”;

¹ From جَادَ - يَجُودُ.

² The literal translation appears to be, “To God may his milk be, while he is a horseman.”

(here ۛ “his” is in the genitive case): **لِلّٰهِ دُرٌّ زَيْدٍ قَارِيٍّ**: “what a good reader Zayd is!” : **لِلّٰهِ دُرٌّ مِّنْ قَالٍ**: “how exquisitely the poet has said!”

(d) A noun repeated in the genitive and separated by **أَيِّ** often expresses admiration, as: **رَجُلٌ أَيُّ رَجُلٍ** “what a man!,” *vide* p. 757(3).

§ LXI. Verbs of Praise and Blame (أَفْعَالُ الْمَدْحِ وَالذَّمِّ); and Approximate (and Inceptive), and Potential Verbs.

(a) **نَعِمَ** “how good” and **بُئْسَ** “how bad” are generally indeclinable, though some grammarians do decline these words:—**نَعِمَ الصَّاحِبُ زَيْدٌ**: “excellent is the companion Zayd,” i.e. “Zayd is an excellent companion.” This has the same meaning as: **نَعِمَ صَاحِبًا زَيْدٌ** “excellent as a companion is Zayd.” These require a definite agent.

(b) Also indeclinable is **حَبَّذَا** “bravo! or how good!”; which is said to be derived from **حَبَّ** “it is agreeable” and **ذَا** “that”: it must be followed by a nominative, which is in apposition to **ذَا**.

(c) **سَاءَ**¹ “how bad” must agree with the agent in *gender* and *number*; **سَاءَ قَرِينًا** “what a bad companion he is!”: **سَاءَتْ مَصِيرًا** “how bad an abode it (Hell, *fem.*) is!”

(d) **مَا** “that, which, what” can be added to all except **حَبَّذَا**, as: **نَعِمَ مَا** **فَعَلْتَ** (or **نَعِمًا**) “good is what thou didst!”

(e) **بُئْسَ** etc. = **نَعِمَ لَا**.

(f) **حَسَنَ** (fully declinable) has the same constructions as **نَعِمَ**. It may also have the same construction as **سَاءَ**, and often occurs with this construction in the Quran for **نَعِمَ**.

¹ **سَاءَ** is also a transitive verb “to offend.”

(g) APPROXIMATE (and INCEPTIVE) VERBS.—These are of three kinds: all take the Aorist (Indic., or Subj. with أَنْ).

(i) First, those that express that an action is on the point of taking place (“he nearly, or almost, or well nigh—”), as: [أَنْ] بَكَدَ - كَادَ (1st pers. sing. Pret. بُوشِكُ - أَوْشَكَ (أَنْ); rarely followed by أَنْ and the Subjunctive; (أَنْ) كَادَ. Act. Part. كَادٌ; rarely followed by أَنْ and the Subjunctive; (أَنْ) كَادَ. Act. Part. كَادٌ; rarely used in the Preterite, is personal or impersonal: and كَرَبَ used in the Preterite only; is rarely followed by أَنْ with the Subjunctive. Examples: كَادَ الْفَارِسُ يَسْطُ “the horseman nearly fell” (vide also p. 784); يُوْشِكُ زَيْدٌ أَنْ يَجِيَّ and يُوْشِكُ زَيْدٌ يَجِيَّ (both personal), or يُوْشِكُ أَنْ يَجِيَّ (impersonal, the subject of يُوْشِكُ being the following clause) “Zayd is on the point of coming.”

(ii) Those that express hope, expectation, or possibility, as: عَسَى (أَنْ) (1st pers. sing. عَسَيْتُ, and rarely عَسَيْتُ), used personally or impersonally like أَوْشَكَ q.v.; it may be preceded by its noun or not, with which it may agree in number and person or not; it is usually followed by أَنْ and the Subjunctive; it may also be used with an acc. suffixed pronoun عَسَا “perhaps he” etc.; it is sometimes used with the negative مَا: إِخْلَوْنِي أَنْ: (rare) “it is likely, probable, that—”; may be used personally or impersonally: حَرَى أَنْ (rare). Examples: أَلْزَيْدُونَ عَسَا etc., etc. “perhaps Zayd, may, will, stand up”; أَلْزَيْدُونَ عَسَا (or أَلْزَيْدُونَ عَسَى أَنْ يَقُومُوا) etc. “perhaps the Zayds will stand up”; عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ “perhaps ye may be averse from a thing, though it be good for you”; عَسَاكَ أَنْ تَقُومَ, عَسَاكَ قَائِمٌ (compare لَعَلَّ p. 785).

(iii) Those that express commencement, as: نَشَأَ - قَامَ - أَقْبَلَ - مَلَقَ - طَفِقَ - “to begin.” These are used as inceptives, in the Preterite only (followed by an Indic. Aor.), as: جَعَلَ يَلُومُهُ “he began to reproach him”; هَبَّتْ تَلُمْنِي “she began reproaching me.” Vide also

§ XLIV (b) (5), p. 814. Rarely these verbs take a verbal noun with the prepositions **بِ** or **فِي**, as: **أَخَذْنَا فِي الْمَسِيرِ** “we begun to travel.” [But **بِ أَخَذَ** = “to call to account, to capture in the act,” when there is no **أَل**].

Remark.—It will be noticed that **كَانَ** and **أَوْشَكَ** excepted, all the Approximate (and Inceptive) Verbs are used in the Preterite only; that, **عَسَى** excepted, all must precede the noun, and the noun must precede the predicate; that, if not followed by **أَنَّ**, the Indicative is used.

(h) POTENTIAL VERBS.—(i) **قَدَر** - **بَقَر** is followed by the Aor. Indic., or by **أَنَّ** with the Subjunctive, as: **مَا أَقْدِرُ أَمْشِي** “I cannot walk”; **لَا بِقَدْرِ كَيْلٍ** “I could not get near him”; **مَا قَدَرْتُ أَنْ أَقْرِبَ لَهُ** “he cannot complete this work”; **هَذَا الشَّغْلُ** not get near him”: (ii) **أَمَكَّنَ** “to enable etc.”, with a suffixed pronoun, followed by the same constructions, as: **مَا بُمَكِّنُنِي (أَنْ) أَفْعَلُ** “I cannot do it”; **يُمْكِنُ أَنْ** “it is possible that —”; **غَيْرُ مُمْكِنٍ عَمَلُهُ** “it is not possible to do this.”

Remark I.—Compare the phrase: **هَلْ لَكَ أَنْ** “can you—?”

Remark II.—“Can” in the sense of “to know how to do,” is expressed by **يَعْرِفُ**, as: **يَعْرِفُ يَكْتُبُ** “he can write.”

§ LXII. Appositives (**التَّوَابِعُ**).

(a) Words in Apposition are put in the same case, as: **جَاءَ زَيْدٌ الْكَرِيمُ** “there came Zayd, the generous one.”

The Arabs distinguish five kinds of Apposition:—

(1) The Descriptive or Qualificative Apposition (**النَّعْتُ**, or **الْصِّفَةُ**). The

idea of رَجُلٌ كَرِيمٌ is “a man, a generous being¹” rather than “a generous² man.” Adjectives are therefore considered to be in Apposition to their nouns rather than in concord with them. Further examples are: مَرَرْتُ بِرَجُلٍ “I passed by a man, a generous being” and مَرَرْتُ بِرَجُلٍ كَرِيمٍ أُمِّهِ “I passed by a man whose father is a generous being”; vide § XXXVIII.

(2) Connective Apposition or the Connection of Sequence (عَظْفٌ, or عَظْفُ النَّسَقِ), i.e. where words are joined by the particles (conjunctive or disjunctive) وَ “and,” فَ “and,” ثُمَّ “then,” حَتَّى “even to,” أَوْ “or” (disjunctive), أَمْ “or” (after “whether”), أَمْ “either,” لَا “not” (simple negation, as in “Zayd came, not Amr”), لَكِنْ “but,” نَ “nay, rather,”

(3) Explanatory apposition (عَظْفُ الْبَيَانِ) or the asyndetic connection of a substantive with a preceding one which it defines more particularly, as in يَسْقِي مِنْ مَاءٍ صَدِيدٍ “he shall be given to drink water (i.e.) pus.”

(4) Permutative Apposition or the Apposition of Substitution (الْبَدَلُ).

(5) Corroborative Apposition (التَّوَكُّدُ) vide § LXIII.

Remark.—Even two finite verbs in the same tense may be regarded as in Apposition, as in: قَامَ سَجَدَ لَهُ (for قَامَ نَسَجَدَ لَهُ) “he arose (and) prostrated himself before him”; عَنَى أَحْسَنَ = “he sang well”; compare p. 785 (7) and p. 848 (d). In نَرْسِلُ يَعْلَمُ, the second verb may be an example, either of Apposition or of ‘State’ (الْعَالُ). But if the first verb were in the Preterite, and the second in the Aorist, the second could indicate ‘State’ only, and would be equivalent to a participle in the Accusative; vide § XLI (c) (5), p. 800.

(b) There are four kinds of Apposition of Substitution:—

¹ Concrete idea.

² Abstract idea.

(1) جَاءَ زَيْدٌ أَخُوكَ — as; — هَلْ أَكَلِ مِنَ الْكَلِّ (1) “Zayd thy brother came”

جَاءَنِي الْقَوْمُ كِبَارُهُمْ وَصِغَارُهُمْ “the people, great and small, came to me.”

(2) أَكَلْتُ الرَّقِيفَ; قَبْلَهُ أَيْدٍ — as; — بَدَلَ الْبَعْضِ مِنَ الْكَلِّ (2) “kiss him, his hand”; “I eat the loaf, only half of it.”

(3) عَدَدْتُ زَيْدًا ثَوْبَهُ — as; — بَدَلَ الْأَشْتِمَالِ (3) “I praised Zayd, his garment only.”

(4) رَكَبْتُ الْفَرَسَ الْبَغْلَةَ — as; — بَدَلَ الْغُلَظِ وَالْمِسيَانِ (4) “I rode the mare, no I mean the mule.”

(c) A substantive or adjective in apposition to a Vocative, may be in the Nominative or Accusative, as: يَا مُحَمَّدَ النَّبِيِّ “Oh! Muhammad, the Prophet”; يَا أَخِي الْعَزِيزُ. If however the word in apposition governs another word, it must be in the Accusative (*vide* § XLI (c) (9)), as: يَا أَخِي عَبْدَ اللَّهِ; يَا إِبْرَاهِيمَ خَلِيلَ اللَّهِ. If occurring between two proper names loses its *hamzah*, the noun to which it is in apposition may be either in the Nominative or Accusative, as: يَا عُمَرَ بْنَ الْخَطَّابِ “Oh ‘Umar the son of *Khattāb*!”

(d) The Infinitive as an intensive adjective may stand in apposition to a noun, as: رَأَيْتُ مَلَكَةً عَدْلًا “I saw a queen a personification of justice” (*i.e.* ‘justice itself’); رَأَيْتُ الْمَلَكَةَ الْعَدْلَ “I saw the queen, her who is justice itself.”

One grammarian at least treats such an infinitive as an adjective and makes it agree with its noun, but such a construction is usually condemned. However such expressions as فَرَسٌ طَرِيقَةٌ “a well-schooled mare” are found, though incorrect. This infinitive should be masc. sing. only.

(e) Note the following examples of Apposition:—

1 But جَاءَ أَخُوكَ زَيْدٌ “thy brother, Zayd, came” (*i.e.* ‘not thy brother So-and-so or So-and-so’), is عَطَفَ الْبَيَانِ

(1) *Size.* طَرِيقٌ مِائَةُ ذِرَاعًا “a street 100 yards long”; قِمَاشٌ ذِرَاعٌ “a yard of stuff”; قِمَاشٌ ذِرَاعَانِ “two yards of stuff.” But رَجُلٌ طَوْلُهُ سِتَّةَ أَقْدَامٍ “a man six feet high”; (here طَوْلُ could not be omitted).

(2) *Likeness.* رَجُلٌ مِثْلُ امْرَأَةٍ “a man like a woman”; رَأَيْتُ رَجُلًا مِثْلَ امْرَأَةٍ “I saw a man like a woman.”

If كَمِثْلٍ is substituted, هُوَ الَّذِي هُوَ [الَّذِي هُوَ] is understood, as: رَأَيْتُ رَجُلًا كَمِثْلِ امْرَأَةٍ.

(3) *Material.* سَلْسَلَةٌ حَدِيدٌ “a chain made of iron” (= مَلْسَلَةٌ حَدِيدٍ). But when the noun is *indefinite*, as in the example, it is better to use مِنْ, as: سَلْسَلَةٌ مِنْ ذَهَبٍ (= سَلْسَلَةٌ ذَهَبٌ) “a gold chain.” If *definite*, the genitive alone can be used, as: سَلْسَلَةُ الذَّهَبِ “the golden chain.”

(4) The substantives *Kull*“, *Kāffat*“ and *Jam‘*“, كُلٌّ, كَافَّةٌ, and جَمِيعٌ, either govern the genitive or else stand in apposition, as: أَلْبَيْتُ كُلُّهُ, or أَلْبَيْتُ كُلِّ الْبَيْتِ “the whole house”; كُلُّ النَّاسِ “the whole of the people”; كُلُّ نَاسٍ “every people”; أَلْفَاْسُ كُلِّهِمْ “all the people” or نَاسِ كُلِّهِمْ “all the world.” Vide also § XXXVIII (h).

Remark I.—“Every person” = كُلٌّ مِنْ النَّاسِ, or كُلٌّ وَاحِدٍ (مِنْ النَّاسِ).

Note that before a definite noun, كُلٌّ means “the whole or all,” as: كُلُّ الْيَوْمِ “the whole day,” and كُلُّ الْحَيَوَانَاتِ “all the animals”; but that before an indefinite noun, it means “each or every,” as: كُلُّ يَوْمٍ “every day.”

(5) So too with *Ba‘z*“, بَعْضٌ “portion” in the sense of “some, a part”; أَلْفَاْسُ بَعْضِهِمْ, or بَعْضُ النَّاسِ.

(6) *Ghayr*“, غَيْرٌ “another than.” جَاءَ رَجُلٌ غَيْرُهُ “another than he came”; جَاءَتْ امْرَأَةٌ غَيْرُهَا.

(7) *Ibn*^{بن}, lit. "son." رَجُلٌ اِثْنِ ثَلَاثِينَ سَنَةً "a man thirty years of age."

(8) *Kunniyyat*^{كنية}, subs., the distinguishing part of an Arab's name ("father or son of So-and-so, mother or daughter of So-and-so"), or some nickname, is put in apposition.

(9) So too with *Laqab*^{لقب} "title, nickname," as: أَبُو هُرَيْرَةَ, lit. "father of a kitten" (a nickname for one of the Companions who was fond of cats):¹

§ LXIII. Emphasis or Corroboration (التأكيد or التوكيد).

(a) This is also called CORROBORATIVE APPPOSITION. It is either: (i) لَفْظِي, i.e. repetition of a word or clause, or repetition by a synonym; or (ii) مَعْنَوِي, i.e. repetition by special words, such as "he himself", "both of them," "all of them."

(b) The following examples illustrate the first:—

جَاءَنِي زَيْدٌ زَيْدٌ "Zayd, Zayd came to me."

ضَرَبَهُ ضَرْبَهُ ضَرْبَهُ "Zayd struck him, struck him."

نَعَمْ نَعَمْ "yes, yes!"

جَاءَ رَاكِبًا رَاكِبًا "he came running, running²."

ضَرَبْتَ أَنْتَ "thou hast struck, thou."

رَأَيْتُكَ إِيَّايَ

or

رَأَيْتُكَ أَنْتَ³

"I saw thee, thee."

¹ Such nicknames are also given to animals and lifeless things, as: أُمُّ عَامِرٍ

"mother of 'Āmir" (the hyena); اِبْنُ أَوَى "son of a seeker of shelter" (i.e. the jackal);

بِنْتُ الْعِنَبِ "daughter of the vine" (i.e. wine); أَبُو رُكْبَةٍ "father of the knees" (a fever

in which there is pain in the knees); أَبُو سَلَامَةٍ (local) "father of safety" (i.e. the

shark). Nicknames given to animals and lifeless things are styled لَقَبٌ.

² But in Hindustani *daurṭā daurṭā pahunch-gayā* = "he ran the whole way till he arrived."

³ The pronoun may always be so repeated separately in its nominative form.

$\left. \begin{array}{l} \text{مَرَرْتُ بِكَ بِكَ} \\ \text{or} \\ \text{مَرَرْتُ بِكَ أَنْتَ} \end{array} \right\} \text{“I passed by thee, by thee.”}$

$\text{إِنَّ زَيْدًا إِنَّ زَيْدًا}^2 \text{ “verily verily Zayd”}$

$\text{أَنَا صَائِمٌ أَنَا صَائِمٌ} \text{ “I am fasting, I am fasting.”}$

$\text{جَاءَ لَيْثٌ لَيْثٌ} \text{ “a lion came, a lion.”}$

$\left. \begin{array}{l} \text{أَدْنَى وَلِيٍّ أَلْبَيْشٍ} \\ \text{or} \\ \text{أَدْنَى وَلِيٍّ أَلْبَيْشٍ} \end{array} \right\} \text{“the ‘army retreated, retreated.”}$

$\text{نَعَمْ جَوَابٌ} \text{ “yes, certainly.”}$

(c) In the phrase $\text{إِنَّمَا قَامَ أَنَا (or نَحْنُ)}$ “there only stood up I (or we), none rose but me (or us)”, the first personal pronouns follow a verb that is 3rd pers. sing. masc.

(d) By the use of special words, emphasis or apposition takes place in the sense $(\text{التَّأْيِيدُ الْمَعْدِيَّ})$. Such words are نَفْسٌ (pl. أَنْفُسٌ), and مِثْلٌ (pl. أَمْثِلٌ) “self”; كُلٌّ , or جَمِيعٌ , or $\text{كُلُّهُ$ “totality, all,” with an affixed pronoun agreeing with the noun; the elative أَجْمَعٌ (a diptote) “altogether”; and the dual noun كِلَانِ masc., and كِلْتَانِ fem. “both”, with an affixed pronoun. Examples: $\text{رَأَيْتُ الْقَوْمَ أَجْمَعٌ}$ (or أَجْمَعِينَ or كُلَّهُمْ) “I saw the people all of them”, or $\text{رَأَيْتُ الْقَوْمَ كُلَّهُمْ أَجْمَعِينَ}$ (more emphatic than the previous); $\text{جَاءَ هُوَ نَفْسَهُ}$ (or مِثْلَهُ or نَفْسَهُ) “he himself came.”

Remark.— كُلٌّ is used in the singular only.

¹ Not بِكَ .

² Not إِنَّ زَيْدًا .

§ LXIV. Paradigms.

TABLE I.

(A.)

PARADIGM OF I STEM OF THE SOUND OR STRONG (صَحِيحٌ OR سَالِمٌ) VERB

قَتَلَ, "HE KILLED."

Infinitive قَتْلٌ; Participle قَاتِلٌ.

Active Voice (المعروف).

Person.	Number.	Preterite or Perfect Tense (or State).	AORIST TENSE (OR IMPERFECT STATE).					Imperative. ³
			Indica- tive.	Subjunc- tive.	Jussive, ¹ or Apocopa- ted Aorist.	Energ. I. ²	Energ. II. ²	
3. masc.	Sing.	قَتَلَ	يَقْتُلُ	يَقْتُلْ	يَقْتُلْ	يَقْتُلْ	يَقْتُلْ	—
		قَتَلَتْ	تَقْتُلُ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِي	تَقْتُلِي	—
2. masc.	,,	قَتَلْتَ	تَقْتُلُ	تَقْتُلْ	تَقْتُلْ	تَقْتُلْ	تَقْتُلْ	اقْتُلْ ³
		قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِينَ	تَقْتُلِينَ	اقْتُلِي ³
1. c.	,,	قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلْ	أَقْتُلْ	—
3. masc.	Dual.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	wanting	—
		قَتَلْتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	wanting	—
2. ,,	,,	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	wanting	اقْتُلَا ³
3. masc.	Plur.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	يَقْتُلُونَ	—
		قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	wanting	—
2. masc.	,,	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	تَقْتُلُونَ	اقْتُلُوا ³
		قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	wanting	اقْتُلْنَ ³
1. ,,	,,	قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلْ	نَقْتُلْ	—

For Derived Forms *vide* Table IV.¹ Strengthened by **ل**, it supplies the missing persons of the Imperative. After **لَا**

"not," it expresses prohibition or wish.

² The energetic is used in command, prohibition, affirmation, interrogation. For greater emphasis **لَئِنْ** "truly, surely", is usually prefixed.³ The Jussive must be used for *prohibition*, as no negative particle can precede the Imperative.

TABLE I—(concluded).

(B.)

OTHER MEASURES OF SIMPLE STRONG VERB.

Active Voice.

Person.	Number.	Preterite Tense (or Perfect State).	AORIST TENSE (OR IMPERFECT STATE).					Imperative.	Infinitive.
			Indicative.	Subjunctive.	Jussive or Apocopated Aorist.	Energ. I.	Energ. II.		
3. masc.	Sing.	جَلَسَ	يَجْلِسُ	يَجْلِسُ	يَجْلِسْ	يَجْلِسَنَّ	يَجْلِسْنَ	اجْلِسْ	جُلُوسٌ
"	"	رَفَعَ	يَرْفَعُ	يَرْفَعُ	يَرْفَعْ	يَرْفَعَنَّ	يَرْفَعْنَ	ارْفَعْ	رَفْعٌ
"	"	فَرَّقَ ¹	يَفْرِقُ	يَفْرِقُ	يَفْرِقْ	يَفْرِقَنَّ	يَفْرِقْنَ	افْرِقْ	فَرْقٌ
"	"	خَشَنَ ²	يَخْشَنُ	يَخْشَنُ	يَخْشَنْ	يَخْشَنَنَّ	يَخْشَنْنَ	اخْشَنْ	خَشُونَةٌ and خَشَانَةٌ

Note.—If the second vowel of the Preterite is u it remains u in the Aorist; but if it is i, it changes to e, except in seven verbs, in which it may be either i or e, viz.: نَعِمَ, "it was pleasant"; حَسِبَ, "he thought"; بَيَسَ, "he despaired,"; يَبْسُ, "it dried"; فَضَلَ, "he excelled"; قَنَطَ, "he despaired"; عَرِضَ, "he appeared."

¹ 2nd m. فَرَّقَتَ² 2nd m. خَشِنْتَ

TABLE II.

PARADIGM OF SOUND OR STRONG VERB قَتَلَ "HE WAS KILLED"

Infinitive *Nil*¹; Participle مَقْتُولٌ.Passive Voice (المجهول).²

Person.	Num-ber.	Preterite Tense (or Perfect State).	AORIST TENSE (OR IMPERFECT STATE).		
			Indicative.	Subjunctive.	Jussive. ¹
3. masc...	..	Sing.	قَتَلَ	يُقْتَلُ	يُقْتَلْ
			قَتَلَتْ	تُقْتَلُ	تُقْتَلِي
2. masc...	قَتَلَ	تُقْتَلُ	تُقْتَلْ
			قَتَلَتْ	تُقْتَلِينَ	تُقْتَلِي
1. c.	قَتَلَتْ	أُقْتَلْ	أُقْتَلِي
3. masc...	..	Dual.	قَتَلَا	يُقْتَلَانِ	يُقْتَلَا
			قَتَلَتَا	تُقْتَلَانِ	تُقْتَلَا
2. c.	قَتَلْتُمَا	تُقْتَلَانِ	تُقْتَلَا
3. masc...	..	Plur.	قَتَلُوا	يُقْتَلُونَ	يُقْتَلُوا
			قَتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ
2. masc...	قَتَلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا
2. fem.	قَتَلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ
1. c.	قَتَلْنَا	نُقْتَلُ	نُقْتَلْ

¹ The Passive lacks the Infinitive and the Imperative, but the want of the latter may be supplied by *ل* and the Jussive, as: *لِيُقْتَلْ* "let him be killed."

² All forms of the Verb have an Active and a Passive, except intransitives of the measure *فَعَلَ*, and the Stems IX (*اِفْعَلَ*), XI (*اِفْعَالٌ*), and XV; and also those verbs of the measures *فَعَلَ* and *فَعَّلَ* that denote, not a transitive or an intransitive act, but a state or condition.

The difference between the Passive and Stems V (*تَفَعَّلَ*), VII (*اِنْفَعَلَ*), and VIII (*اِفْتَعَلَ*) is that the idea of the Passive Voice is purely passive, but the idea of these Stems is something effective or sequential.

The subject of an Active Voice is an agent whose act may or may not affect an object; the subject of a Passive Voice is either the object of the Active Voice or else the abstract idea of the act.

TABLE III.

PARADIGM OF THE QUADRILITERAL ¹ VERB *قَطَرَ* (فَعَلَ رَبَاعِي) "TO TIE UP;
BE ASSEMBLED."

Active Voice.

Tense.	I Stem.	II Stem (=5th Stem of trilaterals).	III Stem (=9th of trilaterals).	IV Stem (=7th of trilaterals).
Preterite	قَطَرَ ٢	نَقَطَرَ ٣	اِقْمَطَرَ ٤	اِقْمَطَرَ
Aorist	يَقْطُرُ ٥	يَنْقَطِرُ ٦	يَقْمِطِرُ ٧	يَقْمِطِرُ
Imperative	قَطِرْ ٨	نَقِطِرْ ٩	اِقْمِطِرْ ١٠	اِقْمِطِرْ
Participle	قَاطِرٌ ١١	نَقِيطٌ ١٢	قَمِيطٌ ١٣	قَمِيطٌ
Infinitive	قَطْرٌ ١٤ and قِطَارٌ ١٥	نَقْطَرٌ ١٦	اِقْمِطَارٌ ١٧	اِقْمِطَارٌ

Passive Voice.

Preterite	قُطِرَ ١٨	نُقِطِرَ ١٩	اُقْمِطِرَ ٢٠	اُقْمِطِرَ
Aorist	يُقَطَّرُ ٢١	يَنْقَطَرُ ٢٢	يَقْمِطَرُ ٢٣	يَقْمِطَرُ
Imperative	—	—	—	—
Participle	قُطِرٌ ٢٤	نُقِطِرٌ ٢٥	قَمِيطٌ ٢٦	قَمِيطٌ
Infinitive	—	—	—	—

¹ There are numerous onomatopoeic quadrilaterals, as: *وَلَوْلَ* "to howl (in mourning)."

^٢ Measure *فَعَلَ*. Another example is *تَرَجَمَ* "to translate."

^٣ Measure *فَعْلَل*. Another example is *نَسَلَطَنَ* "to become Sultan" (from *سَلَطَنَ* "to appoint Sultan").

^٤ Measure *فَعْلَل*. Another example is *اِطْمَأَنَّ* "to be quiet, to quiet oneself; to be low (of land)."

TABLE IV.
PARADIGN OF STEMS I TO X OF THE STRONG VERB قَتَلَ.

Tense, etc.	I	II	III	IV	V	VI	VII	VIII	IX	X
Preterite Active	قَتَلَ	قَتَلَ	قَاتَلَ	أَقَتَلَ	نَقَتَلَ	بَقَاتَلَ	أَنَقَتَلَ	أَقَتَلَ	أَقَتَلَ	اسْتَقَتَلَ
Aorist	يَقْتُلُ	يَقْتُلُ	يَقَاتِلُ	يَقْتُلُ	يَقْتُلُ	يَقَاتِلُ	يَقْتُلُ	يَقْتُلُ	يَقْتُلُ	يَسْتَقْتُلُ
Imperative	اقْتُلْ	اقْتُلْ	قَاتِلْ	اقْتُلْ	اقْتُلْ	تَقَاتِلْ	انْقَتِلْ	اقْتُلْ	اقْتُلْ	اسْتَقْتِلْ
Participle	قَاتِلٌ	مَقْتُلٌ	مَقَاتِلٌ	مَقْتُلٌ	مَقْتُلٌ	مَقَاتِلٌ	مَقْتُلٌ	مَقْتُلٌ	مَقْتُلٌ	مَسْتَقْتِلٌ
Infinitive	قَتْلٌ	مَقَاتِلَةٌ or قَتَالَةٌ - نَقْتِيلُ	مَقَاتِلَةٌ or قَتَالَةٌ	اقْتَالٌ	نَقَاتِلٌ	نَقَاتِلٌ	انْقَاتِلْ	اقْتَاتِلْ	اقْتَاتِلْ	اسْتَقَاتِلْ
Preterite Passive	قُتِلَ	قُتِلَ	قُوِنَ	أُقِلَ	نُقِلَ	تُقَرِنَ	أُقِلَ	أُقِلَ	—	—
Aorist	يُقْتَلُ	يُقْتَلُ	يُقَاتِلُ	يُقْتَلُ	يُقْتَلُ	يُقَاتِلُ	يُقْتَلُ	يُقْتَلُ	—	—
Participle	مَقْتُولٌ	مَقْتُولٌ	مَقَاتِلٌ	مَقْتُولٌ	مَقْتُولٌ	مَقَاتِلٌ	مَقْتُولٌ	مَقْتُولٌ	—	—

1 See footnote 2 to Table II, p. 861.

TABLE V.

PARADIGM OF I STEM OF DOUBLED (مَضَاعِفُ) VERB فَرَّ "HE FLED."

Infinitive فَرَّ; Participle فَارٍ.

Active Voice.

Person.	Number.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	<i>Sing.</i>	فَرَّ	يَفِرُّ	يَفِرَّ	يَفِرَّ (يَفِرْ)	—
3. fem.	"	فَرَّتْ	تَفِرُّ	تَفِرَّ	تَفِرَّ (تَفِرْ)	—
2. masc.	"	فَرَرْتُ ¹	تَفِرُّ	تَفِرَّ	تَفِرَّ (تَفِرْ)	فَرِّ (فَرِّ)
2. fem.	"	فَرَرْتُ ¹	تَفِرِينَ	تَفِرِّي	تَفِرِّي	فَرِّي (فَرِّي)
1. c.	"	فَرَرْتُ	أَفِرُّ	أَفِرَّ	أَفِرَّ (أَفِرْ)	—
3. masc.	<i>Dual.</i>	فَرَا	يَفِرَانِ	يَفِرَا	يَفِرَا	—
3. fem.	"	فَرَتَا	تَفِرَانِ	تَفِرَا	تَفِرَا	—
2. c.	"	فَرَرْتُمَا	نَفِرَانِ	نَفِرَا	نَفِرَا	فَرَا (فَرَا)
3. masc.	<i>Plur.</i>	فَرَوْا	يَفِرُونَ	يَفِرُوا	يَفِرُوا	—
3. fem.	"	فَرْنَ	يَفِرْنَ	يَفِرْنَ	يَفِرْنَ	—
2. masc.	"	فَرَرْتُمْ	تَفِرُونَ	تَفِرُوا	تَفِرُوا	فَرُوا (فَرُوا)
2. fem.	"	فَرَرْنَ	تَفِرْنَ	تَفِرْنَ	تَفِرْنَ	فَرْنَ ²
1. c.	"	فَرَرْنَا	نَفِرُّ	نَفِرَّ	نَفِرَّ (نَفِرْ)	—

Note.—So too are conjugated مَدَّ - مَدَّ "to prolong"; مَلَّ - مَلَّ "to tire of," etc.

It may be noted that whenever the second of the assimilated letters would be quiescent, these letters are resolved or separate, otherwise the rule that two quiescent letters cannot occur together, would be violated.

¹ Two other forms of the 2nd Pers. Pret. are admissible, viz. فَرَرْتُ or فَرَرْتُ.

² In the pl. fem., the *hamzatul-wasl* is restored, as a word cannot begin with a quiescent letter.

TABLE VI.

PARADIGM OF I STEM DOUBLED VERB—(continued).

Passive Voice.

Person.	Number.	Preterite.	AORIST.		
			Indicative.	Subjunctive.	Jussive.
3. masc. ..	<i>Sing.</i>	فَعَّرَ	يُفَعَّرُ	يُفَعَّرَ	يُفَعَّرْ - يَفَعَّرْ
3. fem. ..	„	فَعَّرَتْ	تُفَعَّرُ	تُفَعَّرَ	تُفَعَّرْ - تَفَعَّرْ
2. masc. ..	„	فَعَّرْتَ	تُفَعَّرُ	تُفَعَّرَ	تُفَعَّرْ - تَفَعَّرْ
2. fem. ..	„	فَعَّرْتِ	تُفَعَّرِينَ	تُفَعَّرِي	تُفَعَّرِي
1. c.	„	فَعَّرْتُ	أُفَعَّرُ	أُفَعَّرَ	أُفَعَّرْ - أَفَعَّرْ
3. masc. ..	<i>Dual</i>	فَعَّرَا	يُفَعَّرَانِ	يُفَعَّرَا	يُفَعَّرَا
3. fem. ..	„	فَعَّرَتَا	تُفَعَّرَانِ	تُفَعَّرَا	تُفَعَّرَا
2. c.	„	فَعَّرْتُمَا	تُفَعَّرَانِ	تُفَعَّرَا	تُفَعَّرَا
3. masc. ..	<i>Plur.</i>	فَعَّرُوا	يُفَعَّرُونَ	يُفَعَّرُوا	يُفَعَّرُوا
3. fem. ..	„	فَعَّرْنَ	يُفَعَّرْنَ	يُفَعَّرْنَ	يُفَعَّرْنَ
2. masc. ..	„	فَعَّرْتُمُ	تُفَعَّرُونَ	تُفَعَّرُوا	تُفَعَّرُوا
2. fem. ..	„	فَعَّرْتُنَّ	تُفَعَّرْنَ	تُفَعَّرْنَ	تُفَعَّرْنَ
1. c.	„	فَعَّرْنَا	نُفَعَّرُ	نُفَعَّرَ	نُفَعَّرْ - نَفَعَّرْ

1 The Energetic forms are فَعَّرَ and فَعَّرَ. Pass. Part. m. مَفْعُورٌ, f. مَفْعُورَةٌ.

TABLE VII.
PARADIGM OF DERIVED STEMS OF فَرَّ.

Tense, etc.	I	III	IV	VI	VII	VIII	X
Preterite <u>Active</u>	فَرَّ	فَارَّ	اَفَرَّ	تَفَارَّ	اِنْفَرَّ	اِفْتَرَّ	اِسْتَفَرَّ
Aorist „	يَفَرُّ	يِفَارُّ •	يُفَرُّ	يَتَفَارُّ	يَنْفَرُّ	يَفْتَرُّ	يَسْتَفَرُّ
Imperative „	اَفِرِّ	فَارِّ	اَفِرِّ	تَفَارِّ	اِنْفِرِّ	اِفْتِرِّ	اِسْتَفِرِّ
Participle „	فَارٌّ	مِفَارٌّ	مُفَرٌّ •	مَتَفَارٌّ	مَنْفَرٌّ	مَفْتَرٌّ	مَسْتَفَرٌّ
Infinitive	فَرًّا	فَرًّا	اِفْرًا	تَفَارًّا	اِنْفِرًّا	اِفْتِرًّا	اِسْتَفِرًّا
Preterite <u>Passive</u>	فُرِّ	فُرِّ	فُرِّ	تُفَرَّرُ	اُنْفَرَّ	اِفْتُرِّ	اِسْتَفُرِّ
Aorist „	يُفَرِّ	يُفَرِّ	يُفَرِّ	يُتَفَرَّرُ	يَنْفَرُّ	يَفْتُرُّ	يَسْتَفُرُّ
Participle „	مُفَرَّرٌ	مِفَرٌّ	مُفَرٌّ	مَتَفَرَّرٌ	مَنْفَرٌّ	مَفْتَرٌّ	مَسْتَفَرٌّ

Note.—The remaining Stems present no irregularity. Some verbs, as: فَطَّ “to be curly”; لَبَّ “to be intelligent”; شَرَّ “to be bad”; فُكِّ “to be in one’s dotage,” and some others of the measures فَعِلَ or فَعَلَ may also occur in uncontracted forms.

¹ The forms فَارَّ, تَفَارَّ, etc. as well as فَارَّ (for فَارَّ), are exceptions to the rule which prohibits a quiescent letter from following a long vowel.

TABLE VIII.

Hamzated (أَفْعَلُ المَمْزُوزُ) VERBS, DIFFERENT FORMS.

(A.)

Forms having *Hamzah* for the First Radical.*Active Voice.*

Person.	Number.	Preterite.	Aorist.	Imperative.	Participle.	Infinitive.	
3rd masc.	Sing.	أَثَرَ	أَثَرًا	أُثِرْ	أَثِرٌ	أَثَرَ	to quote,
"	"	أَمَلَ	أَمَلًا	أُمَلْ	أَمِلٌ	أَمَلَ	and } to hope.
"	"	أَرَجَ	أَرَجًا	أُرِجْ	أَرَجٌ	أَرَجَ	
"	"	أَسَلَ	أَسَلًا	[أُوسَلْ]	أَسِلٌ	أَسَلَ	to exhale strong odour.
"	"	أَسَلَ	أَسَلًا	[أُوسَلْ]	أَسِلٌ	أَسَلَ	to be slender.

Passive Voice.

3rd masc.	Sing.	أُتِرَ	يُؤْتَرُ	—	مَأْتُورٌ	—
"	"	أُمِلَ	يُؤْمَلُ	—	مَأْمُولٌ	—
"	"	أُرِجَ	يُؤْرَجُ	—	مَأْرُوجٌ	—
"	"	أُسِلَ	[يُؤْسَلُ]	—	[مَأْسُولٌ]	—

Note.—Speaking generally, when the *alif* supporting the *hamzah* is preceded by or characteristic of the form, the *alif* is changed into the corresponding semi-vowel : *vide* Aorists Passive above.

The verbs أَخَذَ “to take,” أَمَرَ “to command,” and أَكَلَ “to eat,” drop their first radical in the Imperative of Stem I, as: خَذْ, etc.

In Stem VIII (أَفْتَعَلَ), the verb أَخَذَ assimilates its *hamzah*, as: ائْتَذَ - ائْتَذَ.

The tense inflections are the same as those of the Sound verb.

But from أَمَرَ - أَمَرٌ the Imperative is ائْمُرْ.

TABLE VIII—(continued).

(B.)

Forms having *Hamzah* for the Second Radical.*Active Voice.*

Person.	Num-ber.	Preterite.	Aorist.	Impera-tive.	Parti-ciple.	Infini-tive.	
3rd masc.	Sing.	سَأَلَ	سَأَلَ يَسْأَلُ	اسْأَلْ	سَائِلٌ	سُؤَالٌ مَسْأَلَةٌ تَسْأَلُ	to ask.
"	"	سَأَمَ	سَأَمَ يَسْأَمُ	اسْأَمِ	سَائِمٌ	سَأَمَةٌ سَأَمَةٌ لَوْمٌ	to be averse.
"	"	لَوَّمَ	لَوَّمَ يَلْوِمُ	اَلْوِمِ	لَائِمٌ	لَوْمَةٌ مَلَامَةٌ لَامَةٌ	to be of low origin; be miserly.

Passive Voice.

3rd masc.	Sing.	سُئِلَ	يُسْأَلُ	—	مُسْتَوْوَلٌ مُسْتَوْوَلٌ مُسْتَوْوَلٌ	—	to be asked.
"	"	سُئِمَ	يُسْأَمُ	—	—	—	—

Note.—The verb *سَأَلَ* has in its Jussive *يَسْأَلْ* (or *يَسْئَلْ*), and *يَسَلْ* (without *hamzah*); and in its Imperative *سَلْ*, fem. *سَلِي*, etc., as well as *اسْأَلْ*, etc.

All changes in this table and the table of derived forms, are governed by the rule that *hamzah*, when it begins a *syllable* (not a word), takes as its prop the weak consonant that is sister to the short vowel by which it is pointed, and if that weak consonant be *ي*, the dots are omitted.

The inflections are the same as for the Sound verb.

¹ But *بَلَّامٌ* - *لَامٌ* (Inf. *لَائِمٌ*) "to dress or bind up a wound, accuse of being low (in character or origin)," and *بَلَّوْمٌ* - *لَامٌ* (Inf. *لَائِمٌ* - *لَوْمٌ* - *مَلَامَةٌ*) "to blame."

TABLE VIII—(continued).

(C.)

Forms having *Hamzah* for the Third Radical.*Active Voice.*

Person.	Number.	Preterite.	Aorist.	Imperative.	Participle.	Infinitive.	
3rd masc.	Sing.	بَرَأَ	يَبْرَأُ	اِبْرَأْ	بَارِئٌ	بَرَأَ يَبْرَأُ بَرُوءٌ	to create.
"	"	هَنَأَ	يَهْنِئُ	اِهْنِئْ	هَانِئٌ	هَنَأَ	to congratulate.
"	"	خَطِئَ	يَخْطِئُ	اِخْطِئْ	خَالِئٌ	خَطِئَ	
"	"	جَرَأَ	يَجْرَأُ	اَجْرَأْ	جَارِئٌ	جَرَأَ يَجْرَأُ جَرَاءٌ	to be brave or bold.

Passive Voice.

3rd masc.	Sing.	بُرِئَ	يُبْرَأُ	—	مُبْرُوءٌ	—
"	"	هِنِئَ	يُهْنِئُ	—	مُهْنِئٌ	—
"	"	خُطِئَ	يُخْطِئُ	—	مُخْطِئٌ	—
"	"	—	—	—	—	—

Note.—All changes in this table and the table of derived forms, depend on the rule already given in the Note to B.

The inflections are the same as for the Sound verb.

TABLE IX.

PARADIGM OF DERIVED FORMS, OF HAMZATED VERBS, PRINCIPAL PARTS.

	II.	III.	IV.	V.	VI.	VII.	VIII.	X.
<u>Preterite Active</u>	أَكْرَمَ	أَكْرَمَ	أَكْرَمَ	أَكْرَمَ	أَكْرَمَ	Stems V or VIII, or the Passive of I, are substituted. Vide § III, Stem VII, Remarks.		
Aorist	يُكْرِمُ	يُكْرِمُ	يُكْرِمُ	يُكْرِمُ	يُكْرِمُ			
Imperative	أَكْرِمِ	أَكْرِمِ	أَكْرِمِ	أَكْرِمِ	أَكْرِمِ			
Participle	مُكْرِمٌ	مُكْرِمٌ	مُكْرِمٌ	مُكْرِمٌ	مُكْرِمٌ			
Infinitive	أَكْرَامٌ	أَكْرَامٌ	أَكْرَامٌ	أَكْرَامٌ	أَكْرَامٌ			
<u>Preterite Passive</u>	كُرِمَ	كُرِمَ	كُرِمَ	كُرِمَ	كُرِمَ			
Aorist	يُكْرَمُ	يُكْرَمُ	يُكْرَمُ	يُكْرَمُ	يُكْرَمُ			
Participle	مُكْرَمٌ	مُكْرَمٌ	مُكْرَمٌ	مُكْرَمٌ	مُكْرَمٌ			

TABLE IX—(continued).

	II.	III.	IV.	V.	VI.	VII.	VIII.	X.
<u>Preterite Active</u>	تَبَرَأَ	تَبَرَأَ	تَبَرَأَ	تَبَرَأَ	تَبَرَأَ	تَبَرَأَ	تَبَرَأَ	تَبَرَأَ
Aorist	يَبْرُؤُ	يَبْرُؤُ	يَبْرُؤُ	يَبْرُؤُ or تَبَرَأَ	يَبْرُؤُ	يَبْرُؤُ	يَبْرُؤُ	يَبْرُؤُ
Imperative	يَبْرُؤْ	يَبْرُؤْ	يَبْرُؤْ	يَبْرُؤْ	يَبْرُؤْ	يَبْرُؤْ	يَبْرُؤْ	يَبْرُؤْ
Participle	مَبْرُؤٌ	مَبْرُؤٌ	مَبْرُؤٌ	مَبْرُؤٌ	مَبْرُؤٌ	مَبْرُؤٌ	مَبْرُؤٌ	مَبْرُؤٌ
Infinitive	تَبْرُؤًا	تَبْرُؤًا	تَبْرُؤًا	تَبْرُؤًا	تَبْرُؤًا	تَبْرُؤًا	تَبْرُؤًا	تَبْرُؤًا
<u>Preterite Passive</u>	تَبْرُؤَ	تَبْرُؤَ	تَبْرُؤَ	تَبْرُؤَ	تَبْرُؤَ	تَبْرُؤَ	تَبْرُؤَ	تَبْرُؤَ
Aorist	يَبْرُؤُ	يَبْرُؤُ	يَبْرُؤُ	يَبْرُؤُ	يَبْرُؤُ	يَبْرُؤُ	يَبْرُؤُ	يَبْرُؤُ
Participle	مَبْرُؤٌ	مَبْرُؤٌ	مَبْرُؤٌ	مَبْرُؤٌ	مَبْرُؤٌ	مَبْرُؤٌ	مَبْرُؤٌ	مَبْرُؤٌ

1 Measure ^١نَعْلَةً. Defective verbs with their third radical ^١و or ^١ي have also this measure for the Infinitive of Stem II

TABLE X.

PARADIGM OF ASSIMILATED VERBS (فَعَلَ مَعَالٍ, or مَعَتَلُ الْفَاءِ).¹

First Radical و and ي.

	First Radical و Aorist ا.	First Radical و Aorist ا.	First Radical و Aorist ا.	First Radical ي ي
I. Preterite <u>Act.</u>	وَصَلَ	وَدَعَ	وَسَخَ	يَسَرَ
	(to arrive)	(to let alone)	(to be dirty)	(to be docile)
Aorist „	يَصَلُ	يَدَعُ	يَسَخُ	يَسِرُ
Imperat. „	صِلْ	دَعْ	اَوْسَخْ (اَوْسَخْ, اِبْجَلْ)	اِيسِرْ
Infinitive	صِلَةٌ - وَصْلٌ وَصُولٌ	دَعَةٌ, وَدَعٌ	وَسَخٌ	يَسَرٌ
Aorist <u>Pass.</u>	يُوصَلُ	يُودَعُ	يُوسَخُ	يُوسِرُ
IV. Preterite <u>Act.</u>	أَوْصَلَ	أَوْدَعَ	أَوْسَخَ	أَوْسَرَ
Aorist „	يُؤْصَلُ	يُؤْدَعُ	يُؤْسَخُ	يُؤْسِرُ
Partic. „	مُؤْصَلٌ	مُؤْدِعٌ	مُؤْسَخٌ	مُؤْسِرٌ
Infinit.	إِصْالٌ	إِودَاعٌ	إِيسَاخٌ	إِيسَارٌ
VIII. Preterite <u>Act.</u>	اَتَّصَلَ	اَتَّدَعَ	اَتَّسَخَ	اَتَّسَرَ
Aorist „	يَتَّصَلُ	يَتَّدَعُ	يَتَّسَخُ	يَتَّسِرُ
Pret. <u>Pass.</u>	يُتَّصَلُ	يُتَّدَعُ	يُتَّسَخُ	يُتَّسِرُ
X. Preterite <u>Act.</u>	اَسْتَوْصَلَ	اَسْتَوْدَعَ	اَسْتَوْسَخَ	اَسْتَوْسَرَ
Infinit.	اِسْتِصَالٌ	اِسْتِودَاعٌ	اِسْتِيسَاخٌ	اِسْتِيسَارٌ

Note.—Verbs that take *kasrah* (—) in the Aorist as the characteristic vowel, drop the initial و, as : وَصَلَ “to arrive” Aor. يَصَلُ; Impera. صِلْ.

¹ A division of the Weak verb.

Some with *fatḥah* (—), have the same peculiarity, as: **وَضَعَ** “to place”; Aor. **نَضَعَ**: Impera. **نَضِعْ**. In the Infinitive of most, the **و** is dropped and **ة** suffixed.

A few verbs with *zammah* (—) and *fatḥah* (—) in the Aorist, preserve the **و**, as: **وَجَلَ** - **وَجَلَّ** “to be afraid.” **وَلَّ** - **وَلَّلَّ** “to be insalubrious.”

Doubled verbs retain the **و**, as: **وَدَّ** - **وَدَّوْا** “to love.”

In the Aorist Passive, the **و** is retained even though lost in the Active, as: **وَجِدَ** - **وُجِدَ** “to find”; **وَجِدْ** - **وُجِدْ** “to be found.”

The changes in assimilated verbs are, that when a *kasrah* (—) or a *zammah* (—) precedes a weak letter, the weak letter is changed into the homogenous weak consonant, as: **وَجَلَّ** (for **وَجَلَّ**), Imperative of **وَجَلَّ**.

In Stem VIII, the **و** is assimilated to its following **ت**, as: **وَصَلَ** “to unite,” VIII **تَصَلَ** “to be continuous,” Aor. **تَصَلَّ**: **نَيْأَسَ** - **نَيْأَسَ** “to despair of,” VIII **نَيْأَسَ** “to despair.”

The same rules apply for the formation of nouns: thus from **وَلَدَ** comes **مِلَادٌ** “time of birth” (for **مِرْلَادٌ**).

وَجَلَّ - **وَجَلَّ** “to fear”: **وَسَنَ** - **يُوسِنُ** “to slumber, also to awake.”

TABLE XI.

(A.)

PARADIGMS OF HOLLOW¹ VERBS (فَعَلَ أَجَوْفٌ); SECOND RADICAL² و.

I Stem of قَالَ (for قَوْلٌ) "he said"; Inf. قَوْلٌ; Act. Participle قَائِلٌ.

Active Voice.

Person.	Number.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	Sing.	قَالَ (فَعَلَ)	يَقُولُ	يَقُولُ	يَقُلْ ³	—
3. fem.	"	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	—
2. masc.	"	قُلْتَ	تَقُولُ	تَقُولُ	تَقُلْ	قُلْ
2. fem.	"	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	قُولِي
1. c.	"	قُلْتُ	قَوْلٌ	قَوْلٌ	أَقُلْ	—
3. masc.	Dual	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	—
3. fem.	"	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	—
2. c.	"	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	قُولَا
3. masc.	Plur.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	—
3. fem.	"	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	—
2. masc.	"	قُلْتُمْ	يَقُولُونَ	يَقُولُوا	يَقُولُوا	قُولُوا
2. fem.	"	قُلْتُنَّ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	قُلْنَ
1. c.	"	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	—

Note.—The form نَعَلَ is conjugated in the same way, as: نَالَ (for نَوْلٌ)

"to be long," Aor. يَطُولُ.

¹ A division of the Weak verb.

² Weak of the 'ayn.'

³ For يَقُولُ; but as two vowelless letters cannot occur together, the و or ي in such cases is dropped. Hence too the Imperative قُلْ (not قَوْلْ).

TABLE XI—(continued).

(B.)

PARADIGM OF HOLLOW VERB; SECOND RADICAL ي.

I Stem of سَار (for سِير) "to march, travel"; Inf. مَسِيرٌ - مَسِيرٌ - سِيرٌ.

Act. Participle سَائِرٌ.

Active Voice.

Person.	Number.	Perfect.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	Sing.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	—
3. fem.	"	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	—
2. masc.	"	سَرْتَ	تَسِيرُ	تَسِيرَ	تَسِرْ	سِرْ
2. fem.	"	سَرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	سِيرِي
1. c.	"	سَرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	—
3. masc.	Dual	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	—
3. fem.	"	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	—
2. c.	"	سَرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	سِيرَا
3. masc.	Plur.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	—
3. fem.	"	سَرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	—
2. masc.	"	سَرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	سِيرُوا
2. fem.	"	سَرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	سِرْنَ
1. c.	"	سَرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	—

TABLE XI—(continued).

PARADIGMS OF HOLLOW VERB.

(C.)

I Stem. Second Radical و and ی, Passive Voice.

Passive Voice.

		AORIST.			Preterite.
		Jussive.	Subj.	Indic.	
Sing. 3 m.	..	نَقْلَ	يُقَالِ	نُقِلَ	قِيلَ
„ 3 f.	..	تَقْلَ	تُقَالِ	تُقَالِ	قِيلَتْ
„ 2 m.	..	تَقْلَ	تُقَالِ	تُقَالِ	قِيلَتْ
„ 2 f.	..	تَقَالِي	تُقَالِي	تُقَالَيْنِ	قِيلَتْ
„ 1 c.	..	أَقْلَ	أُقَالِ	أُقَالِ	قِيلَتْ
Dual 3 m.	..	بَقَالَا	بُقَالَا	بُقَالَانِ	قِيلَا
„ 3 f.	..	تَقَالَا	تُقَالَا	تُقَالَانِ	قِيلَتَا
„ 2 c.	..	تَقَالَا	تُقَالَا	تُقَالَانِ	قِيلَتَا
Plur. 3 m.	..	بَقَالُوا	بُقَالُوا	يُقَالُونَ	قِيلُوا
„ 3 f.	..	بَقُلْنَ	بُقُلْنَ	بُقُلْنَ	قُلْنَ
„ 2 m.	..	تَقَالُوا	تُقَالُوا	تُقَالُونَ	قِيلُوا
„ 2 f.	..	تَقُلْنَ	تُقُلْنَ	تُقُلْنَ	قِيلْنَ
„ 1 c.	..	نَقْلَ	نُقَالِ	نُقَالِ	قِيلْنَا

PARTICIPLE.

Sing. m. .. | [مَبِيعٌ] مَقْرُولٌ

¹ For مَقْرُولٌ.

² For مَبِيعٌ from مَبِيعٌ (= يَبِعُ) “to sell.”

TABLE XI—(concluded).

(D.)

FURTHER PARADIGM OF HOLLOW VERBS. SECOND RADICAL و AND ي.

فَال (for قَوْل) “to say,” : خَافَ (for خَوْف) “to fear”; سَارَ (for مَسِير) “to travel”; قَادَ - يَقودُ “to lead.”

	I 2nd Rad.	I 2nd Rad.	I 2nd Rad.	IV 2nd Rad.	VII 2nd Rad.	VIII 2nd Rad.	X 2nd Rad.
	و	و	ي	و or ي	و or ي	و or ي	و or ي
	(فَعَلَ)	(فَعَلَ)	(فَعَلَ)				
Preterite <u>Active</u>	قَالَ	خَافَ	سَارَ	قَادَ	إِنْدَادَ	إِقْدَادَ	إِسْتَقَادَ
2nd pers. masc. sing.	قُلْتَ	خَفْتَ	سَرْتَ	أَقَدْتَ	إِنْدَدْتَ	إِقْدَدْتَ	إِسْتَقَدْتَ
Aorist	يَقُولُ	يَخَافُ	يَسِيرُ	يَقِيدُ	يَنْقَادُ	يَقْدَادُ	يَسْتَقِيدُ
Imperative	قُلْ	خَفْ	سِرْ	أَقِدْ	إِنْدِدْ	إِقْدِدْ	إِسْتَقِدْ
Participle	قَائِلٌ	خَائِفٌ	سَائِرٌ	مَقِيدٌ	مَنْقَادٌ	مَقْدَادٌ	مَسْتَقِيدٌ
Preterite <u>Passive</u>	قِيلَ	خِيفَ	سِيرَ	أُقِيدَ	أُنْدِيدَ	أُقْدِيدَ	أُسْتَقِيدَ
Aorist	يُقَالُ	يَخَافُ	يَسَارُ	يُقَادُ	يَنْقَادُ	يَقْدَادُ	يَسْتَقَادُ
Participle	مَقُولٌ ¹	مَخُوفٌ	مَسِيرٌ ¹	مَقَادٌ	مَنْقَادٌ	مَقْدَادٌ	مَسْتَقَادٌ
Infinitive	قَوْلٌ	خَوْفٌ	مَسِيرٌ	إِقَادَةٌ	إِنْقِيَادٌ	إِقْدِيَادٌ	إِسْتِقَادَةٌ

Notes.—(i) A few hollow verbs of the measure فَعَلَ preserve their و or ي and are conjugated as sound verbs, as: عَوَّرَ - عَوِّرُ “to be one-eyed”; صَيَّدَ - صَيِّدُ “to have glanders.”

¹ For مَقُولٌ. So too from نَامَ (= نَجَّحَ) the Passive Participle of I Stem is مَبِيعٌ (for مَبِيعٌ).

(ii) Hollow verbs denoting colour or defect always retain their و or ى in Stem IX, as : اِسْوَدَّ “to be or become black”, Aor. اِسْوَدَّ . اَبْيَضَ “to be or become white”, Aor. اَبْيَضَ.

(iii) The و is often retained in X Stem. as : اِسْتَصَوَّبَ “to approve,” Aor. اِسْتَصَوَّبَ.

(iv) Hollow verbs that have و or ى as a third radical always retain their و , as : سَوِيَ “to be worth”, Aor. اِسْوَى.

(v) Hollow verbs that have ت or ن as the third radical, assimilate it with a following ت or ن, as : مَاتَ “he died”, but مِتُّ (for مِتُّ) “I died” : كَانَ “he was,” but كُنَّا (for كُنَّا) “we were.”

(vi) In the measure اَفْعَلْ, verbs with the 2nd radical weak, use the strong form, as : اَسْوَدَّ “black” (not اَسَادَ).

(vii) On the measure اَفْعَلْ is طَالَ (for طَرُلَ); Aor. يَطُولُ; Impera. masc. طُولِي, fem. طُولِي.

TABLE XII.

(A.)

PARADIGM OF DEFECTIVE VERB (فَعْلٌ نَاقِصٌ)¹, DIFFERENT FORMS.

عَزَا (= عَزَوْا) "to raid"; Inf. عَزُو. Last Radical و (فَعْلٌ).

Active Voice.

Person.	Num-ber.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	Sing.	عَزَا •	يَعْزُو	يَعْزُو	يَعْزُ	—
3. fem.	„	عَزَتْ	تَعْزُو	تَعْزُو	تَعْزُ	—
2. masc.	„	عَزَوْتَ	تَعْزُو	تَعْزُو	تَعْزُ	أَعْزُ
2. fem.	„	عَزَوْتَ	تَعْزِينَ	تَعْزِي	تَعْزِي	أَعْزِي
1. c.	„	عَزَوْتُ	أَعْزُو	أَعْزُو	أَعْزُ	—
3. masc.	Dual	عَزَا	يَعْزَوَانِ	يَعْزُوا	يَعْزُوا	—
3. fem.	„	عَزَتَا	تَعْزَوَانِ	تَعْزُوا	تَعْزُوا	—
2. c.	„	عَزَوْتُمَا	تَعْزَوَانِ	تَعْزُوا	تَعْزُوا	أَعْزُوا
3. masc.	Plur.	عَزَا	يَعْزُونَ	يَعْزُوا	يَعْزُوا	—
3. fem.	„	عَزَوْنَ	يَعْزُونَ	يَعْزُوا	يَعْزُونَ	—
2. masc.	„	عَزَوْتُمْ	تَعْزُونَ	تَعْزُوا	تَعْزُوا	أَعْزُوا
2. fem.	„	عَزَوْتُنَّ	تَعْزُونَ	تَعْزُوا	تَعْزُونَ	أَعْزُونَ
1. c.	„	عَزَوْنَا	نَعْزُو	نَعْزُو	نَعْزُ	—

¹ Or معتل اللام.

TABLE XII—(continued).

(B.)

PARADIGM OF DEFECTIVE VERB.

Last Radical ي (فَعَلَ).

(رَمَى) (= رَمَى) "to throw"; Inf. رَمَى; Act. Part. رَامٍ m., رَامِيَّةٌ f.

Active Voice.

Person.	Number.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	.. Sing.	رَمَى	يَرْمَى	يَرْمَى ¹	يَرْمِ	—
3. fem.	.. "	رَمَتْ	تَرْمَى	تَرْمَى	تَرْمِ	—
2. masc.	.. "	رَمَيْتَ	تَرْمِي	تَرْمِي	تَرْمِ	اَرْمِ
2. fem.	.. "	رَمَيْتِ	تَرْمِينَ	تَرْمِي	تَرْمِي	اَرْمِي
1. c.	.. "	رَمَيْتُ	اَرْمَى	اَرْمَى	اَرْمِ	—
3. masc.	.. Dual	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	—
3. fem.	.. "	رَمَيَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	—
2. c.	.. "	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	اَرْمِيَا
3. masc.	.. Plur.	رَمَوْا	يَرْمُونَ	يَرْمَوْا	يَرْمَوْا	—
3. fem.	.. "	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	—
2. masc.	.. "	رَمَيْتُمُ	تَرْمُونَ	تَرْمَوْا	تَرْمَوْا	اَرْمَوْا
2. fem.	.. "	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	اَرْمِينَ
1. c.	.. "	رَمَيْنَا	تَرْمِي	تَرْمِي	تَرْمِ	—

¹ Energ. I يَرْمِيْن and II يَرْمِيْن.

TABLE XII—(continued)

(C.)

PARADIGM OF DEFECTIVE VERB.

Last Radical و or ی (فَعَلَ).

رَضِيَ (= رَضُو) "to be pleased"; Inf. رَضِيَ and رَضُونَ and رَضَاةً; Act. Part.

رَاضٍ m., رَاضِيَةٌ f.

Active Voice.

Person.	Number.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc. ..	Sing.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	—
3. fem. ..	"	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	—
2. masc. ..	"	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	اَرْضَ
2. fem. ..	"	رَضَيْتِ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	اَرْضِي
1. c.	"	رَضَيْتُ	أَرْضَى	أَرْضَى	أَرْضَ	—
3. masc. ..	Dual	رَضِيَا	يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا	—
3. fem. ..	"	رَضِيَتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	—
2. c.	"	رَضَيْنَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	اَرْضِيَا
3. masc. ..	Plur.	رَضَوْا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	—
3. fem. ..	"	رَضِينَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	—
2. masc. ..	"	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	اَرْضُوا
2. fem. ..	"	رَضَيْتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	اَرْضَيْنَ
1. c.	"	رَضَيْنَا	نَرْضَى	نَرْضَى	نَرْضَ	—

TABLE XII—(continued).

(D.)

PARADIGM OF DEFECTIVE VERB.

LAST RADICAL و OR ي.

يَقْضِي - قَضَى "to decide"; Inf. قَضَاءٌ and قَضِيَّةٌ; Pass. Part. مَقْضٍ m., مَقْضِيَّةٌ f.¹

Passive Voice.

Person.	Num-ber.	Perfect.	AORIST.		
			Indicative.	Subjunctive.	Jussive
3. masc. ..	Sing.	قُضِيَ	يُقْضَى	يُقْضَى	يُقْضَ
3. fem. ..	"	قُضِيَتْ	تُقْضَى	تُقْضَى	تُقْضَ
2. masc. ..	"	قُضِيْتَ	تُقْضَى	تُقْضَى	تُقْضَ
2. fem. ..	"	قُضِيْتَ	تُقْضَيْنِ	تُقْضَى	تُقْضَى
1. c.	"	قُضِيْتُ	أُقْضَى	أُقْضَى	أُقْضَ
3. masc. ..	Dual	قُضِيََا	يُقْضَيَانِ	يُقْضَيَا	يُقْضَيَا
3. fem. ..	"	قُضِيَتَا	تُقْضَيَانِ	تُقْضَيَا	تُقْضَيَا
2. c.	"	قُضِيْتَا	تُقْضَيَانِ	تُقْضَيَا	تُقْضَيَا
3. masc. ..	Plur.	قُضُوا	يُقْضَوْنَ	يُقْضَوْا	يُقْضَوْا
3. fem. ..	"	قُضِينَ	يُقْضَيْنَ	يُقْضَيْنَ	يُقْضَيْنَ
2. masc. ..	"	قُضِيْتُمْ	تُقْضَوْنَ	تُقْضَوْا	تُقْضَوْا
2. fem. ..	"	قُضِيْتُنَّ	تُقْضَيْنَ	تُقْضَيْنَ	تُقْضَيْنَ
1. c.	"	قُضِيْنَا	نُقْضَى	نُقْضَى	نُقْضَ

¹ Pass. Partic. of قَضَى is مَقْضٍ m., and مَقْضِيَّةٌ f.

[illegible]

Note.—(1) The participles رَاضٍ - رَامٌ - رَاضٍ are declined like تَامٍ : *vide* § XX (k).

(2) Verbs whose 3rd radical is *y*, are treated in the derived forms as if their 3rd radical were *ṣ*.

(3) In the Infinitives of Stems IV, VII, VIII and IX, where the third radical follows an *alif*, the $y\bar{a}$ is changed into a *hamzah* without a support.

١ For قَارِئَ، Fem. قَارِيَةٌ ٢ For رَايَ، Fem. رَائِيَةٌ ٣ For مَقْبُوحَ، Fem. مَقْبُوحَةٌ ٤ So too نَسِيدَةً from نَسَى : vide also Table IX, foot-note.

٥ مغزَوٌ ٦ For مَرْصُوقٍ ٧ For مُتَّقِيٍّ ٨ For مُتَّقِيٍّ ٩ For مُتَّقِيٍّ

TABLE XIII.

PARADIGM OF DOUBLY WEAK VERB.

(A.)

(ONE RADICAL *Hamzah* AND ANOTHER A WEAK LETTER.)I. 1st Radical *hamzah* and 2nd و or ي.

• أَبَ (or أَبَ (ءَ أَبَ) "to return"; Inf. اَوْبُ and اِيَابُ

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Aorist.
3rd masc.	Sing.	أَبَ	بَوَّوْ or بَوَّوْ	يَوْبُ	—	أَوْبُ	إِيَابُ	—
			بَوَّوْ					
3rd fem.	"	أَبَتْ	تَوَّوْ	تَوْبُ	—			
2nd masc.	"	أَبَتْ	تَوَّوْ	تَوْبُ	أَبُ } أَوْبِي }			

Note.—So, too, are conjugated أَوْفَ (for أَوْفَ) "to injure"; أَلَّ (for أَلَّ) "to come, return"; أَدَّ (for أَدَّ) "to be strong," Stem II أَهَّ "to strengthen."

TABLE XIII (A)—(continued).

II. 1st Radical *hamzah*, 3rd radical *و* or *ي*.

إِيَّانَ "to come"; Inf. أَتَى

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Aorist.
3rd masc. Sing.		أَتَى	بَاتِي ¹	بَاتِ	—	أَتٍ ²	أُتِيَ	يُرْتَى
3rd fem.	,,	أَتَتْ	تَاتِي	تَاتِ	•	—	•	•
2nd masc.	,,	أَتَيْتَ	تَاتِي	تَاتِ	إِيتِ (from إِئْتِ) and ³ تِ; fem. إِيئِي etc.			

Note.—Stem IV is أَتَى "to bring"; Aor. يُرْتَى; Juss. يُرْتِ; Impera. أَتِ;

Passive Pret. أُتِيَ.

(2) So, too, are declined أَبَى "to refuse"; Aor. يَأْبَى "to pay," II Stem أَدَّى (same meaning), Inf. أَدَّى "to grieve, mourn."

¹ The Subjunctive is, 3rd m. يَأْتِي, 3rd f. تَأْتِي, etc. ² أَلَانِي

³ At the end of a sentence written تِ. In pause, all Imperatives that consist of one letter are similarly written, as: رِ for ر.

TABLE XIII (A)—(continued).

III. 2nd Radical *hamzah* and 1st و or ي.

يَسَّ “to despair”; Inf. يَأْسُ and يَأْسَةٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.		يَسَّ	يَأْسُ	يَأْسَ	—	يَأْسٌ	—	— ¹
			يَيْئَسُ					
3rd fem.	„	يَسَّتْ	تَيْئَسُ	تَيْئَسِ	—	—	—	—
2nd masc.	„	يَسْتَ	تَيْئَسُ	تَيْئَسِ	يَأْسْ	—	—	—

IV. 2nd Radical *hamzah* and 3rd و or ي.

رَأَى “to see”; Inf. رَأَى and رَأَى.

PRETERITE.					
3rd masc. . . Sing.	رَأَى	Dual.	رَأَيَا	Plur.	رَأَوْا
3rd fem. . . „	رَأَتْ	„	رَأَتَا	„	رَأَيْنَ
2nd masc. . . „	رَأَيْتَ	„	رَأَيْتُمَا	„	رَأَيْتُمُ
2nd fem. . . „	رَأَيْتِ	..	..	..	رَأَيْتِنِ
1st c. . . „	رَأَيْتُ				رَأَيْنَا

¹ The verb يَسَّ being neuter has no Passive Participle. But مَأْيُوسٌ as Passive Participle of أَيْسَ is wrongly used by Persians and Indians in the sense of “disappointed.”

TABLE XIII (A)—(continued).

		Aorist.	Subjunctive.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.		يَرَى	يَرَى	يَر	—	رَاءٌ ¹	رُئِيَ	مَرئي
3rd fem.	„	تَرَى	تَرَى	تَر	—	—	—	—
2nd masc.	„	تَرَى	تَرَى	تَر	ر	—	(Passive Aorist يَرَى).	—
2nd fem.	„	تَرِينَ	تَرَى	تَرَى	رَى •	—	•	—
1st c.	„	أَرَى	أَرَى	أَر	—	—	—	—
3rd masc. Dual		يَرَبَانِ	يَرَيَا	يَرَيَا	—	—	—	—
3rd fem.	„	تَرَيَانِ	تَرَيَا	تَرَيَا •	—	—	—	—
2nd c.	„	تَرَبَانِ	تَرَيَا	تَرَيَا	رَيَا	—	—	—
3rd masc. Plur.		يَرَوْنَ	يَرَوْا	يَرَوْا	—	—	—	—
3rd fem.	„	يَرِينَ	يَرِينَ	يَرِينَ	—	—	—	—
2nd masc.	„	تَرَوْنَ	تَرَوْا	تَرَوْا	رَوْا	—	—	—
2nd fem.	„	تَرِينَ	تَرِينَ	تَرِينَ	رِينَ	—	—	—
1st c.	„	نَرَى	نَرَى	نَر	—	—	—	—

Note.—(1) In the Aorist and Imperative and in Stem IV, the *hamzah* is dropped.

(2) With a suffix, the forms are: رَأَى “he saw him”; يَرَاهَا “he sees her,” etc.

(3) The following Derived Forms occur: III رَأَى “to dissemble,” Aor. يَرَائِي, Inf. مَرَاءَةٌ and رِئَاءٌ; IV أَرَى “to show,” Aor. يَرِي, Juss. يَرِ, Impera. أَرِ, Inf. إِرَاءُ and إِرَاءَةٌ; VI تَرَأَى “to look at one another”; VIII إِرْتَأَى “to think.”

TABLE XIII (A)—(continued).

V. 3rd Radical *hamzah* and 1st و or ی.

وَطَىَّ “to tread”; Aor. يَطَأُ; Inf. وَطَأَ.

—o—

VI. 3rd Radical *hamzah* and 2nd و or ی.

سَاءَ or سَاءَ (for سَوَّى) “to be bad”; Inf. سَوَّى.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	سَاءَ or سَاءَ	يَسْوِئُ or يَسْوِئُ	يَسْوِئُ	—	سَاءَ (السَّائِي).	سِئَ or سِئَ.	
3rd fem.	„	سَاءَتْ	تَسْوِئُ	تَسْوِئُ	—		(Passive Aorist يَسْوِئُ).	
2nd masc.	„	سَوَّيْتَ	تَسْوِئُ	تَسْوِئُ	سَوِّ			
2nd fem.	„	etc.	etc.	etc.	سَوِّى			

Note.—(1) IV Stem أَسَاءَ “to make bad”; Aor. يُسِئُ; Imperative اَسْئِ
Inf. اِسْأِئْ; Act. Part. مُسِئٌ.

(2) So too from فَاءَ (for ضَوَّى) “to shine, be bright”; IV Stem أَفَاءَ
“to light.”

TABLE XIII (A)—(concluded).

مَجِيءٌ (for جَاءَ or جَاءَ) “to come”; Inf. مَجِيءٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.	جاءَ or جاءَ	جاءَ or جاءَ	يَجِيءُ or يَجِيءُ	يَجِيءُ	—	جاءَ (الْجَائِي).	جِيءَ	•
3rd fem.	جاءَتْ	جاءَتْ	تَجِيءُ	تَجِيءُ	—			
2nd masc.	جئتَ	جئتَ	تَجِيءُ	تَجِيءُ	{ جِيءَ جِيئِي			
2nd fem.	etc.	etc.	etc.	etc.				

Note.—So from هَاءَ (for هَيَأَ). II Stem هَيَأَ “to prepare”; Inf. تَهْيِئَةٌ.



مَشِيئَةٌ and شِئَ (for شَاءَ or شَاءَ) “to wish”; Inf. شِئَ and مَشِيئَةٌ.

3rd masc. Sing.	شاءَ	يَشَاءُ	—	شاءَ	شِئَ	مَشِئَ
	(or شَاءَ).	(or يَشَاءُ).	يَشَاءُ	(الشَّائِي).	(Passive Aorist. يَشَاءُ).	
3rd fem.	شاءَتْ	نَشَاءُ	تَشَاءُ	—		
2nd masc.	شاءَ	نَشَاءُ	تَشَاءُ	شاءَ		

TABLE XIII.

(B.)

(TWO RADICALS WEAK LETTERS).

I. 1st and 3rd Radicals Weak.

وَقَّى “to guard”; Inf. وَقَّيْتُ and وَقَّيْ.

		Preterite.	Aorist.	Jussive.	Impera- tive.	Active Parti- ciple.	Passive Preterite.	Passive Parti- ciple.
3rd masc. Sing.		وَقَّى	يَقِي	يَقِ	—	وَاقٍ	وُقِيَ	مَوْقِيٌّ
2nd masc. „		—	—	—	قِ	(أَلْوَقِي)	(Passive Aorist مُوقًى).	
2nd fem. „		—	—	—	قِي			
2nd masc. Plur.		—	—	—	قُوا			

Note.—(1) VIII Stem انْقَى “to fear (God).”

(2) So, too, وَفَّى “to be complete, to fulfil (a promise)”; IV Stem اَوْفَى “to fulfil a vow,” Aor. بُوْفًى, Impera. اَوْفِ, Inf. اِيفَاءً; وَلَّى (and وَلَّى) “to be near,” Aor. يَلِي, Juss. يَلِ, Impera. لِ, Inf. وَلِّ.

TABLE XIII (B)—(continued).

II. 2nd and 3rd Radicals Weak. These retain the 2nd radical. رَوَى "to narrate"; Inf. رَوَاةٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.		رَوَى	رَوَى	رَوِ	—	رَاوٍ	رَوِيَ	مَرْوِيٌّ
3rd fem.	„	رَوَتْ	تَرَوَى	تَرَوِ	—	(الرَّوَاةُ).	(Passive Aorist مَرْوِيٌّ).	
2nd masc.	„	رَوَيْتَ	تَرَوَى	تَرَوِ	إِرْوِ } إِرْوِي }			
2nd fem.	„	etc.	etc.	etc.				

رَوِيَ "to be well watered (of cattle), to quench one's thirst"; Inf. رَوَاةٌ and رَوَى.

3rd masc. Sing.		رَوَى	رَوَى	رَوِ	—	رَاوٍ	رَوِيَ	مَرْوِيٌّ
3rd fem.	„	رَوَيْتَ	etc.	etc.	—			
2nd mas.	„	رَوَيْتَ			إِرْوِ } إِرْوِي }			
2nd fem.	„	etc.						

Note.—So, too, are conjugated رَوَى "to be worth"; قَوَى "to be strong"; etc.

TABLE XIII (B)—(concluded).

حَيًّا. Inf. حَيَّ (for حَيُّ) “to live”; Inf. حَيَّ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle	Passive.	Passive Participle.
3rd masc.	Sing.	حَيَّ	يَحْيِي	يَحْيِ	—	حَيٌّ	—	—
			يَحْيَا					
[3rd masc.	„	حَيَّ	يَحْيِي]		—			
3rd fem.	„	حَيَّتْ	etc.		—			
2nd masc.	„	حَيَّتْ			اَحْيِ			

Note.—II Stem حَيَّا “to let live, greet,” Inf. نَحْيِي; X Stem اِسْتَحْيَا “to spare alive” (but in the sense of “to be ashamed” generally written with one ي, as: اِسْتَحْيِ), Aor. يَسْتَحْيِي.

TABLE XIV.

PARADIGM OF TREBLY WEAK VERB OR VERB WITH THREE WEAK RADICALS.

A. 1st Radical *hamzah*.

¹ أَوَى "to take refuge"; Inf. أَوِيَ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	أَوَى	يَأْوِي	يَأْوِ	—	أَوٍ	—	—
3rd fem.	,,	أَوَتْ	etc.	etc.	—	(أَوِي).		
2nd masc.	,,	أَوَيْتَ			إِوِ			

Note.—(1) II Stem أَوَى "to show hospitality to"; IV Stem أَوَى (with same meaning).

(2) Such verbs are inflected like أَوَى and أَوَى.

¹ أَوَى (form أَوَى - أَوَى) is the only verb with three weak radicals that is in common use.

TABLE XIV—(continued).

B. 2nd Radical *hamzah*.

وَأَيَّ “to promise.”

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	وَأَيَّ	يَأَيَّ	يَأَ	—	وَأَيَّ	وَأَيَّ	مُؤَيَّ
3rd fem.	„	وَأَيَّتْ	تَأَيَّ	تَأَ	—			
2nd masc.	„	وَأَيْتَ	تَأَيَّ	تَأَ	(إِ or إِ)		Passive Aorist.	
2nd fem.	„	وَأَيْتِ	تَأَيِّنَ	تَأَيَّ	إِي			
1st c.	„	وَأَيْتُ	أَعَيَّ	أَعُ	—		يُرَوَّى	
3rd masc.	Dual	وَأَيَّا	يَأَيَّانِ	يَأَيَّا	—			
3rd fem.	„	وَأَيَّتَا	تَأَيَّانِ	تَأَيَّا	—			
2nd masc.	„	وَأَيُّنَا	تَأَيَّانِ	تَأَيَّا	إِيَّا			
2nd fem.	„	وَأَيُّنَا	تَأَيَّانِ	تَأَيَّا	—			
3rd masc.	Plur.	وَأَوَّا	بَأَوَّ	بَأَوَّا	—			
3rd fem.	„	وَأَيِّنَ	يَأَيِّنَ	يَأَيِّنَ	—			
2nd masc.	„	وَأَيُّنَا	تَأَوَّ	تَأَوَّا	أَوَّا			
2nd fem.	„	وَأَيُّنَا	تَأَيِّنَ	تَأَيِّنَ	إِيَّنَ			
1st c.	„	وَأَيُّنَا	نَأَيَّ	نَأَ	—			

Note.—Such verbs are inflected like سَأَلَ and رَوَّى.

TABLE XV.

The negative substantive verb **لَيْسَ** "he is not" has no Aorist or Imperative. It is inflected like verbs with the 2nd Radical **و** and **ي**.

1 c.	2 fem.	2 masc.	3 fem.	3 masc.	
لَسْتُ	لَسْتِ	لَسْتَ	لَيْسَتْ	لَيْسَ	Sing.
	لَسْتُمَا	لَسْتُمَا	لَيْسَتَا	لَيْسَا	Dual.
لَسْنَا	لَسْتُمْ	لَسْتُمْ	لَسْنَ	لَيْسُوا	Plur.

TABLE XVI.

FORMATION OF VERBAL NOUNS FROM WEAK VERBS.

Noun of Time and Place.	Passive Participle.	Agent or Active Participle.	Verbal Noun or Infinitive.	Aorist.	Preterite.
	مَدَدٌ	مَادٌ	مَدٌّ	يَمُدُّ	مَدَّ
	هَاتِرٌ	أَتَرٌ	أَتَرٌ	يَأْتِرُ	أَتَرَ
	عَسَلٌ	سَأَلٌ	سَوَّلٌ	يَسْأَلُ	سَأَلَ
	هَنَاءٌ	هَانِيٌ	هَنَاءٌ - هَنَاءَةٌ	يَهْنِي	هَنَأَ
وَعْدٌ	وَعُودٌ	وَاعِدٌ	عَدَّةٌ - وَعْدٌ	يَعِدُّ	وَعَدَ
	بَاعٌ	بَاعٌ	بَيْعٌ	يَبِيعُ	بَاعَ
قَالَ	مَقُولٌ	قَائِلٌ	قَوْلٌ	يَقُولُ	قَالَ
بَاعَ	مَبِيعٌ	بَائِعٌ	بَيْعٌ	يَبِيعُ	بَاعَ
	مَخَوْفٌ	خَائِفٌ	خَوْفٌ	يَخَافُ	خَافَ
غَزَا	مَغْزُوٌ	غَازٍ	غَزْوٌ	يَغْزُو	غَزَا
رَمَى	مَرْمِيٌ	رَامٌ	رَمِيٌ	يَرْمِي	رَمَى
	مَرْضِيٌّ or مَرْضُوٌ	رَاضٍ	رِضْوَانٌ - رِضَا	يَرْضِي	رَضِيَ
	مَوْتِيٌ	وَاتٍ	وِقَابَةٌ - وَتِيٌ	يَتِي	وَتَى
	مَوْجِيٌ	وَاجٍ	وَجَى	يُوجِي	وَجَى
	مَوْلِيٌ	وَالٍ	وَلِيٌ	يَلِي	وَلَى
	مَطْوِيٌ	طَاوٍ	طَيٌ	يَطْوِي	طَوَى
	مَرَوِيٌ	رَاوٍ	رِيٌ - رِيٌ	يَرَوِي	رَوَى

APPENDIX B.

(Continuation of § 125.)

The following examples of the use of the tenses will repay study :—

(1) *Vaqt-i ki dar sahrā mī-raft dīd ki hama-yi darakhthā uftāda* and وقتیکه در صحرا میرفت دید که همه درختها افتاده اند; here the plural verb gives the idea of number, but *uftāda ast* افتاده است would also be correct. Instead of the Preterite *dīd*, the Historical Present *mi-bīnad* می بیند *chi mī-bīnad*¹ might be used by Indians and Afghans, but not by Persians. The Perfect *uftāda-and* shows Indefinite Past time. The Preterite would signify that the trees fell while he was looking on.

(2) *Vaqt-i ki bachcha būdam hama-yi dandānhāyam uftād* وقتیکه بچه بودم همه دندانهایم افتادند. Here the Preterite is used because the time is defined. The plural *uftādand* would not be good.

(3) *Khvāhish-i mā raftan bi-Būshahr būd līkin bī ta'mīr kardan-i jahāz raftan namī-shud* خواهش ما رفتن به بوشهر بود لیکن بی تعمیر کردن جهاز رفتن نامی شد “we wished to go to Bushire but it was impossible to do so without repairing the ship.” *Dar shab chunīn āwāzhā-yi muhīb-i shunādīm ki raftan bi-sāhīl mumkin na-būd* در شب چنین آوازهای مهیبی شنیدیم که رفتن به ساحل ممکن نبود “we heard such terrible noises on the land that it was impossible for us to go to the shore.”

The two Infinitives (*raftan*) are nouns; *namī-shud* in Mod. Pers. = *mumkin na-būd*.

Vulgarly in Persia *bi-sāhīl rafta namī shud* is used. The Afghans frequently use this construction; probably in imitation of the Urdu.²

(4) “You ought to have acted on my advice” می بایست نصیحت مرا قبول *mī-bāyist naṣīhat-i marā qabūl karda bāshīd*.³

(5) *Shighāl harchi paydā mī-kunad duzdāda va mī-ravad* شغال هرچه پیدا میکند دزدیده و میرود “the jackal steals whatever it finds.” Here the Aorist *bi-kunad* would signify that there was a doubt about the jackal finding anything; *mī-kunad* shows that finding is its occupation.

The copula *و* is wrong or at least a redundancy. Grammarians consider the final *و* of the past participle a copula conjunction.

¹ *Mī-ravad* could be used for *dīd*, but might be mistaken for the Future.

² *Taqdīr se larā nahīn jānā* (Urdu) “it is impossible to fight against Fate.”

³ Or classically *bāyist—qabūl mī-kardīd*.

(6) *Agar janāb-i 'ālī ūrā yak nazar bi-farmāyīd ummīd ast ki bi-zūdī shifā yābad* اگر جنابعالی او را یک نظر بفرمایید امید است که بزودی شفا یابد. Here the Subjunctive shows the doubt after 'I hope.' The Future خواهد یافت *khwāhad yāft* could be substituted to show certainty; but in this case it would be better to substitute *yaqīn ast* for *ummīd ast*.

(7) *Nām-i ān mulk¹ ki jahāz bi-ān ravanda būd fulān būd* نام آن (Afghan) ملک که جهاز بان روده بود فلان بود "the name of the country for which the ship was about to sail was So-and-so." Here the noun of agency is, in modern Persian at any rate, incorrect. It is possibly an imitation of the Urdu construction. Substitute—*ki jahāz bi-dānjā mī-bāyis. bi-ravad* که جهاز بدانجا می ناست بود or رفتنی بود *raftanī būd*; or—*ki jahāz da-shurf-i hūrat bi-dānjā būd* که جهاز در شرف حرکت بدانجا بود or *mushrif² bi-raftan bi-dānjā būd* معترف بر رفتن بدانجا بود.

(8) *Ān-qadr bi-tālī' ast 'ki agar barāy-i āb khurdan biravad jūb mī-khushkad'* آنقدر بیطالع است که اگر برای آب *khwāhad khushkid* خواهد خشکید "he is so unfortunate that were he to go to drink water, the stream would dry up." If *būd* were substituted for *ast*, it would be followed by *mī-raft* میرفت and *mī-khushkid*.

(9) "I did not think that he would come to-day" هیچ بخیالم نرسید که او *hich bi-khayāl-am na-rasīd ki ū imrūz bi-yāyad* (or *khwāhad āmad*). From neither of the subordinate tenses is it clear whether he came or did not come.

(10) In, *Shabhā nātīda-am tā marā'in farzand bakhshīda ast* شبها نالیده ام تا مرا "I wept many nights till (God) gave me this son," the Preterite would also be right. The Perfect *nātīda am* signifies, indefinite time, and *bakhshīda ast* because the son is still present. *Nātīdam* could be used if the year or place had been stated, and it could be followed either by the Preterite *bakhshīd* or by the Perfect. The Pluperfect *nātīda būdam*, followed by the Pluperfect, would mean that he had a long time ago wept and then received the blessing. The Pluperfect followed by the Preterite would signify that a long time elapsed between his weeping and receiving the blessing.

(11) *Chi khūb ast ki tā rasīdan-i man bi-Shīrāz zan-am zā'ida bāshad* (or *bi-zāyad*) چه خوب است که تا رسیدن من بشیراز زنم زائیده باشد (or بزاید). In m.c. both the Pres. and Past Subjunctive are used here with the same signification.

Instead of *chi khūb ast*, the Future *chi khūb khwāhad būd*, or *khwāhad shud*, could be used.

Agar اگر "if" could be substituted for *ki* "that."

¹ Better *nām-i mulk-i ki*; the two *ān* sound bad.

² In speaking an *izāfat* would often be inserted after *mushrif*.

(12) "Whatever people thought, they thought wrong" مردم هر خیالی کردند *mardum har khayāl-i kardand ghalat būd*: the Preterite *kardand* signifies 'on that particular occasion.' But in مردم هر خیالی کرده *mardum har khayāl-i kardā-and ghalat ast*,¹ the Perfect signifies whatever they have thought in the past or are thinking now. Substitute the Past Subjunctive کرده باشند *kardā bāshand* and the meaning is "whatever they may have thought (but they may or may not have thought anything).—" Similarly او کرد بیخود *harchi ū kard bi-khud kard* "whatever he did then, he did wrong." *Harchi ū kardā bāshad bi-khud kardā ast* او کرده باشد بیخود کرده است "whatever he may have (or have not) done at any time, was and is wrong."

(13) "—that is to say I am fool enough to have believed it (if you had told me the story²)?" — یا'نِی من انقدر احمق که باور میکردم *ya'nī man ān-qadr aḥmaq-am ki bāvar mī-kardam*?³ Here *mī-kardam* signifies a past condition, or rather a condition that cannot be fulfilled; بکنم *bi-kunam* or خواهم کرد *khvāham kard* would signify 'that I should believe it in the future.' The lady speaks of her being foolish in the present time: she might have said—آنقدر احمق بودم که— *ān qadr aḥmaq būdam ki—*.

In the above instances, the meaning of *mī-kardam* or *bi-kunam* is practically the same.

(14) *Kujā būdi?* کجا بودی "where were you (when I called for you)?" *Kujā būda-i?* کجا بودی "where have you been all this time?" *Ū ḥālā murda* او حالا مرده "he has just expired (I was present or the news has just been brought to me)"; but *ū ḥālā murda ast* او حالا مرده است "he is no longer living, he is already dead."

(15) *Na ānki 'ilāj kardā-i balki mu'jaza kardā-i* نه آنکه علاج کرده بلکه معجزه کرده "its not a cure you've done but a miracle." If the time were fixed or mentioned (as yesterday, last month, last year) the Preterite would be used.

(16) "I would go through fire and water to serve you" من خود را برای *man khud rā barāy-i shumā dar āb u ātash mī-andāzam* (not انداختم می *mī-andākhdam* which would refer to past time unless an adverb denoting present or future were used and the context showed that the clause was the apodosis of a condition), but—*vali agar jardā bi-man mī-guftid khud rā dar āb ū ātash mī-andākhdam* ولی اگر فردا من میگوئید خود را در آب و آتش می انداختم means "were you to tell me

¹ Not بود *būd*. *Ast* است = 'is wrong still': *būda ast* = 'has been wrong but may be right now.'

² Said by an enraged wife to her husband; she has overheard a story being made up by him to dupe her.

³ *Agar mī-guftid* اگر میگوئید understood.

to-morrow, I would go through fire to serve you''; transfer فردا *farḍā* to the second clause and میگفتید *mī-guftīd* will give either a past or a future sense. In *agar dīrūz mī-guftīd—mī-andākhīam* انداختم می، اگر دیروز میگفتید، the whole supposition becomes past.

(17) "I forgot it up till to-day" ام تا امروز فراموش کرده ام *tā imrūz farāmūsh karda am* (not کردم *kardam*), but ام تا دیروز فراموش کرده بودم *tā-dīrūz farāmūsh karda būdam* (not کردم *kardam*).

(18) *Khwāb-i dīda am. Guft khayr bād; chi dīda-i—*(Gul.) خوابی دیده ام خوابی دیدم *chi dīda-i*—(Gul.) "I have had a dream. He said 'I hope it was a propitious one; what did you see?'" Here the Perfect is used as the time is indefinite. Later on the addressee says که دیدی است *chi dīdī ast* که دیدی است *chi dīdī ast*. Here the Preterite signifies that the narrator in telling his dream also mentioned the date.

(19) "Would that that young man yesterday had proved to be your brother Ghānim" بود که آن جوان دیروزی برادر شما غانم در آمده بود *kāsh-ki ān javān-i dīrūzī barādar-i shumā Ghānim dar āmada būd* (or می آمده بود *dar mī-āmad*): here the Pluperfect without *dīrūzī* shows that the time is past; the Imperfect alone (as also the Past Habitual) might refer to past or future time, but the adjective دیروزی *dīrūzī* clearly indicates past time. "Would that this young man (now present) were your brother Ghānim" این جوان برادر *kāsh in javān barādar-i shumā Ghānim būd*¹ (or بودی *būdī* or میبود *mī-būd*); here the three tenses are indefinite as to time, but the demonstrative pronoun این *in* gives the clue; باشد *bāshad* might be substituted and would indicate the present or immediate future.

(20) "Since the time I was born I have never told a lie" از وقتی که متولد شدم تا حالا دروغ نگفتم ام *az vaqt-i mutavallid shudam tā ḥāl darūgh na-gufta am*.

Here the Perfect tense ام نگفتم, because the effects of the action continue.

(21) *Qā'ida-yi man ān ast ki har rūz rūz-nāma bi-khwānam* قاعده من آنست که هر روز روز نامه بخوانم *Qā'ida-yi man ān ast ki har rūz rūz-nāma bi-khwānam* means "it is my usual habit to read the paper daily" (but I may have omitted to do so occasionally). Substitute میخوانم *mī-khwānam* for بخوانم *bi-khwānam* and the meaning is, 'It is my custom to read and I do read regularly.'

(22) "You ought to have sympathized with me in my distress" میبایست شما من همدردی کرده باشید *shumā mī-bāyist (ki) dar ān vaqt-i musībat bā man ham-dardī karda bāshīd*.² Instead of میبایست *mī-bāyist*, بایست *bāyist* can be substituted, followed by the Imperfect میکردید *mī-kardīd*, but this construction is used in writing only. In خوب بود که در

¹ *Būda būd* بود بود is not used, but would be grammatically correct.

² *Bī-kunīd* بکنید might be used but could be incorrect.

بسوزد *khūb būd ki dar ān vaqt-i musibat dil-i tān dar haqq-i man bi-sūzad*, *būd* gives to *bi-sūzad* the idea of past time. Also, as *ki* in this second sentence is the equivalent of *اگر* *agar*, the clause introduced by it is in reality the protasis of condition and its verb can therefore correctly be put in the Imperfect, i.e. *می سوخت* *mī-sūkht* instead of *بسوزد* *bi-sūzad*. *Mī-sūkht* *می سوخت* however would in this instance be open to the misconception *بی-جihat-i īnki mī-sūkht* (instead of *سوخت* *سوخت* *اگر می سوخت* *agar mī-sūkht*) "it was well that you were sympathizing with me in—."

(23) *Kāsh mī-āmad* *کاش می آمد* "I would he had come": *kāsh fardā mī-āmad* (or *بیاد* *bi-yāyad*) "would that he would come to-morrow": *kāsh dīrūz mī-āmad* (or *آمده بود* *āmada būd*) "would that he had come yesterday."¹

(24) *Chi kār kunīm ki ghaflat na-karda bāshīm* چه کار کنیم که غفلت نکرده باشیم *ya'nī ba'd az kardan-i ān kār ghaflat na-karda bāshīm* (= *ya'nī* *ba'd az kardan-i ān kār ghaflat na-karda bāshīm*) یعنی بعد از گردن *bi-kunīm* were substituted after *غفلت* *ghaflat*, there would be no real alteration in the meaning.

(25) *Kāghaz rā navishta kardī* (Afghan) *کاغذ را نوشته کردی* "have you written the letter (yourself), or have you had it written for you"? Similarly *navishta khwāham kard* (Afghan).

(26) "How did you imagine that I would agree to this?" *chigūna taṣavvur kardīd ki man in sukhan rā qabūl bi-kunam* (or *خواهم کرد* *khwāham kard*) ?

(27) *Hargiz na-shunīda-am ki kas-i tālib-i Shaytān shavad* هرگز نشنیده ام که کسی طالب شیطان شود *I have never heard of any one loving Satan.* Here *shavad* gives the idea of indefinite time, past or present, but *شده* *shuda bāshad* would mean "I have never heard that any one ever has been in love with Satan" (past time only).

(28) "There was an earthquake a few days ago" *chand rūz ast ki zalzala shuda ast* (not *شد* *shud*²); or *chand rūz pīsh zalzala shud*; or *از وقتی که زلزله شد چند روز است* *az vaqt-i kī zalzala shud chand rūz ast*.

(29) "I have seen you going about barefooted for a long time" *man mī-bīnam ki khaylī vaqt ast pā barahna rāh mī-ravī* (m.c.): here *mī-bīnam* shows that the

¹ The Imperfect with *کاش* *kāsh* may refer to future or past time, but the Aorist with *کاش* *kāsh* refers to future only: and the Pluperfect with *کاش* *kāsh* to the past only.

² *Shud* *شد* is m.c., but incorrect.

person addressed is still barefooted. Substitute *am dāda am* and the meaning may be that the person *now* has shoes.

(30) *Īn rā chigūna khwāham kusht* این را چگونه خواهیم کشت "in what manner shall I kill this?"', but substitute *bi-kusham* and the meaning is primarily 'I *can't* kill it'; and secondarily 'I intend to kill it, but in what manner shall I do so'?

(31) *Wa'da mī-kunam ki biyāyam* وعده میکنم که بیایم "I promise to come," but *wa'da mī-kunam ki khwāham āmad* وعده میکنم که خواهیم آمد "I promise that I *will* (and *shall*) come."

(32) *Īn ṣadā-yi pā az ū khwāhad būd* این صدای پا از او خواهد بود "this *must* (I feel certain) be his footstep", but *in ṣadā-yi pā az ū bāyad bāshad* "this ought to be (but may not be) his footstep."

(33) *Īnjā kas-i hast ki Turki bi-dānad* اینجا کسی هست که ترکی بداند "is there anyone here who knows Turki (to know Turki)"? Here the Aorist is correct as it indicates uncertainty. In m.c. however the Present is often incorrectly substituted,¹ but in this case the meaning might also be "There is some one here who knows Turki."

(34) *Ummīd-vār-am shumā bi-yāyīd* امیدوارم شما بیایید "I hope you may be able to come"; *ummīdvār-am shumā khwāhīd āmad* امیدوارم شما خواهید آمد "I hope and know that you *will* come." *Ummīdvār būdam shumā bi-yāyīd* امیدوار بودم شما بیایید "I hoped you might come"²: *ummīdvār būdam shumā khwāhīd āmad* امیدوار بودم شما خواهید آمد "I felt certain you would come." To express certainty داشتن یقین *yaqīn dāshtam* is to be preferred to *ummīd-vār būdam*.

(35) "They should have said *B'ism illāh* but they didn't" می بایست *mī-bāyist b'ism illāh gufta bāshand, na-gufta-and* الله گفته باشند نگفته اند. Had the speaker been present at the occasion, he would have said نگفتند *na-guftand*.

(36) *Dar qadīm īnjā daryācha-i būda ast* در قدیم اینجا دریاچه بوده است "there has been (was) a lake here formerly": *būd* بود would signify that the writer has, or had, lived near the lake or else that he knew by tradition that there had been a lake there.

(37) *Mazanna ki asbāb-i tūy-i 'arrāda ghārat shuda ast* مظنه که اسباب 3 "the goods in the wagon have probably been stolen"; here the Perfect, even after the word 'probably,' signifies it is the conviction

¹ In *Urdū* the Dubious Present Tense *jāntā ho* should be used and not the Pres. Indic.

² In neither case is it known whether the person came or not.

³ Should be *shuda bāshad* باشد است; *shuda ast* است is really wrong though common in m.c.

of the speaker that they have been stolen, that he has no doubt of the matter. *Shuda bāshad* باشد شده would mean 'they may have been stolen.'

(38) *Ū 'arīza-i bi-man dāda ast ki pas parīrūz dar 'arḡ-i rāh-i Tiflīs* او عریضه بمن داده است که پس پیرروز در 'ارغ-ی راه-ی تیفلیس' است. Here *dāda ast* signifies indefinite time: *mī-āmada ast*¹ shows that the speaker was not present. *Mī-āmad* می آمد might be substituted, but would not indicate whether the speaker was present or not.

(39) *Gūsh dādam, dādam hamān tawr ast ki khayāl karda am* گوش دادم دادم همان طور است که خیال کرده ام "I listened and found out it was even as I had thought." Here the Perfect *khayāl karda am* signifies 'as I had thought previously and still think': the Pluperfect would signify 'I had thought' (but probably do not do so now). *Kardam* کردم would mean as I had thought on one occasion. *Mī-kardam* میکردم as I had thought for some time, or frequently.

(40) *Ay nādān in rā bād-i tund namī-gūyand: magar bi-jubhā-yi kūchak va nahr-hā-yi khurd safar-karda mī-bāshī* ای نادان این را باد تند نمی گویند مگر به جوبهای کوچک و نهرهای خرد سفر کرده میباشی (Afghan) "Simpleton! this is not called a gale. Your voyage² have been confined to streams and canals, have they not?" *Safar karda mī-bāshī* سفر کرده میباشی is apt to mislead the student: *safar-karda* سفر کرده is a compound adjective like *najāt-yāfta* نجات یافته and *mī-bāshī* میباشی is simply the Present Tense.

(41) *Fulān² dirūz dushnām dāda ast* "So-and-so abused me yesterday." Here the Perfect shows that the speaker was abused behind his back and that the abuse was reported to him. Had he been present and heard the abuse, he would have said *dushnām dad dād*.

(42) *Nāmī-dānist ki kujā mī-ravad* نمی دانست که کجا میرود "he didn't know where he was going": *namī-dānist ki kujā mī-raft* نمییدانست که کجا میرفت (not so good and more uncommon) has the same signification. *Didam ki mutaghayyir mī-shavad va nasīhat-i marā bi-karāhat mī-shinavad* دیدم که متغیر میشود و نصیحت مرا بکاراهت میشنود "I saw that he was getting angry and was taking my advice in ill part": here the Present *mī-shavad* میشود might indicate Future time, 'I thought he would get angry'; but *mī-shud* میشد would be open to no such interpretation.

(43) *Payghambar gufta ast* پیغمبر گفته است "the Prophet once said" (the speaker not being present). *Payghambar mī-gufta ast* پیغمبر میگفته است "the Prophet used often to say" (the speaker might have been present).

¹ 'Has been coming.'

² Or *fulānī*.

(44) *Ihtimāl mī-ravad ki ū khwāhad āmad* احتمال می‌رود که او خواهد آمد “he will probably come.” Though the Future is often used in such cases after *ki*, both in speaking and writing, it is incorrect. The Pres. Subj. should be used after *ihtimāl mī-ravad*, as there is a doubt. However *yaqīn dāram ki ū khwāhad āmad* is correct.

(45) *Vaqt-i ki ranj ziyāda shud* (or *ast*, or *bāshad*) *ṣawāb bishṭar khwāhad būd* (or *mī-bāshad*, or *ast*, or *mī-shavad*; but not *bāshad*); وقتیکه رنج زیاده شد و قتیکه رنج زیاده شود (یا می‌باشد یا است با می‌شود) *vaqt-i (ki mī-āmadam dīdam ki chirāgh-i shumā mī-sūkhī* (or *mī-sūzad*) چراغ شما می‌سوخد (یا می‌سوزد)

(46) *Agar namī-tarsīdam ki dār shavad ānjā mī-raftam* اگر نمی‌ترسیدم که دیر شود آنجا می‌رفتم. This may signify either, “Had I not been afraid that it was too late I would have gone there,” or “were I now not afraid that it would get late I would go there.” The adverbs *dīrūz* دیروز or *farḍā* فردا would fix the time as past or future; also if *mī-ravam* were substituted for *mī-raftam*, the Future would be clearly indicated.

(47) *Vaqt-i ki man bachcha būda am az yak-sālāḡi ḥarf mī-zada am* وقتیکه من بچه بوده‌ام از یک سالگی حرف می‌زده‌ام. Here *mī-zada am* shows continuance of the action up to the present.

(48) *Az qarār-i ki darvīsh mī-guft ki ruz-i pādishāh-i bi-shikār mī-rafta ast shighāl-i dīd ān ruz ruz-i ‘Īd būda ast* از قراریکه درویش می‌گفت که روزی پادشاهی بی‌شکار می‌رفت *‘Īd būda ast* according to what the Darvish was saying (either on a particular day or ‘used to say’) that as a certain king was going out hunting, he saw a jackal, that day *must have been*¹ ‘*Īd*.’ *Alī-rafta ast* می‌رفته است shows that the Darvish might have been present on the occasion; the Imperfect *mī-raft* می‌رفت could be substituted but would indicate that the darvish was not present. Instead of *būda ast* بوده است, it would be equally right to say *bāyad būda bāshad*.²

(49) ‘*Ajab nīst ki* (or *agar*) *bi-ravad* اگر (برود) *bi-ravad* it is not strange if he go”; but ‘*ajab nīst ki* (not *agar*) *khwāhad raft*, عجب نیست که (اگر) خواهد رفت “it is not strange that he will (or should) go (as he will go).

(50) *Muddat-i banda muntazir-i mulāqāt-i sharīf būda am* (or *mī-bāsham*) مدتی بنده منتظر ملاقات شریف بوده‌ام (or می‌باشم) *muddat-i st banda muntazir-i mulāqāt-i sharīf mī-bāsham* (not *būda am*) مدتیست بنده منتظر ملاقات شریف می‌باشم

¹ In Afghan Persian, the perfect participle is prefixed to *būda ast* to give the sense of *must*, as: *rafta būda ast* “he must have gone”; *karda būda ast* “he must have done.” But *būda būda ast* cannot be said, though by analogy it would be the correct form.

² Or *mī-bāyist bāshad*.

(بوده am not) “ I have long been expecting to meet you ” : if *muddat-i būd* be written, it must be followed by *būda am*.

(51) *Ba'd az ānki ānjā raftam bi-shumā ittīlā'mī-dīham* بعد از آنکه آنجا رفتم بشما اطلاع میدهم “ after I have gone there I will inform you of my going ” ; here *bi-ravam* could be substituted for *raftam* : also vulgarly باشم *rafta bāsham*.

(52) *Kāghaz-i ki dar fulān tārīkh bi-man navishta būdīd imrūz rasīd* کاغذی که در فلان تاریخ بمن نوشته بودید امروز رسید “ the letter you wrote me on such and such date arrived to-day.” Here the Pluperfect is used to indicate a time previous to the Preterite, and the Preterite is used to indicate an action just completed.

(53) *Gumān mī-kunam ki chīz-i az ān qism na-dāram* (or *na-dāshtha bāsham*) گمان میکنم که چیزی از آن قسم ندارم (or نداشته باشم) “ I dont think I have anything of that sort.” *Na-dāram* ندارم is here Present Tense, Indicative.

THE END.

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Yā, formative *ی*, pp. 398-404; kinds of formative *-ī*, p. 398 (a); [abs. nouns and adjs. in *-ā*, p. 398 and footnote 2]; Pers. *-ī* added to Ar. Past Part., p. 399: *yā-yi maḥdar*, *yā-yi muṣāḥabat* and *yā-yi mushābih*, p. 399; *yā-yi nisbatī*, p. 400 (3) and footnote 2; *hamzah* substituted for (3): Hindi *ī*, p. 401 (3); *yā* added to nativity of person, p. 401, Rem. I; *ṣānī* not rel. adj., Rem. II; *bayzī*, *bayzavī*, *Bas-rāvī*, Rem. II and footnote 2; pleonastically added to adjs. Rem. III; added to Inf., Rem. IV; affixed to *kunyat*, p. 402, Rem. V; Ar. termin. *-ānī*, Rem. VI; *yā-yi majhūl*, (4); *yā-yi jā'il*, p. 402 (5); other descriptions of *y* (b); *yā-yi ma'rūf* p. 403 (9); *yā-yi majhūl*, p. 403 (10); *yā* substituted for *alif*, p. 404 Rem. II; Arabic abstract nouns of quality in *-iyyat*, p. 404 (c) (1); added to Pers. words, (c) (2): no *tashdid* on *yā* when fem. *h* is suffixed, Rem. II: *yā* of unity, to form nouns of number, p. 189, Rem. II; after Ar. sup., p. 172 (b) (3): *yā* after *har*, is *yā* prob. demonstrative *yā*, p. 120, footnote 1 and vide also rel. *yā*; for detail of *ya* of unity, vide Indefinite Article.

Yā in kī=illa, etc., p. 581 (4).

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Yahūdī Yahūd, etc., p. 401, Rem. II.

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Yaka u tanhā, p. 189 (i).

Yak-digar and *ham-digar*, recip. pron., p. 81 (i); p. 99 (1); p. 100 (b); not to be confounded with *yak-ī digar* (b), Rem. I.

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Yāllā, interj., p. 372 (10).

Yā'nī chī, p. 298 (7).

Yārastan, = to be able, p. 254 (g).

Yārū, p. 107 (e), Rem. II; p. 398 (e).

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Yazd-gardī Year, p. 209; months of, p. 209 (b); "Stolen days," names, (b) (1).
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Zāghcha, chough, p. 220 (c) and footnote 1; p. 547 and footnote 1.

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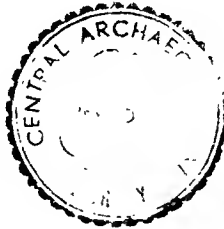
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